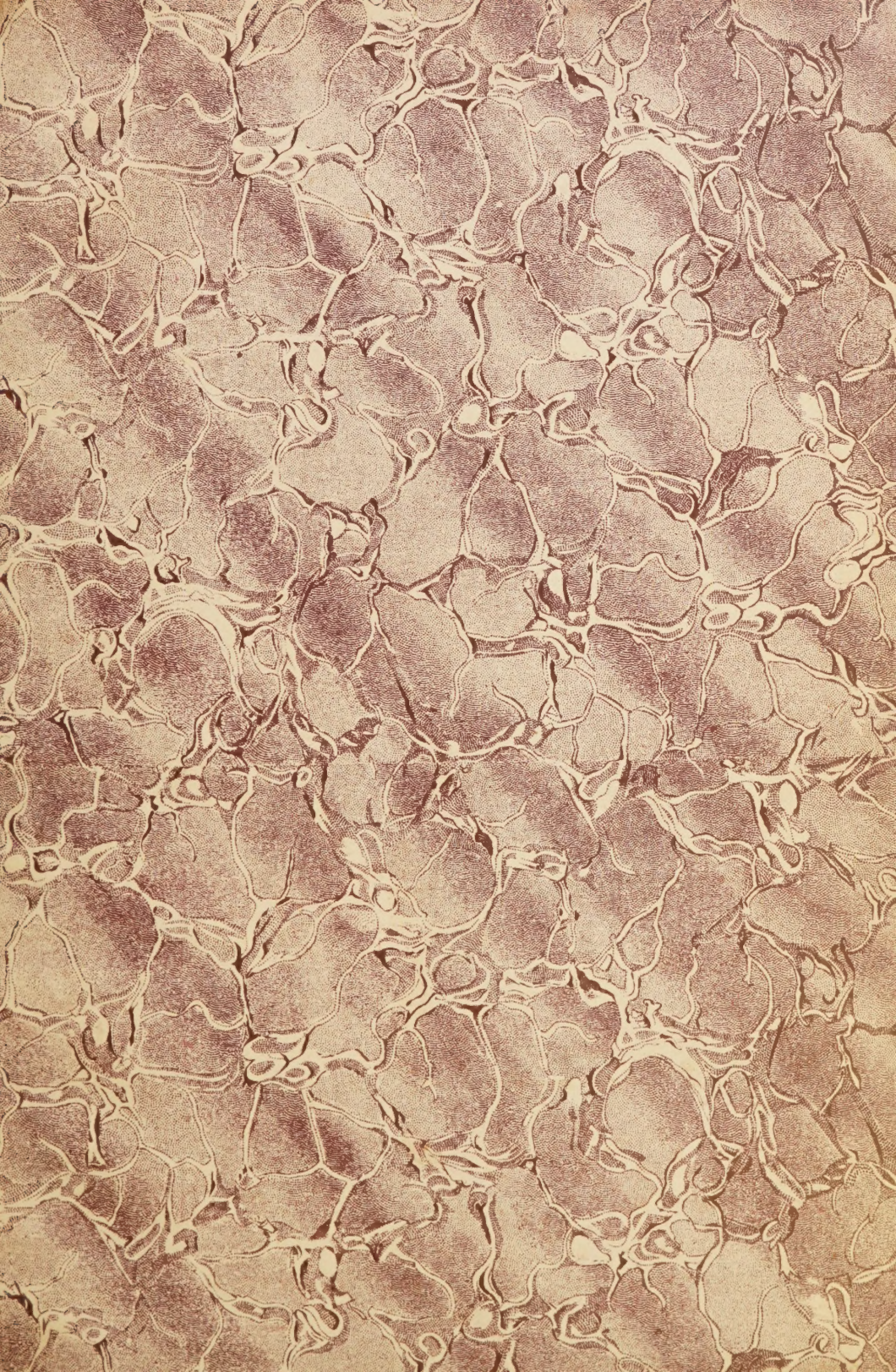








Prove all things ; hold fast that which is good

THE BIBLE STUDENT

AND

TEACHER

VOLUME XIV.—New Issue

JANUARY, 1911, TO MARCH-APRIL, 1912

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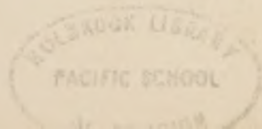
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The Bible Student and Teacher

Volume XIV.

JANUARY, 1911.

Number 1.

Notes Editorial and Critical

Not long since we had occasion to criticise the results of the so-called education in the great universities; especially in Harvard and Princeton. We found President Lowell, of Harvard, deprecating the extent to which "other things than scholarly proficiency are taking the preeminence in college life". He bewailed the fact that the subjects that are dominant in so many colleges appear to be "those

which have to do

Present

with the social and

Miseducation

sporting activities

of the student

body". We found him admitting sorrowfully the utter failure of the university curriculum *to rouse any intellectual or literary interest or effort*. A later utterance seems still more depressing. He says:

"It is certain in time to work down into the schools to an even greater extent than it has done. In fact, it may be doubted whether the respect for scholarship ever has been so low in any institution of learning as it is in the American colleges at the present time".

It is becoming pretty evident that we shall not have to wait long for the

fruits of this mis-

Crooked

education. Says

Thinking

one of the New

York papers, "For

one reason or other the power to think

straight is lessening all over the world".

That means that *the reaping time has come already*. Commenting on the harvest "The Western Recorder", after remarking that this is "lamentable beyond words", gives one of the main causes as it is working in the lower schools:

"One reason is that thinking is troublesome and every effort is made to take from the children the necessity of thinking. They are given object lessons, pictures, etc.—anything to keep them from having to exert their minds".

The kindergarten method in its extreme form is bad enough and disastrous enough in the primary and intermediate education; but the one place where it holds sovereign sway at the present time seems to be in *the so-called university in which neither students nor professors have ever heard of any such thing as constructive thinking and work and all that it means by way of education*. The brainless and purposeless young men who are paying for their degrees in such an institution must have something to occupy their time, and having no intellectual pursuits betake themselves madly to mere animal sports and activities. Is it any wonder that "straight-thinking" or 'orthodox-thinking' is becoming so rare in the world?

* * * *

The Lutheran calls attention to the recent progress of paganism in this country. It claims that the present

census will reveal
American the fact that, in
Paganism addition to the
 many and multi-

plying kinds of Christians in this land there are fully four score kinds of heathen religions. "For example, there are sixty-two Chinese and twelve Japanese temples in the United States.

* * * * *

"Spiritual Diagnosis of a New England Town"

[*The Literary Digest* comments under the above heading on a recent editorial in *The Christian Work and Evangelist* of New York. The editorial was called forth by the One Hundredth Anniversary of the founding of the American Board of Commissioners for Foreign Missions, lately held in Boston. The century's reversal of the conditions in New England and Corea furnished the text, or pretext, for the criticism and the proposal.—Editor.]

Some of those Christian brown men of Korea might show their gratitude for the work of the American Board by coming to labor among the semi-paganized descendants of the five who founded the missionary society—such at least is the view of a writer in *The Christian Work and Evangelist* (Congregational, New York). In speaking of the recent commemoration by the National Council of Congregationalism of the founding of the American Board he observes that "in the cycle of events it would now be proper for some of the converts resulting from that small but glorious beginning . . . to come to certain New England towns, as needy missionary fields, to evangelize the inhabitants thereof:

"The writer has in mind a town in the land of the Puritans of which he has first-

Forty Buddhist temples were destroyed in the San Francisco earthquake. New York city has its organized worshipers of Confucius".

Such is the contribution that Asiatic countries are making to the religious life of America. The menace of Mormonism and other heathen cults with their perverse morals, is a summons to renewed zeal in commending the gospel of holiness and life.

hand exact knowledge, and the facts will show how far it has lapsed from the strict religious observances of its early citizens. Most of the men of this place, so far as church attendance is concerned, are virtual pagans. To prove this statement let us take a rough religious census of the town and see the proportion of men who seem utterly indifferent to all claims of public worship. We will examine the locality by streets, naming them, for our purpose, by letters of the alphabet. This census will apply only to the Protestant population and be confined to men. On 'A' street are 24 men, most of them heads of families, who never pass through the door of the church to a religious service, while only four men go regularly to church, and then only once a day. 'B' street has living along its beautiful extent 26 men who always absent themselves from religious worship. Eight men very occasionally are found in God's house, and but two are constant in attendance when opportunity permits. Eighteen men on 'C' street continually forsake the assembling of themselves, together with other worshipers, on the Lord's day, while, sad to relate, only three attend the public church service, and that mostly in the morning. 'D' street makes a somewhat better showing, for on this rather short thoroughfare we find four men who are quite regular in attendance on the Sunday-morning meeting, two come occasionally, and 12 are always absent. On the nine side streets we find 19 persons of the masculine gender, full grown, and hav-

ing arrived at the age of complete accountability, who never pay their public vows unto the Lord, to offset whom we discover only four who regularly meet in the sanctuary, and three occasionally. Let us set down a summary of these statistics:

	Never	Regular	Occasional
A Street	24	4	..
B Street	26	2	8
C Street	18	3	..
D Street	12	4	2
Side Streets.	19	4	3
Totals ...	99	17	13

"Surely a deplorable exhibit! What are the causes? We can call attention only to a few: 1. Lack of parental authority twenty-five years ago, requiring children to attend the public worship of God; that is, the

* * * * *

preaching service. 2. Making the Sunday School a substitute for the service in which the sermon is the chief feature. This is an enormous and far-reaching mistake to-day. 3. The Sunday newspaper, which has become the non-churchgoer's gospel. 4. The automobile rage, which takes thousands of pleasure-seekers whizzing through streets and country roads on the first day of the week. 5. Sunday visiting, which not only keeps the visitors from attending church, but often prevents those visited from going when they desire to do so. Let us add that the proportion of women who honor the Lord's day by attending his house is three or four times that of the men. This relieves the situation somewhat, and keeps the Church from partial, if not total, eclipse in this New England town".

* * * * *

Another Dream of a Thousand Years Hence*

REV. J. J. SUMMERBELL, D.D., DAYTON, O.

(Dear Editor:—

As I approach my second childhood, I take delight in reading the books of destructive critics: for their monotonous boastings of "assured results" sometimes put me to sleep. Like other old men I take naps. But in a late case, along with their writings I must have been reading the "Daily News", of Dayton, Ohio, of December 8th or 9th, 1910: for, on waking from my reverie, I found the following manuscript lying on my study table, as if written by some critic living in the year 2911; a thousand years from now.

Respectfully,

J. J. S.)

The Manuscript as Found on the Table

Kinkade, New Zealand,

December 12, 2910.

My dear Grandson:—

I have written you concerning my

great skill in applying the methods of the higher critics. They enable one to discover many misstatements of the witnesses and historians of the past. For instance:

You remember how, a generation or two ago, the common histories of America, treating of the age prior to the earthquake that ruined that continent in the year 2500, represented Americans as a civilized and Christian people. The histories stated that they even sent missionaries to heathen lands. I have made a great discovery bearing on that subject:

Some workmen digging in the ruins of a city called Dayton, Ohio, found a fragment of a newspaper of that city, containing a dispatch dated December 8th, 1910, from the city of Springfield, Ohio, telling about a fight concerning a corn crop that occurred near Plattsburg, of that vicinity. The following is an extract from the article containing the dispatch:

*For a similar Dream of a Thousand Years Hence, see *The Bible Student and Teacher* for May, 1910, p. 328.—*Editor*.

Dead and Injured

Homer Dillion, 17, head blown off with shotgun.

Henry Dillion, shot in forehead; dying at hospital.

William Dilliard, shot in the right groin; condition serious.

Ralph Dilliard, 21, head cut with club.

Thomas Dilliard, 16, beaten up with club.

Clifford Dilliard, 17, head bruised and gashed with club.

I. You can easily see, since these things are recorded as having taken place in a fight, that the Americans of that age were not civilized, or Christian. But you know that our ordinary histories state that Americans in the 20th centuries settled their differences in courts established for that purpose.

But this fragment shows plainly that the Dillions and Dilliards settled their differences with clubs and shotguns. There is nothing in the narrative to indicate that the Dillions and Dilliards were in any respect different from other people of the region and age in which they lived. My opinion is that they were respectable citizens, and fully equal to other Americans in the qualifications of character and intelligence.

Therefore the histories we trusted before the days of higher criticism must be discarded as unreliable, and we must regard the United States in the year 1910 as ignorant of the doctrines of Christianity. We may accept this as one of the assured results of higher criticism.

Later, my attention was attracted to the singular names of the men said to have been engaged in the fight: Dillion and Dilliard. You will notice (1) the suspicious resemblance between the names; (2) the French sound, if pronounced correctly, although the fight was in America; (3)

the fact, most suspicious of all, that no other names are mentioned as victims in the fight.

II. These facts led me to make a thorough investigation. I searched through all the libraries of New Zealand, Madagascar and Kamptchatka; and, as a result, discovered that the fight did not occur at all. The story was simply a myth. Such similar names, of French sounds, would not, in actual life, have belonged to men in America.

Thus I discovered that our ordinary histories of the time *did* contain some truth; that Christianity might have been preached in that land. My learned investigations in the libraries I mentioned above revealed that in the vicinity of the mythical fight there was a college at Yellow Springs, a university at Springfield, one at Xenia, one at Columbus, one at Oberlin, and one at Cincinnati; and that there were two theological seminaries at Dayton. Observe, *theological* seminaries! It is certain that where so many Christian institutions existed, such a fight as the "News" depicted could not *literally* have taken place; and the record was therefore a myth.

III. There is still another explanation. The account was probably an allegory; to set forth some controversy in theology between the rival institutions I discovered to have existed in that region. So far, I have in vain tried to discover the differences between the Dillion school of thought and the Dilliard school of thought. It is evident that the historian knew that his readers would readily understand the difference; and, therefore, he only mentioned the theories by name, *Dillion* and *Dilliard*.

Which school of thought was suc-

cessful in the debate the fragment recovered from the ruins does not clearly reveal. But probably the Dilliard theologians were triumphant: for it is stated that *Homer Dillion* had his head "blown off" with a shotgun. This probably refers to his reasonings: for, in that age, when a man had a good intellect, they said he had a good head; and shotguns were not used to blow with. The language must therefore be poetical, or metaphorical. Besides, it was *Homer Dillion's* head that was "blown off". Probably the *Homer Dillion* theology was some combination of Christian doctrine with the myths of the ancient Greek poet, *Homer*.

I am confirmed in this theory, also, because *Ralph Dilliard*, of the other school of thought, was said to have had his "head cut with a club"; for clubs were not used to cut with, any more than shotguns to blow with. The meaning probably is that *Ralph*, of the *Dilliard* school of doctrine, had his

logic weakened by some division of the subject, figuratively "cut", by some solid argument of the *Dillion* debaters.

But this is enough, my dear grandson, to enable you to see that my theories are certainly true: (1) America was not Christian in 1910, as proved by such a terrible fight; (2) America was Christian, and such a fight did not occur; (3) the fight did occur, but was a debate between theologians.

Our methods of reasoning always lead us to assured results in setting aside the histories of the past. We use it mostly on the Bible. I recommend to you to study our spirit, in which the main element is to deny the testimony of honest and intelligent witnesses; or to explain the testimony in such a way that we will not believe anything remarkable, or unusual, or, indeed, that is outside of our own personal experience.

Your grandfather,
HIGHER CRITIC, H. C. D.

* * * * *

Scan All Statements Concerning Christ

REV. DR. JAMES M. BUCKLEY, IN *CHRISTIAN ADVOCATE*, NOVEMBER 17, 1910

Statements about Christ, regarding what He did and what He said, which are not true, are floating about in the religious and other papers. For instance, it is said (Christ) "gave no *explicit* rules to these first ministers and members of the Church as to either the form the Church was to assume or the tests of membership she should impose".

Let us see about that. We subjoin some cases:

First, He told His disciples to "beware of the leaven of the Pharisees

and of the Sadducees" (Matt. xvi. 11).

Second, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man

and a publican" (Matt. xviii. 15-17).

Third, He also told His disciples to eat the bread and drink the wine in remembrance of Him" (Luke xxii. 19).

Fourth, He thus commanded His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to ob-

serve all things whatsoever I have commanded you" (Matt. xxviii. 19).

Fifth, He declared to His apostles that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and *bring all things to your remembrance, whatsoever I have said unto you*" (John xiv. 26).

* * * * *

"What Did God Make us to Damn us Forever for?"*

WILLIAM F. DAVIS, EVANGELIST, CHELSEA, MASS.

Near the end of the 11th month of the year of our Lord 1880, the time came for the last meeting of a series of seven, extending through seven successive weeks, on the evening of the fourth day of each week, for the members of two lumber camps, near Atwood's Siding, Clare Co., Michigan.

This meeting was held in Presley's Camp, three miles from Atwood's Siding, where the other camp was situated.

At the opening of the meeting, I said to the men: "This is the last meeting I shall be able to hold with you, as I have to go to another part of the State for missionary work among the camp-men there. During the six previous meetings I have preached and ye have patiently listened. It occurs to me that this meeting would serve you better if some other order were adopted. Perhaps one of you would like to preach. Perhaps all of you would like to ask questions and have them answered. If, however, ye prefer that I should preach, I will do so, always understanding that it is my desire to talk

with you and not to preach at you".

Up rose Culhane, a tall, young, yellow-haired Canadian, whom I had often noticed swinging his double-bitted axe while scarfing a fallen tree, with as much ease as a musician waves his baton. Said he: "There is one question that I would like to ask. If *thou wilt answer that, I will believe everything in the Book", pointing to the Bible, copies of which I had distributed among them that they might read in turn portions of Scripture which had occupied our attention. "But if not, I will not believe a word of it".

To this I replied: "We all know that even a fool may ask a question that it would puzzle a philosopher to answer, and it would be very strange if one of you young men, who has cut his way from Canada down into the north woods of Michigan, could not ask many questions which would perplex a traveling preacher, and it would be very foolish for thee to pin thy faith in the truth of the Bible to my

* Published as Leaves from the Pineries—No. 2. Third Edition, A. D. 1910.

* In a dialogue, the writer, for cause, uses "plain language", and corrects; in a case like this, an error of ignorance. See writer's tract, "Words'."

ignorance of God's Word, which is very great, or to my knowledge of It, which is very small. Nevertheless, I would like to hear thy question".

I. The Blame Cannot be Placed on God

Culhane: "What did God make us to damn us forever for? That is what I would like to know".

Davis: "That question is very easily answered. He didn't".

C. "Dost thou not believe that God made us?"

The words of the 24th Psalm came rolling up into my heart and out of my lips. "*The earth is The Jehovah's and the fulness thereof, the world and they that dwell therein; for He hath founded it upon the seas and established it upon the floods*". Of course He made us".

C. "Well, I hope thou art not one of those mealy-mouthed preachers, who, for the sake of his grub, preaches that the likes of us will go to heaven just as we are".

D. "*I must preach the preaching that He bids me, or God will remove my candlestick out of its place. I am not here to preach the imaginations of my own heart, for the heart is deceitful above all things and desperately wicked. I can only preach to you the Word of God, and God's Word says: 'The wicked shall be turned into hell, all the nations that forget God'. God's Word speaks of 'eternal sin', 'eternal judgment', and 'eternal punishment'; that is, that the wicked who now repent not, shall finally be judged and shall hereafter be tormented day and night forever and ever, in the lake that burneth with fire and brimstone, where the devil that deceived them, the beast and the false prophet are, and shall be tormented forever and ever*".

C. (Sadly.) "Well, I don't see but that it comes to about the same thing as I said in the first place".

D. "Oh! I see. Because God made us, and because some men are racing with all their might to see who can plunge into hell first, thou dost therefore conclude that God made us to damn us forever. That is a very illogical conclusion.

"1. If thou dost wish to know for what God made us look at His character.

"*He is holy. He has made man in His own image and likeness. God is true. God is pure. God is just. God is righteous. God is kind. God is merciful. However men may desire to sin, we can not quote God's conduct as a precedent in sinning, so many times as even once. Having made men like Himself, it is evident that God made men to be like Himself. That is what God made us for*".

"2. Again. If thou wouldst know for what God made us, consider not merely God's character and example, but His commands.

"God says to man: '*Be ye holy, for I am holy*'! and again, '*Ye shall be holy*'. This command of holiness is drawn out into particulars as in the ten commandments. '*Thou shalt have no other Gods before Me*'. Hast thou put God first in everything? Some men blasphemously call the dollar almighty. Do ye?"

"Second. '*Thou shalt not make unto thee any graven image or any likeness of anything that is in the heavens above, or that is in the earth beneath,*

or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them, for I, The Jehovah thy God, am a jealous God'.

"Third. 'Thou shalt not take the name of The Jehovah thy God in vain, for The Jehovah will not hold him guiltless that taketh His name in vain'. Notwithstanding these words of The Jehovah, millions of men are worshiping the works of their own hands, and I have heard in these woods the camp-men throwing about the great Name of God in the most heedless, blasphemous, and profane manner as if It were some old cast-off shoe or rotten clout".

The men hung their heads and confessed, "We have all done it".

I replied: "*The Name of The Jehovah is a strong tower, the righteous runneth into It and is safe*". How can we disregard the example and character of God and disobey His commands and daringly incur the wrath of His jealousy, and then take up the slander of Satan, and ask what did God make us to damn us forever for?"

"3. Without going through the Commandments, all which ye have doubtless all disobeyed, consider the motives which God puts before us to persuade us to imitate His holiness and obey His commandments.

"The Bible is full of promises to those who obey God. *The eyes of The Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him*'. *'Say ye to the righteous, that it shall be well with him*'. *'Woe unto the wicked, it shall be ill with him*'. *All things work together for good to them that love*

God, who are the called according to His purpose'. *'No good thing will He withhold from them that walk uprightly*'. To those who obey Him, God says, *'All things are yours*'. *'Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him, but the Spirit hath revealed them unto us, for the Spirit searcheth all things, yea, even the deep things of God*'. Inducements, therefore, as high as heaven, as wide as eternity, and as infinite as God Himself, are placed before men to persuade us to be righteous.

"What an outrageous slander against God, to imply by thy question, that He made us to damn us forever, when all the facts prove that He made us like Himself, to be like Himself, to be blessed by Him and to enjoy Him and all His gifts forever and ever.

"4. Consider, finally, the dissuasions which God has placed before men to keep them from perdition.

"At the entrance to every false and wrong way, God has placed a conspicuous warning, a red flag, a danger signal, a plain notice, saying, *Beware! This is a private way. Dangerous going here! Whoever walks here does so at his peril!*

"Jagged stones oppose the progress of the feet and bruise the trespasser in these by-paths. Thorns and briers pierce his clothing and his flesh, clouds and darkness obscure the sky, ravenous beasts and deadly serpents infest these paths. If the transgressor, however, hardening his heart, presses forward in sin, ere long he finds himself confronted by the Angel of Jehovah, Who, standing athwart the way with a drawn sword, warns

the wicked that if *he persists* in his wickedness, *endless woe* must be his doom. All these *dissuasions* of Jehovah *against* our being damned forever, must be *resisted* and *overcome* by the sinner who *will not repent* in spite of

God's express warning:—'*I have no pleasure in the death of the wicked; turn ye, for why will ye die*'. How, then, canst thou ask: 'What did God make us to damn us forever for?'

II. The Responsibility Cannot be Shifted to Satan

C. "That is all very well so far as God is concerned, but how about that other fellow?"

D. "The Devil?"

C. "Yes. He seems to have the most power over us".

D. "I admit it. But he could have no power at all to destroy you, had ye not chosen him for your leader and treated him as your friend, turning away from God for this purpose. If a man invites one stronger than himself to take possession of his house and his person and all his effects, even though he knows this one to be wicked and unscrupulous, is it fair for him to blame God for the bondage which he suffers at the hands of a cruel tyrant, into whose power he has committed himself?"

C. "But what is a fellow going to do about it?"

D. "That is the best question thou hast asked yet. A dead man can not raise himself from the dead, and '*the wages of sin is death*'. '*We have all sinned and come short of the glory of God*', and become '*dead in trespasses and sins*'. But for this cause *the Son of God, the Lord Jesus Christ, was revealed from Heaven and crucified on Calvary that He might put away our sins and destroy the works of the devil*. But the trouble is that men frequently prefer their sin, their bondage, and the torment that Satan inflicts upon them, to Christ's deliver-

ance. They *will not come unto Christ* that they may have life, and liberty, and peace, and purity, and joy eternally. I fear *ye do not really care to be delivered from Satan's grip*'."

C. "I do".

D. "Art thou sure?"

C. "Yes, I am sure".

D. "But everything is at stake. Art thou willing to give up thyself, body, soul, and spirit, thy wicked companions, thy wicked ways, with the rewards of wickedness, and begin now to serve Christ, own Christ, obey Christ, and imitate Christ in everything?"

C. "I am".

D. "If so, stand up". He stood, and the rest stood with him.

D. "Do I understand all of you now, in the presence of God, of angels good and evil, and with each other for witnesses, mean by your standing up here, that henceforth ye will obey Christ and continue steadfast in this confession while God shall give you life, according to the best light and knowledge which ye can gain from the faithful study of the Word of God?"

They said, "That is what we mean".

D. "And will ye put that in practice right here, from this hour onward even unto death, to the best of your ability, by the help of God?"

They said, "We will".

All then knelt, and prayer was offered to God to confirm these decisions. The men purchased Bibles and the missionary bade them good-bye, with a hope that they and he might

meet again at the right hand of the Son of God, when He shall come in the glory of the Father with His holy angels.

* * * * *

The Wonders of Divine Inspiration in the First Chapter of the Bible

REV. CHARLES EDWARD SMITH, D.D., FREDONIA, N. Y.

The first chapter of Genesis is unique as the only complete, consistent, and undoubtedly correct record of God's creative work which mankind possesses. There are others which seem, and probably are, fragmentary echoes of this, but so broken, distorted with fables, and corrupted by idolatry, that they are scarcely recognizable. This alone has come down to us through the ages without a word missing or a fact obscured, the most wonderful instance of the preservation of a record which the world knows.

The manner of this preservation we can only conjecture, but it is not difficult to imagine it. Of course only God himself, or an angel, actually saw the process of creation, or could have described it, and given this account. It may have been, and probably was, communicated to our first parents by an angelic visitor, as Milton relates in his great poem, in which Raphael is described as telling the story of Creation to Adam and Eve. The revelation thus given, and revered as of incalculable worth to succeeding generations, would be preserved with the most scrupulous care, and handed down from father to son through the patriarchal line, until it reached Noah, and with him crossed the flood, descended to Abraham, and finally came to Moses, and by him was made the

appropriate first chapter of, and introduction to, the Pentateuch. This seems, on the whole, the most intelligible and probable account of the origin of this remarkable document which can be thought of, and it may well increase our veneration for the chapter, and heighten the interest with which we scrutinize its details.

The need of such a revelation is evidently perpetual, and began with the beginning of our race. From Adam to the latest scientist or philosopher the danger of mistakes about Nature is unceasing. To think that Nature is God, that God is no greater than Nature, or even less and weaker than Nature, seems to be the universal peril of both ignorant and cultivated minds. Where this chapter has not thrown its enlightening and correcting influence, this peril has not been escaped, and history is full of the sad results. The universe is so imposing, so mysterious, so beautiful, so terrible, so beneficent, so destructive, that the heathen mind falls down before it and worships it, and the educated mind can see nothing greater or better. Accordingly the relation of God to the universe which He has made is *the very first lesson in religion which needs to be given and mastered*. That is the chief purpose of the first chapter of the Bible. It is the first chapter because it is the first

subject which needs to be understood; the A B C of the science of true religion.

How clearly, how impressively, how sublimely this great lesson is taught in this chapter! How much greater is God than the universe as the Being who spoke the universe into existence! It was not eternal, as the ancients thought; He alone was eternal. It was He who created the matter of which Heaven and Earth are composed; it was He who said "Let there be light", and light was; it was He who built the firmament, and poured the oceans, and raised the continents. It was this great, supreme, almighty God, who, step by step, prepared the earth for man's habitation, and, finally, created man himself as the masterpiece. One who learns this lesson and realizes how infinitely superior it makes God to the Universe, is in no danger of either worshiping Nature or of losing his faith in the study of Nature.

A secondary lesson, but of prime importance to man, taught by this record, is that of *his own essential dignity, and value to God and to himself*. This is taught by the exceptional manner in which his creation is contemplated in the divine council, and the conclusion to plan his nature in the likeness of God himself, and as the image of Deity. When we remember how prone man is to underestimate and even despise himself, how largely he has been treated as a thing and chattel instead of a person, and how true it is that "man that is in honor and understandeth not is like the beasts that perish", we perceive how valuable is this second lesson of Genesis i., and how necessary a part of the primeval revelation.

And we see that this chapter is not only the proper introduction to the Bible, but also the *fundamental preparation for Christianity*. Geikie has well said that "Genesis is the porch of the great temple of Revelation, leading, step by step, to the disclosure of Jesus Christ as the Lord and Head of the new kingdom of God". What he has said of Genesis as a whole is equally true of this chapter. It is the great God of this record of creation who is the God of salvation. It is the man made in God's own image who is worthy to be saved at such expense to the Creator, and it is because man is the image of God that the Word could incarnate himself as the Son of man. Thus does all that comes after depend upon this beginning, and Redemption lie concealed in this introduction to the history of true religion, as the oak lies concealed in the acorn.

Surely we have reached a point of view from which we can not fail to appreciate and admire this remarkable chapter. The greatness and importance of its purpose, and its exact adaptation to that purpose render it exactly what we ought to expect, and eminently worthy of its divine Author.

There is but one possible discovery which could shake our faith in its divine authorship. If there should be found *some other* record of creation, in which we had confidence, which conflicted with this, and disputed its statements, our faith would be shaken. The new science of Geology, born practically within the last hundred years, affords the means of applying such a test. It, too, has a record of creation on which we have now learned to rely with much, if not with complete, confidence. Does Geology agree with Genesis and endorse it, or

does it quarrel with it and confute it?

The answers that are given to this question vary with the character and feelings of those who give them. Of course the infidel will deny harmony until he is forced into the last ditch of indisputable proof. On the other hand the believer will not surrender what he has so many reasons for regarding as a part of the Word of God without overwhelming evidences of error. Right he is, for he has everything to lose, and the infidel, it may be said, has nothing to gain. But the time has passed when the issue of the conflict between the two is any longer in doubt for those who are willing to consider the case fairly. Geology sustains Genesis with a full and emphatic corroboration.

In making the comparison between the two records it is necessary to make due allowance for their inherent and essential differences. Geology is for students who have time and ability to explore its theories, become acquainted with its facts, master its extensive and very learned vocabulary, and weigh the views of differing geologists. Genesis is for all men, of all time, of high and low degree, learned and unlearned. Geology, like other sciences, has, for the most part, only an intellectual or material interest for mankind, who got along very well without it for thousands of years, and might have been quite happy and safe for thousands of years more. But Genesis is vital to the spiritual and eternal interests of the human race, and needs to be known by every child of man. Geology has volumes for the exploitation of its researches; Genesis is restricted to thirty short verses. Geology can ransack the learned lan-

guages for terms to express its technical shades of meaning; Genesis was compelled to use the few simple words possessed by a primitive race. It had to say "day" for "period", "waters" for "fluids", "firmament" for "expanse". Geology could indulge in minutiae of detail about the overlapping of the mineral, vegetable and animal kingdoms, and tell where each special kind came in or went out, but Genesis had to dismiss each separate order of being in a single brief verse. Above all, while Geology could be abstract and diffuse, Genesis had to be succinct and picturesque, conveying the developments of ages in a flash-light sentence. It only needs to take fair account of these essential differences to sink all apparent discrepancies to their real unimportance. If Huxley had been the man to perceive and acknowledge these differences he would never have declared, as he did, that the Mosaic record is "pure fiction".

But that is not the verdict of men who are considered the most competent judges, like Dana, and Dawson, and Argyle, and Wright. On the contrary these men are astonished and delighted by the essential agreement of the Scripture record with the scientific. The coincidence of the two, as any one can easily satisfy himself, is complete in all the following particulars:

1. That the material universe is not eternal, but had a beginning.
2. That light existed before the sun and moon appeared.
3. That the earth was once entirely covered by water.
4. That vegetable life preceded animal life.
5. That enormous winged creatures and

reptiles formerly existed which afterward became extinct.

6. That man was introduced only when the earth had been specially prepared for his dwelling-place.

Now how shall we explain this wonderful agreement? How did the author of the first chapter of the Bible, which nobody denies to have been written centuries before the coming of Christ, know so much that nobody has known from any other source till within the last hundred years? It is impossible to answer that question without admitting the fact of revelation. This chapter came to us straight

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The Age of Genesis

REV. WILLIAM H. BATES, D.D., WASHINGTON, D. C.

The historical study of philology has peculiar fascination to many who are linguistically inclined, and often leads to valuable—in some cases determining—results.

Edward Payson Vining, LL.D., has been contributing studies of this sort to the Boston magazine, "Watchword and Truth", which should lead the "critics" to sit up and take notice. If his points are well taken, as they seem to be, several of their theories are swept ruthlessly away. His treatment of the Hebrew verb, *shuph*, in Gen. iii. 15, "I will put enmity between thee and the woman, between thy seed and her seed; it shall *bruise*—*shuph*—thy head, and thou shalt *bruise* his heel", illustrates both his methods and his findings.

By a careful and searching investigation, Dr. Vining shows that this Hebrew word means "to crush"; which may be done in either one of two ways: first, by pressure beneath

from God. The Creator has imparted to us the story of creation.

It is peculiarly appropriate that the very beginning of the Biblical Revelation should be so unmistakably divine as to put the question of a revelation from God beyond dispute at the outset. This is the added service which this first chapter of Genesis does for us, when we once understand and appreciate it. But through all the centuries before Geology was heard of, enough of it was revealed to mankind, to teach them the infinite superiority of God to Nature, and the value of man to God and to himself.

* * * *

the foot, as in Gen. iii. 15, or, secondly, by compression within a serpent's coils, which has figurative exemplification in Job ix. 17, "For he *breaketh* me with a tempest", where the action of a whirlwind, revolving around the objects which it destroys, is figuratively described by this verb.

Then, in the course of history, it is found that, as in Ps. cxxxix. 13, "Thou hast *covered* me in my mother's womb", the word lost entirely the idea of crushing, and there remained only the thought of enwrapping, encircling or enveloping.

He traces the word in the cognate Chaldaic and Syriac languages. In the Chaldean tongue the general sense of *crushing* passed into the special thought of *the method of crushing*, as between a pestle and the inner surface of a mortar; and so the word came to mean "to pulverize", "to break in pieces". But as this trituration is accomplished more by rubbing than by

stamping, the Syriac and the later Chaldaic verbs derived from *this root* lost all sense of *crushing* and came to be applied exclusively to the action of rubbing, thus meaning either "to scrape", "to file", or "to polish"; or else, where oil was used, "to smear", "to anoint".

There is philological evolution as well as evolution of other sorts. It is plain, at a glance, that the derived or developed meanings, to enwrap, to polish, to smear, could all be evolved naturally from the primary thought of crushing; and it is equally plain that the development could not be in the opposite direction. Crush, enwrap, polish, smear—natural; smear, polish, enwrap, crush—impossible.

Moreover, the general idea of crushing, without reference to the means employed, must, in accordance with the law of simplicity, have underlain the earliest use of *shuph*, while the special thought of crushing within a serpent's coils and the other specific sense of crushing in a mortar, would be a later, as it would be a natural, outgrowth of it. Then, still later, the original thought of crushing might become—as a fact of history it did become—entirely lost, and in different Semitic languages the word might take on (as it did) such diverse meanings as those mentioned above.

Furthermore, as new meanings were evolved, the older ones were liable to, and as a matter of history did, become obsolete, and the word itself was likely to pass out of use, as was the case with both the Hebrew and the Arabic languages; while even, though the term has been preserved in both the Syriac and the later Chaldaic tongues, it is now employed in a sense so different from that which it originally

had, as to be hardly recognizable.

In Genesis, as is seen in the foregoing, *shuph* was employed in its earliest and more general sense. But in Job it was used with a later meaning, while in "A Psalm of David", the one hundred thirty-ninth, verse eleven, it was employed, for the last time in Hebrew, in a sense even later; and thus more than a thousand years before the advent of our Lord the word had attained a third stage of growth, and had become so nearly obsolete that it was never employed again in the Hebrew language, while at the return from Babylon—(the higher critical theory assumes that the Book of Genesis was put into its present shape after the return from the exile)—*none of the Jews knew its true meaning.*

The foregoing historical allegations—substantially in Dr. Vining's own language—are, according to this erudite linguist, *fact*. If fact, their bearing upon some present-day critical questions is certainly interesting—yea, more than that: they are most important, and would it be venturesome to say determining?

According to the "scholars" the second "document" of Genesis, i. e., chapters ii. 4 b to iii. 24, in which *shuph* first appears, was composed by a prophetic writer. Edgar Innes Tripp, in his book, "Composition of Genesis", p. 23, places it at the beginning of the "Prophetic History Book" of the Old Testament. Professor Charles Foster Kent, of Yale, in his "The Origin and Permanent Value of the Old Testament", says of this passage, "the work of an early prophetic writer is evidently before us" (p. 226).

The times of the prophets, chronologically, have been given approximately as follows:

Pre-Exilic—232 years—

1. Jonah, B. C. 862; 2. Joel, B. C. 800; 3. Amos, B. C. 787; 4. Micah, B. C. 750; 5. Hosea, B. C. 740; 6. Nahum, B. C. 713; 7. Isaiah, B. C. 698; 8. Zephaniah, B. C. 630.

Exilic—92 years—

9. Habakkuk, B. C. 626; 10. Jeremiah, B. C. 588; 11. Obadiah, B. C. 587; 12. Ezekiel, B. C. 574; 13. Daniel, B. C. 534.

Post-Exilic—123 years—

14. Haggai, B. C. 520; Zechariah, B. C. 520; Malachi, B. C. 397.

Now, according to Dated Old Testament Chronology, David was born 1083 B. C., that is to say, more than two centuries before the first "early prophetic writer" and more than five and a half centuries before the first post-exilic prophet. There are notable literary geniuses in modern times, but their genius is many degrees minus compared with the *nth* power genius of that Early (or later) Prophetic Writer. As nadir to zenith is their most altitudinous achievement in comparison with his feat of employing a word—not in its latest developed Davidic sense,—for that had become obsolete and had been dead and buried some hundreds of years before his time,—but of resurrecting it from its grave of oblivion and making it effloresce with a meaning that it had several centuries still earlier than when it began to descend into the depths of forgetfulness. Marvel of marvels is this Writer, i. e., if he *is*; but if he *isn't*, then he is a marvelously created fiction of the festive and fecund fancy of the marvelously imaginative "scholars" of the present day!

And Dr. Vining goes on to say:

"True 'historical criticism', when applied

to the verb we have been considering"—(and in his article he performs a similar office on a pronoun in the same verse in Genesis!)"—"immediately shows that this assumption [of late writing] is wholly untenable: more than that, it is absolutely unthinkable to a philologist, even though he be of the lowest rank".

What a lamentably low-down lot—philologically speaking of course—must these dear, smug, deluded, linguistic brethren be, who are making the press teem with an output of "wholly untenable" assumption, and trying to stuff the public mind with a mass of "absolutely unthinkable" theories!

There was once a legal contest, that has sometimes been illustratively referred to, in which an attorney, casually holding up between himself and the light the paper on which a Will was written, saw embedded in the woven fiber a watermark which demonstrated what he believed, but what he had thus far been unable to prove, namely, the fraudulency of the document. That brand of paper was not manufactured until a long time after the will was professed to have been executed.

The verb *shuph* with its meaning in Genesis iii. 15 is a watermark which shows it to be impossible for the assumed Prophetic Writer to have written the "document" at the time he is alleged to have done so, and demonstrates that what is claimed for him is a fraud of the first water. By this word the age of Genesis is thus *determined to be back in the Mosaic time*, where the level-headed, sane scholarship of the centuries has placed it. In "The Temple Bible", Introduction, p. xii., Professor Sayce, the competent and circumspect scholar who is

unstamped by the Teutonic cohorts, says: "Recent archeological research has shown that there is no reason why the Pentateuch should not be substantially a work of the age to which tradition assigns it", i. e., the Mosaic age.

And Dr. Vining further says:

"The fact is, this word gives us merely a single specimen of numberless similar proofs with which the Pentateuch teems from beginning to end".

When these proofs shall be safely and sanely wrought out, what a plight will these troublers of the Biblical Israel be in! Genuine scholarship will do its work. We expect to see the time when the Destructive Criticism will be all stripped of its pretentious and vacuous assumptions and left without so much as a fig-leaf to cover the shame of its nakedness.

* * * * *

"The Christian" on Some Important Developments in Archeology:

The Rock-Hewn Capitol of Moab—Its Discovery and Place in Prophecy

1. Its Romantic Discovery by Burckhardt

One of the most striking instances of the fulfilment of prophecy is afforded by the long-lost city of Petra. Early one August morning in 1812, two men attired as Arab pilgrims, quitted Eld-jy, a little village near the entrance of *Wady Musa*, or the Valley of Moses, in the territory of ancient Edom. One, the guide, carried on his back a goat. The other, who was called Sheik Ibrahim, bore a skin of water for their needed refreshment in that desert land, while journeying to Mt. Hor to sacrifice the goat to Aaron, the great high-priest of Israel.

Passing down a little glen through a street of tombs whose sculptured fronts and dark doorways lined the cliff on either side, they walked under a buttressed arch, which sprang high in the air above the ragged cliffs, and entered the bed of the Sik, a little stream gliding at the bottom of a deep gorge or canon only wide enough for two camels to walk abreast, whose walls, rising four hundred to seven hundred feet, twist, and turn and wind

till the rocks sometimes seem to touch each other above, and exclude for a hundred yards together the light of heaven. Again the sunlight falls with splendid effect upon the colored rocks and beautiful oleanders and juniper bushes that line the deep ravine. On every hand are caves without number, and niches cut for statuary or idols to rest in. After working their way for about two miles, the gorge widened, and there burst upon their view the delicate rose-colored facade of the *Kusneh*, or *Treasure*, a tomb or temple front, ninety-six feet wide, and some sixty-five feet high, cut out of the most beautiful rose-pink colored rock—excavated no one knows when—but as delicately carved and chiseled as when the architects finished their task.

Then the gorge widened to a valley, and here, walled in by massive mountains of solid rock hundreds of feet in height—the tops being wild and desolate crags, while in their bases were all temples, temples, and dwellings, all

chiseled in the stone, and exhibiting the various colors of the rainbow;—within this encircling barrier was revealed an oblong and irregular valley about a mile in length, and half a mile in width, where ruin and desolation combined with beauty and verdure, to mark the site of a long-forgotten city.

Sheik Ibrahim sought timidly to examine some of these wonderful monuments; but his suspicious guide accused him of being an infidel seeking treasures among the ruins, and warned him that nothing could be carried away. Pacified by Ibrahim's protestations the guide proceeded, but as night drew on, they were compelled to offer their goat at a distance from Mount Hor, and then hasten back for fear of the robbers who infested the region.

A few years afterwards a journal of travels issued from the press, containing a description of Petra and other regions, from which it appeared that this "Sheik Ibrahim" was none other than the eminent Swiss traveler, Burckhardt, who, having familiarized himself with the Arabic tongue, and adopted the oriental dress, penetrated this region in the character of an Arab from Damascus, visiting also Mecca, Mt. Ararat, Medina, and Cairo, where he finally died of a fever in October, 1817. His journals were edited and published after his death, giving the first reliable information concerning Petra, the rock-hewn city, the ancient capital of the Edomites, the descendants of Esau.

2. Its Place in History and Prophecy

The inhabitants of this city and region were the descendants and associates of Esau; a people which numbered hundreds when Israel had but a single family, which had fields and vineyards when the Israelites were fugitives escaping from Egyptian bondage; a people who were governed not only by dukes and princes, but also by eight successive kings before any king reigned over Israel (Gen. xxxvi. 31-43); a people which maintained its existence for ages, and whose chief city even after the time of Christ was the capital of an extensive Roman Province called the Third Palestine.

Christianity here found early acceptance, and among the bishops assembled at the Council of Jerusalem in 536 was Theodorus, Bishop of Petra; but from that time for more than a thousand years Petra was forgotten.

Its name, in Greek Petra, and in Hebrew Selah or Sala, signified Rock,

and was accurately descriptive. This was the place of which the Psalmist said: "Who will bring me into the *strong city*? Who will lead me into Edom? Wilt not thou O God, which hadst cast us off, and thou O God, which didst not go out with our armies?" (Ps. lx. 9, 10. This secluded city, standing on the route of ancient caravan travel, was one immense depot for the exchange of the merchandise of the East and the West. Up this deep and dark defile marched the caravans of Solomon; here rolled the wheels of Roman chariots in later days; here stood temples, palaces, and mansions, all of which are tumbled in heaps of ruins now; while of the multitudes who thronged these streets and climbed these rocky steeps and hewed out their rock-cut homes, not one remains.

The Bible student who will read the predictions concerning Edom, Idumea,

and Mount Seir, contained in Jeremiah xlix. 7-18; Ezekiel xxv. 13; xxxv. 1-15; Joel iii. 19; Amos i. 11; and especially in the prophecy of Obadiah, remembering that Petra was a thriving and powerful city hundreds of years after these predictions were written, transcribed, translated, and familiarly read by the people of God, will see in the present condition of Petra, as described by many travelers, a visible instance of the fulfilment of Scripture prophecy.

Secure from all assault and invasion, a well-watered oasis in the midst of desert wastes, hemmed in by precipitous rocks, and only approached by narrow defiles where a hundred men could withstand ten thousand, this strong city might well defy the changes and chances of time. Its inhabitants in their rock-hewn homes,—some of them having rooms from twenty to sixty feet in length, cut in the mountain side,—could smile at invaders and look down with scorn upon their foes.

But God had pronounced the doom of Edom and of its "strong city", Petra. "I will stretch out mine hand upon Edom, and I will make it desolate from Teman". "The pride of thy heart hath deceived thee, *thou that dwellest in the clefts of the rock*, whose habitation is high". "Edom shall be a desolate wilderness". "I will stretch out upon Idumea the line of confusion and the stones of empti-

ness". "I will lay thy cities waste, and thou shalt be desolate". "I will make thee small among the heathen". "Thy terribleness hath deceived thee and the pride of thine heart, O thou that *dwest in the clefts of the rock*, that holdest the height of the hill; though *thou shouldest make thy nest as high as the eagle*, I will bring thee down from thence saith the Lord". "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof".

These faithful words, written thousands of years ago, are proved true by the discoveries of the present generation. Edom is a desolation. Wild beasts howl amid the ruins of her cities. Nettles and brambles flourish among her palaces. The ancient dwelling places, high up in the cliffs, secure as the eagle's eyrie, are empty and deserted. In the valley Dr. Olin counted no less than *fourteen* heaps of ruins, columns, and blocks of hewn stone, ruins of the temples and palaces of this magnificent city. All are fallen and desolate now. God's word is mightier than the thunderbolt, and he had spoken the doom of Edom and of Petra, and his word has not returned to him void. And the silent palaces of the rock-hewn city, its gorgeous sepulchers and chiseled temples, to-day lift up their solemn testimony to teach us that "the Strength of Israel will not lie"; and that "*the word of the Lord endureth forever*".

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"The New York Presbytery on Its Way to Nullification" ---Continued

Fifth Stage, Formulation of the Modern View by President Brown

In an introductory paragraph in the December number, p. 278, it was said:

"The course of President Francis Brown in the Presbytery of New York has made it evident that he does not purpose to let the matters at issue rest until the Presbytery acknowledges the absolute right of the Modern View to be held on an equality with the doctrines of the Presbyterian Standards".

We have heard him assure the Presbytery that no peace or truce was possible until it acknowledged the right of Union Seminary to hold and teach and preach the doctrines for which the General Assembly had cut it off and enjoined the Presbyteries not to send their students to its halls for instruction.

President Brown took occasion in his inaugural at the opening of the Seminary Year, in their new buildings on Columbia Heights, to formulate his views on this subject, and in a discussion on "The Church and its Creeds". That address will be found printed in full in *The New York Observer*, of November 10, 1910, occupying more than four pages of that paper. It was the purpose to consider it in the December issue, in completion of the paper bearing the above title, but space did not permit. We merely quoted its first paragraph as squarely stating the issue.

President Brown proposed, in that paragraph, as the aim of his discussion, to reach "*a clear understanding of the relation of the Church to its Creeds*", from his, i. e.,

the Modern, Point of View. He affirmed, that "the beat of the strong modern wave upon the coast of our thought has, in some cases, made deep inroads" on the barriers erected against it; that it has indeed swept away the "dykes" (the creeds) which it was vainly imagined would protect the solid theological continent from destruction. And, assuming the role of prophet, he banteringly assured the frightened conservatives who are trying to resist the inevitable, that *their call to build higher doctrinal dykes must prove futile*, since "no dykes are high enough to shut in the mind", in the long run, "that for centuries has made the right of private judgment one of its watch-words".

The writer wishes it distinctly understood that, in this discussion, he is not dealing with President Brown *personally*, but as claiming to be, and accredited as being, *the representative and leader of the advocates of the Modern View* who are openly seeking to discredit and displace the Evangelical and Presbyterian view of the Christian Faith. We are to note *the points of divergence* at which it separates from the faith and point of view of the Presbyterian Church (and the other Evangelical Churches as well), and to bring out and make clear the main points in which his claims for the Modern View are in contradistinction to, and in contradiction of, the view of the Presbyterian Standards and of the Historic Faith of the Church.

I. First Step, Tacit Rejection of the Biblical Foundation

According to the Presbyterian Standards, the Creeds have a *Divine Basis*; according to the Modern View, as set forth in the Address, they have only a *Human Basis*.

The Presbyterian Standards are professedly drawn from the Bible as God's Revelation of the Way of Salvation; the Modern View has confessedly no basis but passing speculations of the human mind regarded as Autonomous and Self-Sufficient.

1. There can be no dispute regarding the

way in which the Standards regard this question of their Origin and Authority.

Indeed, so plain and manifold is their teaching on this point that only a hint of it need here be given.

Confession of Faith, Chapter i., "Of the Holy Scriptures":

"Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable;

yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased".

After enumerating the 66 Canonical Books of Scripture, the Confession adds:

"All of which are given by inspiration of God, to be the rule of faith and life"

"*The Larger Catechism*", Second Question:

"The very light of nature in man, and the works of God, declare plainly that there is a God; but his word and Spirit only, do sufficiently and effectually reveal him unto men for their salvation".

See "*The Shorter Catechism*", Second Question.

"*Form of Government*", Questions Propounded to Candidates for Licensure.

"1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

"2. Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?"

It should be observed that in this form of *ministerial subscription*—as will be seen later, it is not for *membership subscription*—the Church carefully guards against putting the Creeds on a level with the Scriptures by making the latter "the only infallible rule of faith and practice". Provision is likewise made for avoiding the requirement of an *ipsissima verba* subscription, or indeed of any mechanical and irrational subscription, by receiving and adopting "the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures",—thereby providing for any reasonable measure of divergence from the Standards that does not destroy the integrity of the Evangelical Faith.

This is the Divine Basis on which the Standards claim to rest.

2. President Brown, in his Address, sets forth the Human Basis on which the Modern View professes to rest.

According to this view, as he expounds it:

"There is something anomalous in the phrase, 'The Church and Its Creeds', except in one interpretation, and that perhaps not the one that occurs to most of us at first. The Church consists of those who belong to Jesus Christ and are engaged in His business. And a creed is the formulated expression of the Church's belief. . . . A creed is the utterance in which a church formulates its life principle. . . . Now in the consciousness of those who really make up this Church there is a process of choice which we call religious or Christian experience. . . . The Church is made up, in theory, of persons with this common Christian experience. And in order to unite in one body there must, naturally, be some interchange of expression indicating the experience which is the real bond. . . . They must tell each other about it. And the first description of this experience, for clarity of one's own mind, or for the information of others like minded, is the first creed. . . . At first, it is, almost of necessity, simple and brief—a glad expression of unanimity. It states in a few words, without defining much. 'Believe on the Lord Jesus Christ' is a very early form of it, addressed to one whose adherence is sought. This is not a phrase of definition at all, but a simple call to share the experience".

It will be observed that *no Scriptural basis is recognized in all this*. "Religious Experience", or religious consciousness, the product of autonomous mind, is exalted to the supreme place instead of the revelation of God.

The venerable Rev. Dr. J. Glentworth Butler, author of the great "Butler Bible Work", who was Permanent Clerk of the New School General Assembly up to the merger of the New and Old School bodies in 1870, has lately given incidentally (in New York Observer for December 29, 1910), in a paper on "Church Creeds and Christian Experience", such an admirable and thoroughgoing exposure of the *irrational, illogical and impossible qualities of this latest Ritschlian pronunciamento*, that we venture to quote its statement of how the Modern View places "the cart before the horse". Dr. Butler says, and says incontrovertibly on logical and rational grounds:

"Much unsustained reasoning is founded upon the supposition that experience is the source and basis, and so the arbiter and interpreter of the creed, as asserted by Ritschl. *The fact is just the reverse.* Of necessity the creed alone furnishes the ground and the means of the experience. The accepted creed, with its immediate results of regeneration and conversion, is the beginning of the new Christian life. Of this life experience is the continuance and development. The creed is actualized instantly upon its acceptance by the mind and heart. The experience is the after resultant of the continued force of the heart belief reinforced by the forward endeavor by the consecrated will".

That there is nothing *authoritative* in this substitute for the Church Creed is made plain beyond misunderstanding in the President's long, unhistorical and sophistical tracing of *the origin of the Creeds*,—from the simplest "utterance of praise", on to the time when "definition began to creep in"; on until "some explanation and inference crept into such avowals"; on until "it came about—from this long tradition—that we know a creed as 'a form of words setting forth authoritatively and concisely the general belief of the Christian Church, or those articles of belief that are regarded as essential'".

Manifestly the product of all that long and irrational process *can be nothing more*

than a series of changing human opinions, or, as a whole, an accretion of human errors. This is, in fact, the contention of President Brown in his address, and is made a necessity by the purpose he has in view. He says:

"It is apparent, however, that this intellectual process takes us a long distance from the religious experience with which we began. It is, manifestly, an intellectual process. It carries us into a new region. Not that the religious experience is devoid of intellectual process. The mind knows what it chooses, when it chooses God, and is intensely active in determining the choice. But the sole and controlling element in the human experience of religion is not intellectual, while in framing the account of the experience with its explanations and sequences, the intellectual is of necessity predominant, if not alone. Therefore, the resulting systematic statement is not the same thing with the religious experience, and assent to it does not bear any necessary relation to the possession of the experience which it undertakes to describe and account for. It is, as I have called it, a *statement of religious opinion—that is, opinion about religion—for opinion is intellectual and has no inherent religious quality*" [italics ours].

In fine, the Modern View leaves the Creeds not only without a Divine Basis, but *without any Religious Basis whatever.* The Rejection of the Biblical Foundation is thus deftly Accomplished.

II. Second Step, Fallacious Reasoned Repudiation of Creedal Authority

According to the Standards, the Creeds, having a Divine Basis in the Bible, are *Authoritative* over the Religious Faith and Conduct of the Christian; according to the Modern View, they have no such Validity, and therefore *no such Authority*.

I. According to the Standards and the Bible, the Creed, or "the Faith", is a *Vital Body of Truth drawn from the Word of God, containing the Essentials of Christianity*, and so formulated as to furnish a plain, comprehensive, and authoritative guide for the Christian life.

By means of it, God and the Church, through the Word of God, *take Control of the Christian life in its widest sense and shape it for the ends of the Gospel.*

"The Shorter Catechism", e. g., will be found to embrace an all-comprehensive view of Christianity in its *three essential features*:

(1) As a Divine Creed, starting with God Who reveals Himself in His Being, Character and Purpose, in the Scriptures (Questions 1-28).

(2) As an Inner Divine Life, Rooted in an Unfolding from Faith in the Atoning Sacrifice of Christ Applied to the Soul by the Regenerating Power of the Holy Spirit (Questions 29-38).

(3) As an Outer Life of Christian Activity, in Carrying out in the Conduct the Requirements of the Law and the Gospel in Obedience and Service, Resulting in the Restoration of the Kingdom of God on Earth (Questions 39-107).

There is thus furnished a *complete chart for the guidance of the Christian Life in all its phases of belief, experience and practice.*

The same is true in measure of all the great creedal formulations—The Thirty-

Nine Articles, The Heidelberg Catechism, the Wesleyan statements, etc.—they have proved of inestimable value in the guidance of the people of God in their Christian Conduct. *Nor have they hampered the freedom of man or mind*—as so often insinuated—since they have claimed no authority save as they were in clear accord with the teachings of the Bible. *They have always been one of the strong safeguards of the Christian Church.*

But while, on the sure basis of the teachings of the Scriptures and under the promised guidance of the Holy Spirit (John ii. 12, 13), there has been a *gradual broadening of the formulated statements of Christian doctrine*, it must not be thought for a moment that "The Creed of Christendom", as embracing and embodying the essentials of Christianity on which there is substantial agreement in Evangelical Christendom, is a *new and modern invention*. It has held a vitally important place through all the Christian ages, beginning in the Bible itself (in the Epistle of Jude),—*its importance being there emphasized as is nothing else in the whole range of the Word of God.*

It was Jude who, in the last of the Catholic Epistles (verse 3), (in warning the Christians against the destructive critics of that age), so signalized and enforced the fact, the permanence and the vital importance of "THE Faith". He exhorts them to contend earnestly for "THE Faith", "The Creed", and not for "Faith" in the ordinary sense. And the use of the Greek definite article marks it as "the" well-known, duly authenticated and generally accepted Creed,—*"The Creed"* that has always been recognized by the Church Evangelical as made up of the fundamentals of Christianity. And he recognized the *once-for-allness*, the permanence and finality, of its deliverance to God's saints. But *the climax of the emphasis on the importance and permanent authority of "The Creed", is in the extraordinary Greek verb so inadequately translated "Contend earnestly"*. It is *the most forceful word possible*, and this the only instance of its use, as if made for the occasion. Luke (xiii. 24) represents Jesus as urging men interested in securing their own personal salvation "to

strive to enter in at the strait gate"—the Greek translated "strive" is "*agonize*". So much more important, in its bearings on the destiny of the world, is the maintenance and defence of "THE CREED", that Jude urges all Christians to "*epi-agonize*" for "The Creed"; *that being a matter of life and death to the world!*

2. According to the Modern View, as unfolded by President Brown, the outcome of the human attempts to Interpret the Religious Experience and to Formulate the Results, is an incoherent mass of individual "Opinion" as void of Truth and Value as of Consistency and Authority.

Here is his opening statement of *the diverse and contradictory conclusions* arrived at:

"There is therefore no ground for surprise in the existence of statements that differ, and even conflict. Not all minds work alike. Not all minds are normal, we will say—perhaps not even our own. Honest men, trying to describe the same event, do not always agree; trying to explain the event, they are sure to diverge. The fundamental experience of religion is essentially simple, but the approach to it is manifold, and the consequence of it revolutionary. It affects the whole point of view. One man stands here and sees it; another man stand there, and it has different aspects".

It is manifest without argument that *such contradictory "opinions" can have neither the truth nor the value that would entitle them to claim a place as guiding principles in the Christian life*. They put its contradictory in the place of the true principle, which is that "all minds work alike" when in normal condition and used in accordance with the laws of thought; which furnishes the only basis of common knowledge of religious truth as well as of every other kind. Substituting "opinion" for "knowledge", there is no possible way to "truth" open for them. It may be true that "one man's opinion is just as good as another's"; but that is because they are *all equally worthless*.

There follows the other fatal failure of this Modern View, the ignoring of the teaching of the Standards and the Scriptures, that *for the knowledge of the great doctrines of Christianity man is wholly dependent upon God's revelation in the Bible*; and trying to replace it by products evoked

from their own muddled and perverted inner consciousness. Is the contradictory outcome to be wondered at? Here is what the Address has to say on this point:

"None of us has vision comprehensive enough to take it all in, least of all at once. [This is what the Bible and the Standards teach!] Descriptions and explanations are partial and approximate, and one has caught sight of what another does not yet see at all. We disagree, therefore, often, in our descriptions and explanations, while we are aware of our unity as sharers in the one fundamental experience. This is one of the commonplaces of the modern Christianity which we call evangelical".

And in the end what is there but "confusion worse confounded"?

No better illustration of the difference between the Old and the New can be found than in the Union Theological Seminary as it was and as it is. A generation ago the writer knew with a good degree of personal intimacy the mighty men who made Union Seminary—William Adams, Philip Schaff, Roswell D. Hitchcock, Henry B. Smith, W. G. T. Shedd—all of them settled in this Presbyterian faith in the Bible

as God's authoritative revelation of the Way of life. In its maintenance and defence they did much of the greatest Biblical and theological work of the last half of the nineteenth century. Mark the contrast between this and the nondescript faculty—ex-Presbyterians, Baptists, Methodist, Congregationalists, Episcopalians, Socialists—that have essayed to destroy the Old View, and claim to have evoked from their own vain imaginations a New View that explains away or denies the principles on which the fathers rested and the fundamental doctrines they believed, expounded, promulgated and defended! Does not such wreck, wrought in a single generation, give emphasis to the principle, "By their fruits ye shall know them"?

The unreasonable repudiation of Creedal Authority, and this unreasoning substitution of the incoherent mutterings of a perverted "religious consciousness" for God's authoritative Revelation in the Scriptures—what can it promise the next generation when it has so revolutionized the institution in two decades?

III. Third Step, The Abolition of All Creed Subscription and Ministerial Vows

According to the Standards and the Bible, *a measureless and inescapable obligation* rests upon the Christian, especially upon the Christian teacher, to accept, maintain and defend the teachings of the Creed so far as it contains *the substantial embodiment of the essentials of God's only and authoritative revelation of the way of salvation*; according to the Modern View, there is *no such Obligation*, and the claim that there is must be combatted, and subscription to Creeds minimized and abolished as an unjust imposition.

1. There can be no reasonable doubt that the Views just expressed are those of the Bible and the Standards.

This appears from the citations from the Standards, made above under "I.", and from the declaration of faith required of candidates for the Gospel ministry in the "Form of Government". They regard the Bible as God's inspired and authoritative revelation of redemption, and claim that it is to be received as such *on the testimony of God Himself*. It appears from the claims which the Scriptures uniformly make

for themselves as the written revelation of Christ the Living Word.

It is at the same time true, as will be seen, that Christ Himself, in the Sermon on the Mount and elsewhere, makes a sharp and broad distinction between the obligations and vows resting on *the ordinary believer*, and those binding *the authorized and official teachers of Christianity*.

2. According to the Modern View, in the Address under consideration, *the right of the Church to require such Obligations is peremptorily Challenged, and the Demand made for their Nullification*.

It is not possible here to enter into a detailed discussion of the President's extended treatment of this phase of his subject,—it would do more to cover up than to elucidate the point at issue.

(1) The man of the Modern View bases his fundamental objection to the imposition of Creedal obligations upon Christians, *on what the Creeds embrace*.

The Address calls for the application of the distinction already made between the "religious experience" and the contradic-

tory "opinions" that falsely "interpret" it. We have already shown that from the official Presbyterian point of view such a distinction is impossible. Here, however, are some of the affirmations in the Address:

"It is absolutely necessary to lay firm hold of this distinction and carry it out to logical results as is not yet done in practice. The difficulty, in practice, does not lie in the existence of the descriptions and explanations which constitute our elaborate creeds and systems, but in the uses to which they are put.

"We shall agree that the Church was not organized to promulgate any set of descriptions and explanations, any system of theology, as we say, but to gather those who belong to Jesus Christ, and to promote His business of making the world over. There are those who belong to Him and are promoting His business, who diverge widely from each other in their official statements of opinion. This is illustrated, amply, in our own body [the Faculty of Union Theological Seminary], here. But we are not mere eccentrics ["nondescripts" has been suggested instead] in this matter. It is even more significant that the different ecclesiastical bodies represented among us, and many beside, are repeatedly and constantly recognizing each other as possessed of the same experience, and engaged in the same work.

"These phenomena show the growing consciousness of the Church that it was not founded to propagate any set of opinions about religion, and, of course, still less, was it founded to propagate any existing set of such opinions in contradistinction from others, and in opposition to them".

If the contention, that the Creeds are only the formulations of merely human "descriptions and explanations" of changing religious experience, is justified; if they are merely a mass of incoherent "opinions", subject to change like one's dress with the passing seasons; if all the added assumptions, which make their structure still more rickety, be granted,—then it must be admitted that they are *without any binding quality, being essentially unfit to be imposed on any rational mind*. The conclusion from the premises is logical and not to be escaped.

But if the Evangelical view of the Bible and the Church and the Creeds is the true view, *these premises are absolutely false*. The Bible is God's revelation of the way of salvation. We "agree that the Church was not organized to promulgate any set

of descriptions and explanations"; any set of human "opinions"; but *we shall not admit for one moment* that it was not organized to promulgate the Biblical system of truth concerning that way of salvation which she has embodied in her Creeds, and which furnishes the only rational grounds for Christian experience and salvation. On that issue we take our stand definitely and distinctly *with the Church of the ages and with Union Seminary of a third of a century ago*. And no intelligent Presbyterian should permit himself to be driven from it by an Address whose misreadings of the true history of genuine Christian experience are only surpassed by its innocence of theology and ineptitude in logic and philosophy. Such specious and subtle "no doubts" as the following, by which a shaky "religious experience" is substituted for the sure foundation of the revealed Word of God, should particularly invoke most earnest protest:

"No doubt we must always remember that whatever living religious power these statements have had, and still have, is due to the religious experience of those who framed them".

Nor is the complaint, coming from such quarters, that *the Creeds are too inclusive*, or the demand that they be reduced to a minimum of the New Theology, deserving of any more patient consideration. The air is full of baseless statements concerning *what Christ and the Bible do not teach*. Dr. Buckley exposes the falsity of these denials about Christ, in a timely editorial in "The Christian Advocate", entitled "Scan All Statements Concerning Christ",—which we reprint on another page; in which he shows how little rational significance they have. Nor have the proposed reductions and denials of the Creeds any value, except as indications of the superficial quality of the thinking and theology of the present age, and as proofs of the movements of a scholastic apostasy that has been sweeping so many of the liberal schools of theology from their old moorings.

(2) But the Modern View urges its chief Practical Objection to the Creeds, and to all Creeds, on the ground of *the Uses to which they are Put, as Tests of Church Membership and Leadership*:

"They have not been simply published as the best explanation of the fundamental Christian experience which could be offered at a given time, but they, too, have received the additional quality of tests by which the relation of individuals to the Church segment which published them might be determined and justified.

"Sometimes they have been used as terms of admission into the membership of an ecclesiastical group, and sometimes—more widely—they have been made the standards of judgment in the case of the religious leaders in the group, whom we call ministers, or office bearers in general".

As already said, Christ Himself made a very broad difference between what He required of the *ordinary believer* and what He demanded of the *official teacher and guide*. So far as the writer's observation goes, the churches, in their examination of candidates for membership, do not call upon them for acceptance of everything taught in the Standards, with which as laymen they are not expected to be familiarly acquainted. Dr. Charles Hodge used to teach his students that the Church Sessions should demand of applicants for membership, only what is required of them by the Head of the Church for admissions to the Church Invisible, i. e., "a credible profession of faith in Christ", and the doctrines and life involved in that.

But the case is vastly different with the *leaders* to whom the Church intrusts the shaping and direction of the Christian belief and life of its members in carrying out His Great Commission for the Conquest of the World. That is not an enterprise that can safely be committed to "novices", or one on which men can be turned loose, not

only without "The Faith", but without any definite faith whatever.

As already shown, Christ Himself placed His irrevocable bonds on the authorized teachers and expounders of the Law and Gospel. Paul pronounced *anathema* any one who should preach any other Gospel than that of the accredited creed which he preached. John branded as *antichrist* every one of the departures from the essentials of the Christian Creed for which the Modern View stands. Jude called upon those to whom he wrote to meet the radical errorists, who had "crept" into the Church of his age, and in order to do it "to *epi-agonize* for the faith once for all delivered to the saints". And so the Church in all ages has wisely set the divinely ordained metes and bounds for its teachers and leaders. That is all right on the assumption of the Church and the Standards, that there is such an authoritative embodiment of the essentials of salvation as revealed by God.

On the assumption, however, of the Modern View, of Ritschlism and the New Theology, there can be no obligation. President Brown is right in his repudiation of any obligation attaching to his New Creed, if his view of its origin is correct. It may be obsolete next year even in Union Seminary. It can have no more binding force upon preachers or teachers, or any one else, than has last year's almanac; indeed, not so much, for that once rested on and expressed truth and fact, which has never been the case with the New Creed that only claims to be made up of *interpretations of evanescent experiences and opinions*.

IV. Fourth Step, Immoral Plan for Nullification

The conclusion of the Address, devoted to hinting at the *Plan of Campaign by which the Abolition of the Creeds is to be brought about*, can not here be taken up in detail, although it probably contains the most dangerous of all its proposals.

Here are some glimpses of what is contemplated, along the line of the steps already indicated:

"This means, obviously, that subscription to elaborate creeds ought not to be asked, because the elaborate creeds go far beyond the absolute requisite of the Christian experience, and although it is important for

intelligent leadership that a man should have a connected series of opinions about religion—in other words, a definite theology—and should understand the creeds, experience shows that no one series of opinions has a monopoly of practical value".

That leads the way to *minimizing the Creeds*, by deftly putting them all on a level of practical worthlessness.

"What, then, are we to do? We can not change the system, all at once—if for no other reason, because there is no agreement, yet, that it ought to be changed. In any case, it is a system of hoary age, intertwined with habits and institutions, and

difficult to disentangle. It is one, then, which we have not created, and for which we can not hold ourselves mainly responsible. We must, plainly, live with it, and under it, in some fashion, as long as it abides".

That opens the way for remaining in the Church while *absolving oneself from the obligations that have been assumed*, and carrying on, under cover, what in the State is stamped as treason, the work of disintegration. It *assumes* that one can get rid of these moral and religious obligations by simply repudiating, and on that assumption repudiates them.

"We do well to restate our faith as carefully and clearly as we can, whenever the time comes that we feel called to undertake it—but again, this restatement should not be a fetter for any limb, but a banner to rally the forces—a veritable symbol of life and power not its own—a glorious proclamation and not a hard business contract, to wrangle over in the courts".

That suggests the prudent opportunism with which *Creed Revision and Elimination* are to be undertaken and carried through, under cover of what are to be claimed as Christian liberty and progress.

"It will be right for ecclesiastical bodies to be large-minded, interpreting their standards in the spirit of generous sympathy, and avoiding the pressure of partisan zeal."

That bespeaks toleration on the part of the Churches.

It was hoped that President Brown would modify some of these positions in his later utterances, at the dedication of the new buildings of Union Seminary; but nothing of the kind seems to have been forthcoming. Indeed, that was made the occasion for giving currency and importance to the most pronounced expressions of Liberalism ever heard in the halls of a theological seminary that calls itself Christian. That seems to have made it a distinct stage in carrying out the Plan of Campaign, the dangerous character of which has already been remarked.

It need scarcely be said that these criticisms have been written with deep pain and only under pressure of a profound sense of duty. The President's utterances in the Presbytery in favor of the Modern View, and his call for its recognition, have been as gentlemanly, courteous and self-restrained, as his demands and activities for

its recognition have been ruthless and ceaseless. But his position—at the head of an institution with a great history behind it, recently become possessed of large wealth, claiming interdenominational affiliations, situated at the most prominent point in the Commercial Metropolis of the Western World—is confessedly a most commendable one from which to urge the propaganda of the Modern View as against the old and historically interpreted Presbyterianism, or as against the general Evangelical Faith.

We confess that we are neither able to understand or to admit the *honesty*, not to say *morality*, of one's remaining in any branch of the Church with its vows upon him, and taking advantage of that position to announce, urge and execute a Plan of Campaign that contemplates its disintegration and destruction. Dr. Brown has no word, in either of his addresses, to meet that count. "The Presbyterian" says editorially, under date of November 23, 1910, of his utterances and silences:

"He says that the creed of a Church is a subordinate matter, and must change with time, and all the other things that those who do not believe in creeds have to say. But he does not show how it is honest for a man to declare that he accepts a Confession which he does not accept, nor to continue to hold positions which he obtained on his profession that he did accept the creed. . . . It is only a plain man's question: If you do not believe the doctrines of the creed, why do you stay in the Church that holds the creed?"

We agree with that, but go further. We know that as a matter of fact men put forward the claim of "honesty" and "sincerity" in taking up such positions, but that is merely opposing individual "opinion" to accredited principle; for we are sure that such cases involve *moral principles* that hold in this world and in all worlds.

And does not the latest misuse of his commanding position, in the meeting of Presbytery of January 16, in pushing through the immediate ordination of a candidate whose soundness was strenuously objected to—thereby ruthlessly trampling under foot the convictions, protests and sacred rights of fellow presbyters who simply asked for reasonable conformity to the Standards of the Church, and deliberately defying the General Assembly—does not this vastly enhance the responsibility and immorality of this latest act?

A Chapter of Romance in Archeology: On the Pharaoh of the Exodus*

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[The following extract from a letter of Dean Haggard to the Editor will serve to explain the points and purport of his important paper, in which he takes issue with the contention of our friend, Rev. John Urquhart, to whose Bible defense the Christian Church owes so much—whose "Biblical Guide" was cited in our November number, p. 224. The paper speaks for itself:

"I send you this paper because I have been stirred up by your extract from the New Biblical Guide upon the Pharaoh of the Exodus. I have given this subject more than usual thought and feel able to establish, to the satisfaction of most of your readers, the following propositions:—

"(1) Psalm cxxxvi. 15, as it now stands in our English Versions, does *not* 'close the controversy', as is claimed by Prof. Urquhart.

"(2) The Pharaoh of the Exodus, no matter which ruler he may be, escaped the drowning of his host in the Red Sea and presumably died a natural death.

"(3) There is nothing in Exodus xiv. which needs twisting to square with this truth.

"(4) In establishing his contention, it seems clear to me that Prof. Urquhart has overlooked the direct and undeniable bear-

ing upon this question of one entire field of archeology. He has also failed to subject himself to rigid rules of interpretation of the Scriptures.

"(5) Unfortunately for conservative Biblical scholarship, he has taken a position in which the better informed of his helpers can not follow him—a position which must discredit our side of the critical question.

This is not, however, the worst phase of the case. The adoption of his position robs us of a great opportunity. The so-called critics have partitioned Exodus xiv., crediting its fragments to J, E and P., thus denying the Mosaic authorship. By admitting the escape of the Pharaoh, as the text demands—by admitting Menepthah as the Pharaoh of the Exodus, as archeology demands, the conclusion irresistibly follows that this chapter was written by an eye witness! (I do not ask you to take my word for this, for the argument has been submitted to one of the leading Universities of England, though never published in full), and pronounced conclusive by no less a personage than Prof. A. H. Sayce."

This paper will be welcomed by our readers as furnishing new light on a difficult question over which Dean Haggard has himself battled with the modern giant of Doubt.—*Editor*.

A. Part One—Some Archeology and Its Bearings on the Death of the Pharaoh of the Exodus

1. The Nineteenth Egyptian Dynasty in the Light of Archeology

The archeology which is involved in our romance is Egyptian. It may be briefly summed up in the following items:—

(1) About 31 years ago Amelia B. Edwards suggested that Raamses the Great might be the Pharaoh of the oppression and his son, Menepthah, the Pharaoh of the exodus.

In 1884 Dr. Naville established the iden-

tity of the land of Goshen. See Fourth Memoir of the Egyptian Exploration Fund. About the same time Dr. Naville established the fact that the Pharaoh of the oppression was Raamses the Second.

(2) In Ex. i. 11 it is stated that the Israelites built for the Pharaoh two store cities, Pithom and Raamses.

Dr. Naville found the ruins of Pithom and in these Raamses II. was named as the builder. See, "The Store-City of Pithom and the Route of the Exodus (1885)."

The conclusion was further supported by

* A paper read by Dean Haggard before a joint meeting of the Iowa Society of the Archeological Institute of America, the Iowa Anthropological Society and the Iowa Branch of the American Folk-lore Society, at the State University of Iowa, November 26, 1909.

the name of the second store city. The probabilities that it was named after Raamses II. are too strong to be doubted.

In the meantime Brugsch had identified Succoth, the first stop of the Israelites after their departure from Raamses, Ex. xi. 37.

(3) The successor of Raamses the Great was Menepthah ii., one of his sons and the Pharaoh of the exodus.

On the walls of Karnak was found a mutilated inscription of the victory of this ruler over the barbarians or Lybians in his fifth year. See Brugsch, "Egypt Under the Pharaohs".

In 1896 Professor Flinders Petrie discovered a song of triumph over these enemies, including their allies, the Greeks from over the sea. By order of Menepthah it was engraved upon a slab of granite and placed in the temple he built at Thebes. As before stated this defeat took place in

his fifth year.

This song of triumph names the Israelites among the enemies of Egypt and describes their condition exactly as it would be under the edict recorded in Ex. i. 22. These are the words of the inscription, "The Israelites are spoiled so that they have no seed".

In the British Museum is a papyrus—a letter written to Menepthah in his eighth year, in which the land of Goshen is reported as just passing into the hands of new possessors.

See Sayce, "Early History of the Hebrews", p. 155. This fixes the date of the Exodus between the fifth and eighth years of this reign.

Archeology shows that Menepthah lived several years after his eighth year.

In 1902 the identification of the mummy of this Pharaoh was announced by the S. S. Times. See p. 78, issue of Feb. 8th.

2. Some Bearings of these Facts of Archeology

The English Scholar's Argument

So abundant is this material, when considered in detail, that one of the leading Egyptologists has built an argument thereon to prove that the Biblical story of the Exodus could not have been written at a late date, but must have been written by Moses or his contemporaries.

The principle of this argument is illustrated by the Scotchman's experience in recovering his stolen cloth. The cloth was stolen from the tenter hooks, the long rack where it had been stretched to dry after having come from the dye-vats. The police made some arrests and confronted the manufacturer with three webs of cloth so nearly alike that he was unable to swear which, if any, was his own. A shrewd Scotch neighbor cleared away all doubt by fitting the pieces upon the hooks of the drying rack. There was but one piece which exactly fitted the tenter hooks. The court was satisfied and the manufacturer went home with his cloth.

In comparing the geography and the biography of Egypt as revealed by archeological finds, with the Biblical text, the fit is perfect. For every hook on the rack there is a hole in the edge of the Biblical cloth. Whether the hooks are wide apart or close

together, matters not. The cloth fits the hooks. This argument is the more conclusive, because in no other period in previous and succeeding dynasties of Egyptian history could this biography find place, and, strange to say, its geography, which is distinctly characteristic of this period.

(2) *Deadlock Between Scripture Texts and Archeology.*

About 1900, before all this archeological material became known, I found myself fighting for rational ground upon which to stand. This was not my first battle. Beginning in my eighteenth year I fought a five-year battle with doubt. Other battles followed. In these early struggles my father refused to settle my questions for me, insisting upon the cultivation of self-reliance. He was absolutely fearless, and urged me to take time to read and hear both sides. He believed in knowing the other side of the question better, if possible, than did his opponent. From my father I received as a life-principle the purpose to meet fairly whatever challenged any part of my inherited or acquired beliefs. This principle has led me into many changes and may lead me into more. It

has also strengthened me in much of my inherited thought.

(3) *Battle of Bible versus Bible.*

As late as 1900 my conservatism remained practically unshaken. About that time this archeology began to stagger me. I had no trouble in welcoming the demonstration that Raamses the Great was the Pharaoh of the oppression and that Manepthah was the Pharaoh of the exodus. My trouble arose in the later developments. Nothing could more squarely and positively contradict the Bible as I had learned to know it.

Psalm cxxxvi. says that the Pharaoh was destroyed in the Red Sea. If so archeology must be wrong. I reviewed the archeology, thinking to find some flaw in the reasoning which made Meneptah the Pharaoh of the Exodus, but I could not and be fair or honest. In every effort I failed to escape the grip of archeology.

In *Exodus ix-15* I had never seen anything but a fore-warning from Jehovah, announcing that the life of the Pharaoh would soon be taken by Divine judgment. If he escaped the Red Sea disaster and died a natural death, how could this passage be correct?

In describing the utter destruction of the enemies of Israel, did not the Exodus record read, "There remained not so much as one of them"? See *Exodus xiv. 28*. How was it possible to harmonize this with the discovered and certainly identified body of the Pharaoh who led the Egyptians to the Red Sea in pursuit of Moses and his people? Both the body and the history of the Pharaoh seemed to stamp the fourteenth chapter of Exodus as false. Even if drowned, this chapter left no possibility for the rescue and embalming of his body. So it seemed to me.

I was staggered. In my earlier years I had carefully and candidly examined the 144 contradictions of the Bible by Andrew Jackson Davis. I did not find one of these which would stand critical examination. It did not disturb my soul one moment after I had carefully examined it. Later in life I became familiar with the whole list of supposed contradictions underlying the so-called "assured results". I made rational disposition of these without changing my fundamental position concerning the Bible.

Was the Pharaoh problem to prove my Waterloo? Must I surrender to the cause against which I had so long stood so stoutly and so confidently?

Just at this crucial point in my experience some unexpected things happened in quick succession.

a. Roused to a high pitch by some criticisms in my class room, *I was happily led to read Exodus xiv. and xv. for the first time in my life.* I had gone over it scores of times, but never had I really read it. I doubt if a dozen persons in this city have ever read it. It was many months before I found another person who had. After six or seven years of inquiry and research I do not know of fifty persons, outside of my own pupils, who have read these chapters. *They do not say that Pharaoh was drowned.* They certainly indicate that he was not. For more than a third of a century I had been turning the meaning of this Scripture bottom side up instead of reading it.

Instead of helping me, this discovery intensified my distress. It was bad to have the Bible in conflict with archeology, but not half so distressing as to find the Bible contradicting the Bible! The Psalm now hopelessly contradicted the two Exodus chapters, and the ninth chapter of Exodus called for something which never happened. Must I surrender to the "modern view" of the Old Testament and accept the "documentary hypothesis" as the experts are teaching it? I might have done so had nothing else occurred to throw light upon the problem.

b. But another thing happened. In examining the Revised Version and in comparing it with the Authorized Version, I found that *Ex. ix.15* was no longer in my way! The difficulty was gone! The Revisers have secured the original text lost by transcribers. This suggested a re-examination of *Psalm cxxxvi. 15*, which proved to be one of the most peculiar verses I ever examined. Any profound Hebrew scholar will tell you that it is capable of two renderings, neither of which violates any rule or principle of Hebrew grammar. Both are correct renderings, while but one will fit our facts in archeology and also fit the real reading of the

two Exodus chapters. That rendering is this, "Shook off Pharaoh and his host at the Red Sea".

Both in Josephus and in the Exodus record the Egyptian forces in pursuit consist of foot soldiers, cavalry and chariots, under the lead of the Pharaoh. Both records agree in the number of chariots, six hundred. Josephus goes further, giving the number of cavalry as 50,000 and of the foot soldiers as 200,000, not an improbable force considering the purpose which brought them upon the scene of action. Since the chariots and the cavalry were destroyed in the Sea, and since the Pharaoh,

with his foot soldiers, returned home, never again to trouble the Israelites, the Psalmist could appropriately use the military phrase indicating escape and complete relief from a pursuing enemy.

In summing up the whole matter what did archeology do for me? It drove me to read the two Exodus chapters, and it revealed to me the blunders of translators and transcribers who were not careful and exact in dealing with Psalm cxxxvi. 15 and Ex. ix. 15. It demonstrated unity between archeology and the original text. I was enabled to retain my conservative position and justified in holding it.

B. Part Two---A Great Tree from Mustard Seed of Myth

1. Battle with the Mythical Element

But this was not the end of the problem. For the first time in my life I was brought face to face with the myth element in such a way that I was compelled to reckon with it as never before. Hitherto I had dismissed it without serious consideration. I did not believe that it had ever really taken hold upon any part of the Old Testament. It was henceforth impossible for me to rest in my old and false security. Here was a full grown myth which had held me in bonds for many years, and which might yet be holding me had I not been helped by archeology. (A few have escaped without this help, I find). I determined to know this one myth better than the experts, if possible.

(1) *What is the content of this myth?*

It is very simple; nothing more than two additions to the fact of the destruction of six hundred chariots and 50,000 cavalry. The Pharaoh and his 200,000 footmen *were not drowned*. The myth claims nothing more than that they were!

(2) *What has this myth done?*

It was not too small to do great things. From the days of Josephus, till very recently, it has completely dominated the whole thought and literature of Christendom. It must have been old in the days of Josephus and it will not soon die.

Through translators and interpreters it took hold upon certain parts of the Bible

and put them into conflict with certain archeological facts. It created a stumbling block which has not yet ceased to do harm.

Where is it rooted and what is its life sustaining power? The naked truth, stripped of the myth, was deeply and painfully disappointing and unsatisfying, especially to the Jews who had suffered under the tyrant and to all who sympathized with them. The addition of the myth to the truth completely neutralized this condition and filled their souls with satisfaction. This myth satisfies a certain sense of justice and is thus deeply rooted in human nature. For one whole year, through ten contests, this Pharaoh had fought against Jehovah. He had come down to the Sea for the avowed purpose of taking the life of God's captain and probably with the further purpose of wiping his people from the face of the earth.

Justice, as seen by most Jews and Christians, demanded his death. In his escape justice is outraged. A friend of mine said but recently, "I can not believe that the Pharaoh escaped; I could not worship a God who would allow such a wretch to escape, while his less criminal soldiers perished".

It is easy to see what gave rise to this myth and what has sustained it to the present moment. With the corrective facts on the Egyptian side, buried for centuries beyond recovery; with the preventive facts on the Hebrew side completely forgotten;

and with nothing in Exodus xiv. and xv. standing out as a *direct and prominent* challenge of this myth, is it any wonder that its march through the ages was tri-

umphant and unchallenged for probably 3,000 years or more? Is it any wonder that it misled honest and conscientious translators and interpreters?

2. Deliverance from the Thralldom of this Myth

(1) *When did this Myth Get its Start?*

The steps issuing thereto are the most natural in the world. In telling and retelling a story it is perfectly natural to pass lightly over those parts which are unpleasant or unwelcome to you and to your hearers. We dwell upon and emphasize those parts which are pleasing. Especially is this true when there is nothing demanding emphasis upon every detail of the story. By the resting place of Napoleon there is no mention of the battle of Waterloo. In the memorial of Major Andre, in Westminster Abbey, there is nothing whatever to indicate or suggest that he died with a rope about his neck. Unpleasant details are not emphasized and may be forgotten. Why should the French keep alive the defeat of Waterloo? Let the English take care of that part of Napoleon's career. Why should the English emphasize the hanging of their hero, when he and his friends had begged so pitifully that he might die like a soldier? Let the Americans do that, if they care to. Why should the Israelites forever emphasize the disappointing and exasperating fact of the escape of their worst enemy? Why not leave that to the Egyptians? Was it not the most natural thing in the world so to tell the story from generation to generation that these unpleasant details would soon pass out of remembrance?

Under such circumstances, how is it possible for children in the most truth-loving home to preserve the unemphasized details of the story told by the parents? My mother was born near Strasburg, and I heard of the famous Strasburg cathedral clock from my infancy. Before going to Germany in 1900 I visited mother to hear once more of the old clock and her girlhood home. Some weeks later I landed in Strasburg and hurried down in the dusk of the evening and *saw the clock on the face of that cathedral!!* You all know that it is not there, and I learned next morning, for the first time in my life,

where it was. Without that second visit I would have been telling that it was in the front face of the building—on the outside instead of within, on the floor. On my return mother had a good laugh at my expense. She knew better and did not intentionally mislead me, but for some unknown reason she failed to lay sufficient emphasis upon the place of the clock in the cathedral.

Nothing is more needless and uncalled for than the inference which assigns the origin of this myth with which we are dealing to an atmosphere of conscious falsehood and premeditated deception. It was handed down the centuries by lovers of truth and probably originated with such.

(2) *When did it take possession of Jewish thought?*

Standard writers upon the mythical elements, supposed to permeate thoroughly the Old Testament, feel compelled to push back the myth very close to the facts which it distorts. They rarely allow more than one hundred years after the events for the birth of the myth. This myth probably began not later than the second century after the exodus. This allows abundance of time in which to forget the unemphasized facts which would have prevented its birth.

(3) *When did it make its first appearance in literature?*

Its first undoubted appearance is in the works of Josephus. Through transcribers and translators it may have injected itself into Scripture texts before his day, but the probabilities point the other way.

When should it have made its first appearance in literature? Long before the times of Josephus, if the Wellhausen school of "assured results" is reliable. It should have appeared between the years 800 and 650 B. C. According to the expert critics there is no other time so natural for its appearance. It should be found in Exodus xv., especially verse 4. It is not there! It

should be found also in Exodus xiv. It is not there! It should have constituted the key note in at least one of the three original documents combined to form Exodus and this chapter xiv. It is not found in any one of them! Scientific investigators know what this means. According to the principles of induction this spells *disaster*.

If you doubt the scientific demand for its appearance at this time and in this place, read any standard authority upon the side of the assured results. I quote from the Standard Dictionary of the Bible:

The authors of J and E "described events that happened long before their day and nowhere claim personal knowledge of the facts . . . They had access to tradition. . . . The process of amalgamating these various traditions and building up therefrom a connected story . . . began long before the writing of J and E. The tendency to embellishment as the stories

were repeated from generation to generation must have been strong and it is no longer easy to get back to the original facts on which they were based. In many cases it is best to admit this frankly and not to insist upon the historical accuracy of details".

If these were mythical documents, as alleged, why do we not find our myth? If these documents were produced by myth-mongers how comes it that they passed by one of the master-myths of their day and gave us something in its stead without the smell of myth upon its garments? If the Wellhausen school is right, why do we first find this myth outside the Bible, rather than inside? Why in Josephus, rather than six or seven hundred years earlier? Who will give a rational solution of this startling condition? Who will harmonize the Wellhausen theory with these facts?

C. Part Three---Two Chapters from the Book of Exodus

I. What is Exodus xv. 1-21? What is Exodus xv.?

What is Exodus xv. 1-21? According to the expert critics it is a national song—probably a written fragment much older than 800 B. C.—one of the very, very few written sources at the disposal of J, E and P. Hence in the polychrome Bible it is not divided. It is all of one color and forms a part of the E document.

What is Exodus xiv?

No matter when or where or for whom or by whom it was written, *what* is it? As a cold matter of fact, what is it as we have it and know it this day?

It is untouched in its text and unstained by this myth. In some way or other this myth completely changed Ex. ix. 15, and marred others beyond recognition; but it left this untouched. Why? Because, like Josephus and millions of his followers, the myth-users misunderstood its meaning. Under this delusion they left it without the smell of myth upon its garments.

What then is it? It is verified history. Like the cloth stolen from the tenter hooks, it fits the archeology of the days of Menep-tah. It fits into archeology as perfectly as the newly broken face of the mountain-ledge fits into the face of the mighty mass sinking into its bed of sand below. If this is not verified history, what is verification?

What do the expert critics suppose it to be?

They suppose it to be a patch-work of twenty-nine fragments, eleven from J, eight from F and ten from P, all mixed like jack-straws. In the polychrome Bible it makes a crazy-quilt, not a rainbow. They suppose J, E and P to be made up of all the myths which abounded. Instead we find just the opposite, verified history! Such history is impossible without reliable and accurate historians. Such history never before came from the pens of myth-mongers.

Why are we not asked to assign Mona Lissa to some unknown, fourth rate cartoonist, years after the times of da Vinci? Why should we credit the magnificent architecture of St. Peter's to Michael Angelo? Why not give it to wigwam builders, among the Indians, and back up our claims by great names and much show of scholarship? Is anything *more unthinkable* than pure verified history produced in such times and by such persons as the Wellhausen theory gives us between 800 and 650 B. C.—If the men this theory presents, with the materials alleged, seven hundred years after the events occurred—if they did thus produce Exodus xiv. as we now have it, the miracle of the resur-

rection of Jesus Christ has been equalled! Believe it who can; but give me Jonah and the big fish!

When was Exodus xiv. written?

Certainly not between 800 and 650 B. C. It was written before the myth had taken possession of the minds and hearts of the people. Because it has been misunderstood by millions of readers, it is not reasonable to suppose it was misunderstood by its writer. If the writer was against the myth, why did he not destroy it on the spot? He could have done so with a stroke or two of his pen? He could have said, what he compels us to infer, "Pharaoh and his foot-soldiers escaped and went home". If the writer was in favor of the myth, why is his own record now killing it? According to the indications on the face of the record itself, he neither favored nor fought this myth. *Why? The most rational explanation seems to be that neither he nor his readers knew anything about it—it was not yet born!*

Why could it not have been written within a few weeks or months after the exodus? The authority of the learned world no longer interposes the dogma which once made this impossible; the art of writing was well known in those days and is now denied by none. Why may not this chapter be as old or older than the song which follows? Since the letter to Meneptah was written in his eighth year and has come down to us, why may not this chapter have been written at the same time? How can we better account for its marvelous fitting-in with the archeology of the time? *For whom was it written?*

If, like other writing, it was written to be understood by its first readers, it was not obscure or ambiguous to those readers. Why was it not obscure to them? Why did it not mislead them as Josephus was misled? Because they knew the unem-

phasized facts so well that it could have but one meaning to them. It was written so early that the facts were not yet forgotten. How else can you account for its being understood by its first readers?

By whom was it written?

Not by an Egyptian. This is axiomatic. It was written by a Jew or one in sympathy with the Jews. It was written by one who knew of the escape of Pharaoh and his foot-soldiers and who felt deeply mortified by this escape. This feeling did not carry him so far as it did the English who buried the remains of Major Andre in Westminster Abbey. They completely covered up the distressing manner of his death. The writer of Exodus xiv. passed over the disappointing facts of his narrative with the least possible emphasis which would preserve them. He was too conscientious even to hide the facts which distressed him. Like Gladstone, he must have been "on his knees before his conscience". The writer was as reverent as he was conscientious. Though distressed and wounded by the escape of the great tyrant and enemy of his people, he did not voice a word of criticism against the providence of Jehovah. If there is any shred of proof against the Mosaic authorship of this chapter, we have it here. It is more like him to speak his discontent than to keep silent. Moses was more like David who spoke his displeasure when Uzzah fell dead by the ark.

Does not our induction of facts demonstrate the absurdity of the claim that this chapter was written by one or more authors after 800 B. C.? Do not the facts clearly show that it was written by an eye-witness of the events recorded, or by one of the contemporaries of eye-witnesses? Is not the solid historic nature of the Pentateuch supported by nearly a dozen inductions as conclusive as this?

2. Verdict from Oxford, England, and Conclusion

Professor Sayce's View.—Wishing to add as much weight as possible to this induction of facts, I submitted the evidence to Professor A. H. Sayce, of Queen's College, Oxford. I asked him this question, Is it thinkable, in view of the evidence submitted, that this chapter was written at

the times when and in the manner claimed by the Wellhausen school? To this he answered, "It is not". I also asked, When and by whom was it written; what does this evidence indicate? He answered, "It was written by an eye-witness or the contemporary of eye witnesses".

Conclusion—The Romance in a Nut-shell.

In a nut-shell our romance is this: A myth no larger than a mustard seed arose apart from all conscious deception—arose not independently but as an addition to facts. It grew mighty and filled the whole earth. In the opening days of the twentieth century the mighty host of conservative believers scouted the mythical element as having no place in Hebrew literature and worshipped this gigantic myth as divine truth. At the same time a goodly band of expert scholars, the crown of ages of learning, accepted this myth and much of its historical settings as more or less mythical. As master builders they reared a tower whose top reached the highest heavens. They called this tower the stronghold of the "assured results". Then came a storm which tore the roots of this mighty myth from the mountain side into

which they had been burrowing for ages—tore up the mighty tree, hurling it against the great tower from which one corner had already been torn away to the ground. All of which might have been prevented and could have been prevented *if the myth had not made one small mistake*. It falsified Exodus ix. 15 and Psalm cxxxvi 15, instead of Exodus xiv. 23, 26, 28 and xv. 4. By this one mistake it not only wrought this double destruction, but enabled archeology to redeem the Scriptures which had been perverted. It enabled God once more in his providence to demonstrate the impregnable foundations upon which the Pentateuch of the Old Testament Scriptures is resting. I say *Pentateuch*, not because this one argument covers all that ground, but because most of it is covered by arguments as good or better.

Prof. Hinckley G. Mitchell on "The Problem of the Old Testament"

REV. PROFESSOR JAMES ORR, D.D., GLASGOW, SCOT.

My attention has been directed to an article in the October number of the *Harvard Theological Review* under the title of "Has Old Testament Criticism Collapsed?" by Prof. H. G. Mitchell (a lecture at Harvard Summer School of Theology), a good part of which is offered as a criticism of my volume on *The Problem of the Old Testament*. I have read the article and some of the other contents of the number with interest. The articles are of a rather mixed order, written in the interest of what is called "liberal" Christianity, but I confine my attention to that which affects myself. I might easily spare myself even this trouble, for, though much is said about my book, there is very little of the nature of serious reply to anything I have advanced. The writer says truly that "the critics, so far from abandoning this theory, are now taking it for granted, and devoting themselves to the task of perfecting its application". This "taking it for granted" is the most conspicuous feature of the article. The word "traditionalism", indeed, is now rapidly changing hands. A new tradition

in Old Testament criticism is springing up, the critics repeat themselves with tiresome iteration, and independent judgment, except within narrow limits, is ceasing to exist. It is deemed almost enough, therefore, to dispose of an objector, to serenely declare that the majority of critics are unmoved in their complacency at their "results".

An illustration or two will show what is meant, and then a few questions may be asked as to the grounds of this complacency.

Professor Mitchell has a series of six reasons for rejecting what he calls "Professor Orr's solution of the problem of the Old Testament, as it relates to the Pentateuch". It may be remarked in passing that Professor Orr in the very passage quoted expressly disclaims the offering of any definite solution of this problem, and confines himself to laying down certain general positions which he thinks sufficiently established, as the fact that the Pentateuch belongs substantially to the Mosaic age, incorporates no small amount of Mosaic compositions, and is reliable as a narrative

or history of the events it records. In view of this, let us look at Professor Mitchell's reasons.

1. The first is that "this theory, with its various pens and styles, its authors, redactors, and compilers, is as complicated as the one which its author ridicules, and much less intelligible". But the only distinction of pens or styles I have ventured to recognize are those of the so-called J E and P parts, which at the same time I decline to regard as separately-existing, and independently-circulating documents. Material from many hands, some of them probably pre-Mosaic, may be incorporated in the composition of the Pentateuch, but if so, it passes the power of human skill any longer to distinguish them.

2. Next, the theory is held to be unsatisfactory in that the author, having proved to his own satisfaction that the Yahwist and the Elohist are one, and that the Priestly writer belongs to the same age, "has no sufficient basis for so elaborate a scheme". That is, the refutation lies in the simple assertion, *without argument or disproof of any kind*, that the basis is insufficient. The writer's *ipse dixit* is the proof. It is absurd to speak of a scheme as "elaborate" which denies the multiplicity of documents assumed by the critics, and affirms the unity of the book.

3. It is objected that while Moses is said to have "lent the impulse" by his compositions to the production of the Pentateuch, the only parts attributed or attributable to him are the discourses in Deuteronomy. If the writer had read with care he would have seen that a very great deal more is attributed to Moses—the Book of the Covenant, the bulk even of the Priestly legislation, much of the J E history, already implied in Deuteronomy—in short the substance of the Pentateuch, whether precisely in its present written form or not.

4. It is held as against my view, "that the origin of the three, not merely distinct, but at many points conflicting codes found in these sources within the Mosaic period, is incredible". This again is *simply assertion* of the point in dispute. That the codes are distinct, is evident; that they are conflicting is denied. One is civil, another ceremonial, and the third is a recapitulation, with some

adaptation to changed conditions, of the first. It is sought in my book to show that the "incredibility" is all the other way.

5. It is alleged that "the reasons for distinguishing between a Yahwist and an Elohist are as good of their kind as those for distinguishing a Priestly writer distinct from either or both of them". This assertion is amazing. It is commonly granted that, apart from the distinction of the divine names in Genesis, the so-called J and E writings so closely resemble each other as to be in many parts absolutely indistinguishable. The P style is undeniably much more strongly marked.

6. It is urged that the denial, with Klostermann, of the independence of the Priestly writer, or writers, is an attempt to revive the long-abandoned "supplementary hypothesis", and is confuted by the internal discrepancy between the passages of the different literary types. This is again *assertion, and is not according to facts*. Grof himself, the founder of the new critical hypothesis, denied the independence of the Priestly document, and the reasons for that denial are shown in my book, and by later writers, as Eerdmans, to be overwhelmingly strong. On the general documentary hypothesis I say a word below.

Professor Mitchell says, "I need not go into further details". *The point is, that he has gone into no details*. He simply asserts what critics have affirmed, without discussing one of the reasons I adduce for an opposite opinion.

Professor Mitchell is displeased that I start with belief in a "supernatural revelation", and declares this to be a "prejudice" as great as the bias of the anti-supernaturalistic critics. But does he not see the difference? The Bible on the face of it professes to be the record in its successive stages of a supernatural revelation. If justice is to be done to it, therefore, it must be studied, in the first instance, from its own point of view. To deny such revelation is already, in principle, to deny the truth of the history, and to compel the rejection of nearly everything the Bible tells us about God's ways of dealing with man. Professor Mitchell says I make this claim for a supernatural revelation in the Bible *without proof*, asking readers to take it for

granted. On the contrary, I devote a chapter to furnishing reasons for the belief that this claim of the Old Testament must be admitted. It is to my mind a far surer thing that there is a divine historical, progressive, supernatural revelation in the Bible, than that the disintegrating theories of the critics are correct. I legitimately, therefore, use the one as a test and check of the other. In point of fact, very many of the literary conclusions of the critics depend upon their naturalistic theories of religion, and can only be overturned by first of all destroying the naturalistic premise. When I look at the mangled body of the Bible which the critics leave when they are done with it, I feel an incurable distrust of their processes, and am compelled to subject their methods and conclusions to the closest scrutiny.

But what, in reality, is *the basis of this assurance* that the newer critics must be right, and what is the amount of the harmony alleged to subsist among them? Professor Mitchell grants, though he seeks to belittle the fact, that scholars in other fields of learning, archeologists for instance, have changed their mind on the validity of the critical theory; he grants, too, that all sorts of differences exist as to the dates, priority, times of union, etc., of the supposed critical documents; but seems to pin himself to the single position "that the Hexateuch is a composite production compiled from other works by at least four authors of as many different periods", and perhaps to the position that later writers date the Priestly source after the exile. I have often said that the literary analysis in itself is a secondary matter compared with the question of dates, historicity, and the underlying theory of religion, and that, if the last is abandoned, or modified, as it is granted there is in many quarters a tendency to abandon or modify it, the literary conclusions also would undergo a very important change. But is the writer justified in affirming agreement even in regard to the documentary hypothesis? That hypothesis has been in a state of evolution from the first, and is to-day undergoing more changes than at any previous period of its history. Documents have been multiplied from four to a dozen, or a score; have been exchanged for

"schools"; are themselves split up and assigned to periods centuries apart. The D document starts with a "nucleus", and grows to its present shape by stages about which nobody is agreed. The P source is certainly not a "document" in the old sense of the word, and its unity in any real sense is hardly contended for any more by the critics themselves. Wellhausen grants that the P of Joshua is not the P of the earlier books, and takes the view that J was wholly absent from Joshua. He is even very doubtful if E (cut out of the original P document) was ever an independent whole (see my *Problem*, page 217). Not to the time of Hupfeld were J and E set up as independent documents, and the grounds for regarding them as such are, as I have sought to show, in the highest degree precarious. And now comes Professor Eerdmans, Kuenen's own successor in his chair at Leyden, who throws overboard the whole hypothesis of documents, and assails the critical theory root and branch. Eerdmans' own theory may be as arbitrary as the rest, but his criticism of the alleged independence of the Priestly document is simply shattering. The Book of the Covenant and other records he carries back on cogent grounds to the Mosaic age. Yet despite this division and disintegration in the critical school itself, the attacks on its theory of successive stages by Winckler and his followers, concessions and secessions on particular issues by individual members of the school, the notorious "stampede" of the archeologists, Professor Mitchell sustains his rock-line confidence in the unanimity of his Biblical scholars on the documentary hypothesis! Nay, even should archeology, he assures us, bring never so much corroboration to the early existence of the Priestly code or of the Campaign of Chedorlaomer in Genesis xiv., it would not in the least affect the conviction of the school that the Priests' code in Leviticus was "a Babylonian writing of 500 B. C.", and that Genesis xiv. was "a very late midrash partly based on ancient material"! Such faith may not be equal to removing mountains, but it certainly gives perfect immunity from refutation by others.

On the point itself of the late origin of the Priestly code, I have always held the

opinion, and do so to-day more strongly than ever, that it is *one of the most baseless contentions of the new critical school*, and depends on assumptions opposed to the plainest evidence we possess. The law which Ezra brought to Jerusalem and read in the hearing of the people in 444 B. C., as described in Nehemiah viii., was given forth by him as the Law of Moses, and there was not a whisper, or doubt, or suggestion by any one there that it was an entirely new law got up by priests in their own interest, of which their fathers knew nothing. The community was deeply divided, religiously-faithless, and seething with disaffection; the new law was oppressive and burdensome with its complicated ritual and Levitical tithes; the main institutions, Priests and Levites, festivals, Levitical cities, etc., had never been heard of before; yet everything was swallowed and submitted to with unquestioning faith, and a new covenant with God entered into upon the basis of a novel law! Was anything of the kind ever heard of in history, or is it imaginable? All this, with the whole subject of the documents, is reasoned out in my book, and I have never seen to the present moment any of the critics attempting to give an answer or explanation. Least of all does Professor Mitchell dream of touching the argument.

The examples given in Professor Mitchell's article of the triumphs of the dissec-

tion theory are amusing illustrations of what is regarded as certainty. We are assured that in Genesis ii. 10-15 "there has been inserted the description of a river that had no place in the original author's conception of Eden", and in the next chapter "the tree of life is just as clearly foreign to the story of the first disobedience". The direction to Hagar in Genesis xvi. and ix., to return to her mistress is a clever interpolation of the compiler to prepare the way for a second version of the story of the quarrel with Sarah in Genesis xxi. 8 ff,—this, although the stories are entirely different in character, one before Ishmael is born, the other when he was a lad of some 14 years of age. Professor Mitchell says quite inaccurately that according to the Priestly chronology he must have been about 17 years of age. A difficulty is raised about the LXX. reading of verse 14, which makes Hagar carry Ishmael on her shoulder, but the necessity for adopting this reading is in no way so "clear" as Professor Mitchell makes it (cf. Delitzsch, *Genesis, in loc.*). Colenso, curiously, is not stumbled by the carrying, and cites a Zulu parallel.

I need not, as Professor Mitchell says, "go into further details". I can only ask those who read Professor Mitchell's article to do me the justice of looking into my book for themselves, and forming their own judgment on the issues as there presented.

Agnostic Criticism and the Sunday School Lessons

REV. DR. WILLIS J. BEECHER, AUBURN, N. Y.

The International Sunday School lessons for the first weeks of 1911 cover the time of the dynasties of Jeroboam I., Baasha, Zimri, and Omri, in northern Israel. What is the attitude of certain current types of criticism towards the parts of the Scriptures which contain these lessons? Squarely to face and answer this question would have a tonic and wholesome effect on many persons who claim to love the Bible.

I. No one disputes the proposition that the narratives of these times, as found in Kings and Chronicles, are in a general way historical.

If this was ever in doubt, the doubt has been removed by the results of the explorations that have been made. We have Egyptian records concerning Shishak, and the record of the Moabite stone concerning Omri and his dynasty, and records of the exploits of the contemporary Assyrian and Babylonian kings; and these mention by name many biblical persons and places, and give us information concerning them.

These accounts of the results of exploration are accessible in books of travel, in elaborate historical works, in text-books, in journals of societies, in many other

forms. The recent Bible Dictionaries and other books of reference print full accounts of the Moabite stone, including its text. They have articles on Assyria and Babylonia and Egypt, and on the proper names connected with these. The bibliographies accompanying these articles will guide the reader to additional sources of information. Especially satisfactory is the work of such men as King and Pinches and Johns in the *Encyclopedia Biblica*; barring, of course, the rattle editorially appended to the tails of some of the articles to warn the reader against believing Bible statements.

But no reading of secondary presentations is sufficient; you need to read some of the documents themselves, in a form as near the original as possible for you. There are now accessible long documents of Asshur-nazir-pal and Shalmanezar II., the Assyrian kings who were contemporary with the dynasty of Omri. For much of the time these documents narrate the exploits of these kings year by year. Your ability to be familiar with the originals of these documents, or with the most up-to-date work that scholars have done on them, will depend on the libraries to which you have access, and the number of languages you read. But you can at least find copies of the widely circulated series known as the *Records of the Past* (not the American magazine of that name, but the English series of volumes). In Volumes II. and IV., New Series, you will find English translations of the Standard Inscription of Asshur-nazir-pal, and of the principal inscriptions of Shalmanezar II. By reading these through, and studying them for yourself at the points where they touch Biblical matters, you will be more intelligent in the matter than you can ever become by reading other people's inferences. It is fashionable to speak with contempt of the *Records of the Past*, and some of the criticisms on the work are well founded. But no scholar disputes the substantial correctness of the translations just mentioned, so far as their presentation of dates and other principal matters is concerned.

Reading on these subjects you will read much that was published too early to profit by the latest discoveries, and much that has

been written by men who regard the Bible as untrustworthy in its statements of fact. Distinguish carefully between *facts* and *opinions*, and hold opinions and alleged dates in years B. C. in suspense till you are able to verify them.

II. Every one has heard it said that the Bible narratives are not properly history or biography, but materials out of which we may construct history and biography.

There is no part of the Scriptures that illustrates this better than these accounts of the first century of the two kingdoms after the disruption. For example, we know beyond a doubt that Omri was a particularly conspicuous and able king; the Bible gives us reason to infer this, and so do the extrabiblical accounts. And yet the Bible mention of Omri is confined to a few clauses, mostly opprobrious. The great political feature of the history of those decades was the combining of the peoples on the east coast of the Mediterranean to resist the Assyrian invasions under Shalmanezar; but the Biblical records, unless Ps. lxxxiii. be an exception, do not so much as mention Shalmanezar or Assyria in connection with this period. These are not the only instances.

III. If any one should infer that the Biblical accounts are not true to fact, it would be a baseless inference.

Memoranda may be as truthful as if they were in the form of orderly narrative. Actually, for this period, the Biblical record and the results of exploration mutually confirm each other, both in their outline and in a large number of details. The confirmation is not loose and uncertain, but is at many points exact. Over a large field the explorations not only prove that the Biblical accounts are historical, but that they are historically true.

You will hardly appreciate the force of this affirmation unless you work out for yourself some of the chronological synchronisms. In a period later than the one now under consideration the Assyrian chronology comes into conflict with the Biblical, and it is necessary either to reject one of them or to find a harmonizing interpretation. But in the times from Asa to Jehu the case is one of simple arithmetic.

According to the Biblical data Omri was

king during either the whole or some part of 12 successive calendar years. With the same definition Ahab was king 22 years, Ahaziah 2 years, Joram 12 years. But if you figure the years as 12 plus 22 plus 2 plus 12, totaling 48, you will be in error, having neglected part of the data. These numbers are defined by ordinal numbers connected with them. Omri came to the throne the 27th year of Asa, Ahab the 38th of Asa, Ahaziah the 17th of Jehoshaphat, and Joram the 18th of Jehoshaphat; and these numbers are further supplemented by corresponding numbers for the kings of Judah. Taking these into the account we find that Omri's first year was fractional; that the calendar year which is counted as the 12th year of Omri is also counted as the first year of Ahab; that the two years counted to Ahaziah are also counted as the 21st and 22d years of Ahab, the two being coregnant till Ahab's death; that the second year of Ahaziah is further counted as also the first year of Joram; that the 12th year of Joram was fractional, Jehu being on the throne a considerable part of that year; that the total for the dynasty, instead of being 48, was 45 successive calendar years, the first and last of which were fractional.

These statements concerning the numbers do not merely constitute one of several theories of the matter. If you will take your Bible and do the arithmetic for yourself, you will see that the results are a *mathematical finality* so far as the interpreting of the Bible statements goes.

If on the basis of these results you arrange the recorded events in chronological order, you will be interested in seeing how clear they become. At the beginning of Joram's 12th year (2 Ki. viii. 26 cf. ix. 29) Ahaziah of Judah, Jezebel's grandson, was 22 years old. It follows that the marriage of Ahab and Jezebel occurred not, as many imagine, after Ahab became king, but very early in the reign of Omri. The marriage was not at the time regarded as rebellion against Jehovah. The children from it were named for Jehovah—Athaliah, Ahaziah, Joram, perhaps Joash. The marriage of Athaliah to Jehoram of Judah occurred certainly earlier than the middle of the reign of Ahab. It was not until later that Jezebel brought in the worship of Baal,

with the murder of the faithful adherents of Jehovah. Elisha's journeys past the house of the Shunamite, and the birth of her son, belong to this early period, when the word of a prophet of Jehovah still had influence at court (2 Ki. iv. 13). It was early enough so that there was time for the boy to be "grown" more than seven years before the close of the reign of Joram (2 Ki. viii. 2).

Thus one might deal with detail after detail. Use the numerals of these accounts in Kings as a surveyor uses his field notes, and plat the lines of the history as he plats the lines of his field. You may find some of the lines running in unexpected directions, but your plat will verify itself, and when you see the events in their time order they will be intelligible.

When you have made some progress in arranging the Bible events in their time order, compare them with the events in the foreign records. The Moabite stone says that Omri's occupation of Medeba lasted 40 years, "during his days and half his son's days", that is, during his reign and part of the reign of his successors in the dynasty. It follows that his subjugation of Moab must have occurred very early during the 45 years of the dynasty. This remains true even if you regard the 40 years as merely a round number. The termination of the 40 years, together with all the successes of which Mesha boasts, belong some years later than the opening of Joram's reign and the events recorded in 2 Kings iii. Naturally Mesha omits all account of the severe treatment he received from Jehoshaphat, though his bitterness against Israel is perhaps a testimony to that treatment. His cruel boasts of his deeds against Israel are corroborated by such passages as 2 Kings x. 32, 33; xiii. 20.

The coincidences with the Assyrian records extend much more into details. Shalmanezzer II. says that in his 6th year he fought Benhadad and Ahab, and that in his 18th year he took tribute from Jehu. The interval of 12 years corresponds nearly to the 12 years of the reign of Joram. Shalmanezzer's 18th year can not have been earlier than Jehu's accession, the 12th year of Joram; and his 6th year can not have been earlier than the year before the first

year of Joram, that is, the 21st year of Ahab. Nor can it have been later than the 21st year of Ahab; for the following year was Ahab's last, and in that year he was fighting Benhadad, and therefore was not in league with him against Shalmanezzer.

The synchronism thus established is exact. For more than a century we are able to date Biblical events accurately in terms of the reigns of the Assyrian kings. This is true, however men may differ concerning the dates in years B. C. The gratifying result is that in a multitude of details the records illuminate and support one another.

Note just a few specimen instances. Shalmanezzer does not after his 6th year mention Ahab; this agrees with the Bible account that Ahab died the year following. In several different years following, Shalmanezzer mentions the Benhadad coalition; for that period the Bible has something to say about Benhadad. Then, the Bible tells us, Jehu succeeded Joram and Hazael succeeded Benhadad; and at the same time Benhadad and the coalition vanish from the Assyrian records, Jehu paying tribute to Shalmanezzer, and Hazael becoming dominant in Damascus. The 21st year of Ahab was "without war between Syria and Israel" (1 Ki. xiii. 1); that is the year in which Shalmanezzer says that Benhadad and Ahab were in alliance against him. That calendar year was the first year of Ahaziah; nothing could be more natural than that Ahab, facing the Assyrian invasion, should associate his son with him on the throne, as a precautionary measure. One might continue citing instance after instance.

IV. While the Bible accounts do not constitute a complete and orderly historical record, they are not thrown together at random.

They have their own plan and order, and they adhere to it. Every incident and every personal sketch is for the purpose of teaching ethical and spiritual lessons.

Among these lessons there is one that is always to the front—the lesson that Jehovah requires one place of national sacrifice for all Israel, and prohibits all places but the one. In the account of Jeroboam, all the stress is laid on the fact that he violated this law. The Jerusalem temple was the one chosen place, and he established other places at Bethel and Dan; and fur-

ther, he recognized the local high-places as legitimate. The condemnation of his wickedness in this is made vivid by details, and is made emphatic by reiteration. And his successors are condemned one by one for practicing "the sin of Jeroboam the son of Nebat wherein he sinned and made Israel to sin". This sin is represented as a heinous one. For it the successive dynasties are exterminated. In the history of Judah these accounts represent a king of Judah as doing the right or the evil, according as he does or fails to do all in his power to abolish the high-places and centralize the national worship in Jerusalem. It would not be true to say that these writers regard this as more important than doing justice and loving mercy, but they keep it more to the front, as being an obvious and practical way of showing allegiance to Jehovah.

No critic of any school denies the fact as thus stated, or denies that the laws for a central sanctuary thus emphasized are those now found in Deuteronomy.

Men attempt to show that various passages present a view that is in contradiction with the view just mentioned. For example, Elijah worshiped Jehovah at different altars; the accessories of the high-place worship are mentioned without disapproval in lists of existing institutions (e. g., Hos. iii. 4), though it is incorrect to claim that they are mentioned with approval; Isaiah speaks with enthusiasm of an altar and a "pillar" to Jehovah in the land of Egypt (xix. 19-25). But the Deuteronomic laws prohibit altars and pillars *only in the land of Canaan*, not in Egypt. Moreover, to mention institutions is a different thing from approving them. Elijah's altars were apparently an emergency provision, and there is no proof that any of the sacrifices prohibited in Deuteronomy were offered at any of them. Probably no competent person who has really examined the matter will deny that all the alleged passages are capable, without strain, of being so understood as to be consistent with the view that is made prominent in Kings and Chronicles and Amos and Hosea. The opposite understanding is *mere opinion*.

V. No scholar of any school doubts that the books of Kings and of Chronicles were largely made up from sources previously existing.

For the times under consideration the books of Chronicles refer to writings of Nathan, Ahijah, Jedo (the Jadon of Josephus, the prophet of 1 Ki. xiii.); writings of Shemaiah and Iddo; "the Commentary of the Prophet Iddo"; "the Book of the Kings of Israel and Judah"; the "History of Jehu the Son of Hanani, which is inserted in the Book of the Kings of Israel" (2 Chron. ix. 29; xii. 15; xiii. 22; xvi. 11; xx. 34). For corresponding matters the books of Kings refer to the Book of the Acts of Solomon, and to certain books of Chronicles, which of course are not our present Biblical books (1 Ki. xi. 41; xiv. 19; xv. 7, 23, 31; xvi. 5, 14, 20, 27; xxii. 39, 45); and they contain a series of sections in which appear Ahijah, Shemaiah, Jedo, and Jehu.

The narrative in Chronicles consists of selected passages copied from Kings, with slight changes, apparently editorial (e. g., x. 1—xi. 4; xii. 9—xiii. 2; xvi. 1-6; xvi. 13—xvii. 1, etc.), and with other sections added. Most of the added matter is new, though some of it is the restatement of matters found in Kings. As 2 Chronicles is thus in part a transcription from the books of Kings, so, it is generally agreed, the books of Kings include transcriptions from their sources. Presumably these transcribed portions preserve matters written not much later than the events.

The books of Kings in their present form were not written earlier than the closing years of the life of Jeremiah, and the books of Chronicles not earlier than the closing years of the life of Nehemiah. All known considerations indicate, also, that they were respectively written not much later than the lives of Jeremiah and Nehemiah, though nothing in the present argument would suffer if one should suppose them to be some generations later. It may be a question whether the final author of Kings did all his work from the original sources, or merely continued and completed work which some predecessor had done on the basis of the sources.

However this may be, the books as they stand represent that this idea of one national place of sacrifice for all Israel was a familiar idea at every stage of the history. They say that the contemporary prophets preached it in the times of Jeroboam and

Asa and Jehoshaphat. This is the view taken in Kings as well as in Chronicles. They represent that the prophets of every later time preached this doctrine. In the exile the author of Kings is insistent in impressing it upon his fellow Israelites, and after the restoration the author of Chronicles equally felt its importance.

VI. The consideration of these various matters has prepared us to consider briefly the one most important critical question—that of the truthfulness of these records.

1. It is supposable that one might hold the view that these narratives in Kings and Chronicles are mainly true to fact, though containing some such mistakes as any honest and competent witness is liable to make.

No doubt the 42 in 2 Chronicles xxii. 2 is a mistake; the number should be 22, as in the parallel place in Kings. Men allege the existence of a large number of contradictions and other incredible statements in both Kings and Chronicles. Most of these instances vanish as soon as one understands the meaning. Most of those that remain are capable of plausible explanation. But in the case of a few the difficulty is real. If a person holds that some of these are actual errors in the record, that need not prevent his holding that the record is on the whole exceedingly truthful—so truthful as not to discredit its claim to inspiration.

2. When fresh finds are made of Babylonian or Egyptian narratives, scholars raise the question whether each new narrative is historical or legendary.

Rightly or wrongly, men will raise similar questions concerning certain parts of the Bible narrative—the story of Jadon (1 Ki. xiii.), the successive stories concerning Elijah and Elisha, the story of Abijah's preaching and fighting (2 Chron. xiii.), that of Jehoshaphat's wonderful victory (2 Chron. xx.). Perhaps no one would doubt that all these are stories of events that actually occurred. But it is clear that they are told for the purpose of teaching lessons rather than of preserving facts. They contain details which, whether true to fact or not, are so stated as to appeal to the imagination, making the account more vivid.

How shall we estimate these stories? Narrators and orators regard as legitimate the dash of fiction which renders an inci-

dent picturesque, provided there is no intention to deceive, and no actual deception. Here are pictorial descriptions of events; are there in the pictures some lines that come from the imagination rather than from information?

Among reverent men and women different persons answer this question differently. Personally I should go to something of an extreme in affirming the historicity of these narratives, but I should not make this a test of loyalty to the Scriptures. You can not imagine a doctrine of truthfulness stricter than this, that a Bible passage is true in the meaning in which it was intended to be understood.

3. Very different from the two positions just defined, is that of the person who easily and habitually rejects statements of fact which he finds in the Biblical narratives.

One notices that two Bible statements appear to disagree, and therefore rejects one or both, without taking the trouble to understand them. One prefers the interpretation which makes two passages discrepant to the interpretation which makes them accordant; and the interpretation which makes a statement incredible to that which makes it credible. Without taking the trouble to investigate one prefers a statement from other sources to a Biblical statement. One accepts even a precarious inference from an Assyrian document in opposition to an explicit assertion of the Bible. One has various theories more or less carelessly grounded, and believes only those Biblical statements which agree with his theories. One regards a Bible statement as unhistorical for no stronger reason than that he takes a fancy that way. In particular there is a fashion of assuming that the books of Chronicles were written so late that any statement found in them is more likely than not to be untrue. There should be no need of saying that such processes are as unscholarly as they are unorthodox.

Inspect in the recent Bible Dictionaries and other books of reference the articles on Kings, Chronicles, Amos, Hosea, or on Samaria, Judah, Jerusalem, Jeroboam, Jehoshaphat, or other names of places or persons; or inspect the current Sunday School preparation work; and you will not fail to

see that the critical vices just mentioned are dreadfully prevalent.

4. Different from these three positions is the characteristic position of the agnostic criticism. This is, fundamentally, that Deuteronomy did not come from Moses; that the book found in the temple in the time of King Josiah was the nucleus of the present book of Deuteronomy, and that its discovery was the original publication of the law for one national place of sacrifice; that this law, therefore, did not exist in Israel till three centuries after Jeroboam I.; and hence that every statement which affirms or implies that it existed in these earlier times is a fabrication. In other words, *the characteristic doctrine of this type of criticism is based on the assumption of the falseness of the one point in the history which the Bible most emphasizes.*

The thorough-going and consistent advocates of the so-called Modern View frankly accept substantially this statement of the case. Others are less outspoken, but it is absolutely clear that whoever holds that the great Deuteronomic law was first published in Josiah's time is thereby compelled to count as false the proposition that the law was well known and obligatory two or three centuries before Josiah. He has to do this; he can not help himself. It is not a matter of personal consistency, but of the laws of human thinking.

The theory is that the men of Jeremiah's time and later possessed the legislation concerning the central sanctuary, and believed in it; that when they found no account of it in the history of the past, they invented accounts of it, and combined these with the older records in their possession; that they made these invented facts concerning the central sanctuary to be the dominating idea in the books of Kings; that men of the same type reworked the writings of Amos and Hosea and the other prophets, interpolating the central sanctuary into all parts of them; that the books of Chronicles are a product of similar processes at a more advanced stage.

In other words, the theory is that all that is most characteristic in these parts of the Bible is the product of deliberate and deceiving falsification, intended to lead men to believe important statements which their

authors did not know to be true, and which were in fact untrue. It is not a question of a few unintentional mistakes, but of the falsity of all that is most important in the record; not a question of incidents made picturesque by the play of imagination upon them, but of serious deception in the weightiest matters.

No one defends the theory by claiming that the character thus assigned to the Biblical writings is that of any legitimate form of fiction "Forgery" is the term most commonly applied to the processes by which these writings are alleged to have been produced. Those who are disposed to palliate this charge of forgery plead that in those

centuries the ideas of literary property and of scientific criticism were not so well developed as now, and that we must not judge the men by our more advanced standards. This defense of course concedes the facts as charged in the indictment, namely, that these parts of the Bible were written to propagate a view of the history which is in fact false, and which their authors ought to have known to be false.

If you affirm the essential truthfulness of the Scriptures, you have got to deny most of the propositions of the prevalent schools of criticism. It is up to you to decide on which side you will align yourself.

The Bible and the Edinburgh Conference---from India

Secretary Wynkoop, of the North India Auxiliary of the British and Foreign Bible Society, writes us from Allahabad on two important topics.

Great Bible Exhibit to be Held

On December 1 there is to be opened an important exhibition in Allahabad under the auspices of the Government of the United Provinces. Large sums of money are being expended in preparation, and many thousands of people are expected. I am arranging an exhibit of Bibles, which will be unlike anything ever seen in India, perhaps anywhere. We shall have perhaps 450 or 500 Bibles and Testaments, in at least 150 languages; the volumes chiefly Indian. Only those who have made a special study have any idea of the magnitude and range of Bible Society work throughout the world. No intelligent man, Christian, Hindu, Musulman, can fail to be deeply impressed by it. I hope we may have a large circulation of Scriptures. The exhibition will be open for three months.

There is to be held in Lucknow in June an important Conference of Societies and Missions engaged in Missions to Moslems.

I shall represent the Bible Society in the Conference.

View of the Edinburgh Conference

I hope you are right in the value you attach to the recent Edinburgh Conference. You see things from perhaps a wider outlook. To many of us it has been a keen disappointment, not for what was done, but for what was deliberately passed over. Large sections of the Churches which support the Missions and send out the Missionaries of the immediate future are far gone in defection from the Gospel which is given us in the Bible. But the Edinburgh Conference had no voice to proclaim the only basis of work which God will bless. Missionaries are being sent out who have never got beyond the Modern Humanitarian conception of Christianity, and do not feel under any obligation to convert the heathen—indeed, they ridicule the idea of there being any "heathen". But leaders among these were in the Conference unchallenged. . . . Contrast the official pronouncements of the Conference with St. Paul's sermons and letters—how colorless they are!

Reading the Bible Through Intelligently in a Year

THE MANAGING EDITOR

Daily Bible Readings for February, 1911

[*Note.*—In consequence of slips in the make-up, and of inadequate proof-reading, there are several bad mistakes in the "Daily Readings for January" that appeared in the December issue, p. 318. They should have begun, "SUNDAY, January 1.—Genesis i.-iii.", and should have ended, "January 31.—Exodus xvi.-xvii.".

The Readings for February continue *Exodus* (the Book recording the Committal of the better Mosaic Form of the Law to the Charge of the Chosen Nation), beginning with Chapter xviii.; and *Mark* (the Gospel of the Almighty "Son of God" for the Roman, the Man of Power), beginning with Chapter xv.—The Lines of the Divine Movement may be taken up from the January Readings.

The February Readings in *Exodus* begin in the midst of *Part First*, which deals with the Deliverance of the Hebrews from Bondage and Training in the Knowledge of Jehovah for Sinai; in *Mark*, in *Part Second*, in the midst of the Conflict of the Almighty King with the Powers of Evil in the World.]

From Exodus—Morning

Wed., Feb. 1.—Exodus xviii.-xix.

Jethro's Help in Organizing for Desert Life (ch. xviii.).

[*Part II.*—*The Mosaic Revelation and Jehovah's Establishment of His Covenant with His People at Sinai* (chs. xix.-xxiv.).]

The Arrival at Sinai, Jehovah taking Control of His People (ch. xix.).

Thurs., Feb. 2.—Exodus xx.-xxi.

Jehovah's Summary of His Law, first Oral (Ten Commandments), and then through Moses.

Fri., Feb. 3.—Exodus xxii.-xxiii.

Summary of the Law (Social, Civil and Religious), for the Regulation of the Life, continued.

Sat., Feb. 4.—Exodus xxiv.-xxv.

Jehovah's Ratification of the Covenant, Making the People His (xxiv.).

Part III.—*Embodiment of the Mosaic Religion in the Tabernacle, to Shape the Life* (chs. xxv.-xl.)

I. *Jehovah's Plan of the Tabernacle Given to Moses in the Mount* (xxv.-xxxi.).

1. Plan of the building (xxxv.).

SUNDAY, Feb. 5.—Exodus xxvi.-xxviii.

2. Pattern of the Furnishing of the Tabernacle, to be followed in Building.

Mon., Feb. 6.—Exodus xxix.-xxx.

3. The Priestly Plan for the Tabernacle: the High Priest; the Priests and Sacri-

From Mark—Evening

February 1.—Mark iv. 1-41.

Mark presents the Kingdom of Power in the Law of its Growth and Development: the Sower, quiet outgrowth of Truth in the heart; *Seed-Corn*, independent of the will of Man; *Mustard Seed*, to fill the whole Earth; in *Stilling the Storm*, Omnipotence of the King.

February 2.—Mark v. 1-43.

Miracles of Power of the King over World of Spirits and Animals, and Disease and Death.

February 3.—Mark vi. 1-56.

The Power of the King Shown in Conflicts and Withdrawals—followed by Feeding 5,000 and Walking on the Sea.

February 4.—Mark vii. 1-37.

The Power of the King Shown in His Dealing with the Delegation of Jerusalem Scribes and Pharisees; followed by His Withdrawal to Gentile Regions, where He Healed the Syrophenecian Woman; and in the Healing of the Deaf and Dumb Man in Gadara.

February 5.—Mark viii. 1-38.

Power of the King, in Feeding the 4,000, Healing the Blind, and in Peter's Confession.

February 6.—Mark iv. 1-50.

[*Part II.*—*The King Claiming the Spiritual Kingdom of Power to His Disciples*

fices; the Worship,—entering into Details. Compare with the later description of the Building.

Tues., Feb. 7.—Exodus xxxi.-xxxii.

4. Plan for the Workmen, and for the special Sabbath Ordinances (xxxii.).

[III. *Outbreak of Idolatry from Moses' long Absence in the Mount, and Breach of the Covenant and its Renewal* (xxxii.-xxxiv.).]

Agency of Aaron in the Idolatry, and Jehovah's Dealing with it (xxxii.).

Wed., Feb. 8.—Exodus xxxiii.-xxxiv.

Resumption of the Covenant (with the Old Tent of Meeting Outside the Camp); Jehovah's New Revelation to Moses and Concession to the People, with a New and Wonderful View of His Gracious Character.

Thurs., Feb. 9.—Exodus xxxv.-xxxvi.

The Covenant Renewed by the Second Tables of the Law, and the New Commission and Requirements (xxxv.).

[III. *The Building of the Tabernacle by the Plan, and Jehovah's Taking Possession of it* (xxxvi.-xl.).]

Call on the People for the Material (xxxvi.).

Fri., Feb. 10.—Exodus xxxvii.-xxxviii.

Bezaleel, the Chief Architect, Endowed with Wisdom from Above, Proceeded as Directed, to Construct the Ark and its Furniture.

Sat., Feb. 11.—Exodus xxxix.-xl.

Completion of the Holy Garments and all the Furnishings; followed by the Setting up of the Tabernacle with the Ark of the Covenant as its Central Feature, and Jehovah Taking up His Abode in it to Save and Guide His People.

(chs. viii. 28—x. 45).] Beginning in Peter's Confession, and Confirmed by Transfiguration and Healing the Demonized Child.

February 7.—Mark x. 1-52.

While Thrice foretelling His Death, on which His Kingdom was to be founded, Jesus Instructed His Disciples, concerning the Family and the Home in the Kingdom, the Dangers of Earthly Wealth and Ambitions, and Manifested Himself as the Son of David by Healing Blind Bartimeus.

February 8.—Mark xi. 1-33.

[Part III.—*The King Establishing His Claim to be Son of David in Judea* (chs. x. 46—xiii. 37).]

In Healing Bartimeus; in Triumphal Entrance into the City of David; in Officially Taking the Place and Furnishing His Royal Credentials.

February 9.—Mark xii. 1-44.

The King Established His Claim in Meeting the Challenge and Attacks of the Jewish Rulers; Answering and Confounding Pharisees, Sadducees, Herodians and Scribes; and then overwhelming the Rulers themselves from their Scriptures and the Widow with her Mite.

February 10.—Mark xiii 1-37.

Rejected by the Apostate Rulers, the King Turned away with His Disciples and Unfolded to them the Future of Jerusalem and His Kingdom.

February 11.—Mark xiv. 1-72.

[Part IV.—*The King Prepared for Founding His Kingdom of Power by His Sacrificial Sufferings and Death for Sin* (chs. xiv. 1—xv. 47).]

Preliminary Preparations for Death: the Plotting, the Anointing, Taking the Place of the Passover Lamb, the Agony in Gethsemane, Betrayal, Arrest, and Trial before Sanhedrin.

[(C) *LEVITICUS*—The Book of the Ritual of Salvation Under the Law—records Jehovah's Directions to the People how to Approach Him on His Throne of Grace in the Tabernacle to secure Salvation from Him.

It sets forth *Four Things*: (1) The Law of Sacrifices; (2) The Law of the Priesthood; (3) The Law of Purification; (4) The Law of the Religious Festivals.

In *Exodus* God Established His Throne in the Tabernacle as the God of Salvation, Waiting to Save. In *Leviticus* He most impressively directs His People to Come before

Him and obtain Salvation; every direction heeded being a training to that Obedience to God which is Salvation, and every one pointing to the Coming Redeemer who alone could Save,—*making the Book full of Christ and Redemption.*]

SUNDAY, February 12.—Leviticus i.-iii.

[*Part I.—Jehovah's Law of the Sacrifices, or the Means by which He is to be Approached for Salvation (chs. i.-vii.).*]

The Sweet Savor Offerings: the Burnt Offering; the Meal Offering; the Peace Offering.

Mon., Feb. 13.—Leviticus iv.-v.

The Non-Sweet Savor Offerings: the Sin Offering; the Trespass Offering.

[*Note the fulfilment of all this Law in the Evening Readings.*]

[(C) LUKE—the Gospel for the Greek, the Man of Reason and Universal Humanity—according to the Fathers, had the Apostolic Endorsement of Paul; and set before the Greek-Gentile World, Jesus as the Son of God Coming down from God out of heaven, and becoming Incarnate; and developing normally as the Perfect Divine Man, the Savior of Universal Humanity. Its Theme is *The Advent and Mission of the Divine Man as Savior of the World.*

Its Divisions are: Introduction, Three Main Parts, and Conclusion.]

Tues., Feb. 14.—Leviticus vi.-vii.

The Trespass Offering and Restitution, and the Laws of All the Offerings,—further Impressing the Sinfulness of Sin in all its Forms and Phases.

Wed., Feb. 15.—Leviticus viii.-ix.

[*Part II.—Jehovah's Law for the Priests, or the Mediators through whom the Holy God is to be Approached for Salvation (chs. viii.-ix.).*]

The Consecration of the Priests, and their Entrance on their Ministry.

Thurs., Feb. 16.—Leviticus x.-xi.

The Fatal Breach of the Law of the Priests by Aaron's Sons, and their Judgment therefor (x.).

[*Part III.—Jehovah's Law of Purifications, Impressing the Necessity for Purity in His Service (chs. xi.-xxii.).*]

A Holy God Requires a Holy People, (1) in their Food (xi.).

Fri., February 17.—Leviticus xii.-xiii.

(2) A Holy People in their Motherhood; (3) in Freedom from Leprosy the Type of Sin,—which is presented in all its forms and phases to Impress the Hideousness of

February 12.—Mark xv. 1-47.

Jesus, as the Rejected King, in the hands of His Enemies, on the Way to Death: Trial before Pilate and Sentence of Crucifixion; in the hands of His Executioners, on the Cross, and Under the Power of Death.

February 13.—Mark xvi. 1-20.

[*Conclusion.—Resurrection and Royal Assumption.*]

By His Divine Power Jesus Rose from the Dead, and Gave the Commission to His Disciples, who Established the Universal Kingdom.

February 14.—Luke i. 1-80.

[*Introduction.—Origin and Preparation of the Perfect Man to be Savior of Mankind (chs. i. 1—iv. 13.).*]

The Literary Aim, an Infallible Gospel; Announcements of His Advent.

February 15.—Luke ii. 1-52.

The Birth and Infancy of Jesus, in which He is Manifested in His Human and Divine Origin, through the Angels to the Shepherds; the Development of the Human Nature as the Perfect Man, under Law Divine and Human; and the Circumcision, and Visit to Jerusalem.

February 16.—Luke iii. 1-38.

The Special Preparation of Jesus—by John the Baptist, the Prophesied Herald, by His Human Descent in the Genealogy (from God through Nathan and Mary); and by His Subjection and Growth in the Home in Nazareth—for His Mission as Savior of the World.

February 17.—Luke iv. 1-44.

Testing as Man by the Devil (iv. 1-13).

[*Part I.—The Work of the Divine Man for the Jewish World (chs. iv. 14-ix. 50).*

1. Jesus' Works of Divine Power in

Sin, and the Demand for Holiness in addition to Righteousness.

Teaching in the Synagogues of Galilee, and His Rejection (iv. 14-vii. 56).]

Jesus in Nazareth and Capernaum (ch. iv. 14-44).

Sat., February 18.—Leviticus xiv.-xv.

Holiness Emphasized by the Special Laws for the Leper's Cleansing, and the Universal Requirement of cleansing from whatever was of the nature of Defilement.

February 18.—Luke v. 1-39.

Jesus' Works of Power and Mercy in the Region of Capernaum; Compelling the Acknowledgment of His Deity, but Leading the Jews to Rage and Plotting.

SUNDAY, February 19.—Leviticus xvi.-xviii.

The Day of Atonement, to call all the People to Holiness; One Place of Offering Life for Life, to Keep the Worship Pure; Regulations Concerning Things instinctively Abhorrent, to Keep the Private Life Pure.

February 19.—Luke vi. 1-49.

The Plucking of Corn to Eat on the Sabbath brought the Crisis with the Pharisees, which Jesus met by Healing the Man with the Withered Hand.

Calling of the Twelve, and His Sermon on the Plain.

Mon., February 20.—Leviticus xix.-xx.

Further Regulations to Keep the Relationships and Walks of the People Pure,—Touching Things Instinctively Abhorrent, and Idolatrous Ceremonies and Practices.

February 20.—Luke vii. 1-50.

The Kingdom is based on Faith (Cenurion's Servant) and the Confession of Jesus (Widow's Son); and it is to Embrace all Classes of Humanity, Except the Jewish Rejectors.

Tues., February 21.—Leviticus xxi.-xxii.

Jehovah's Regulations to Keep the Priests and Sacrifices Pure, entering into needed Details.

February 21.—Luke viii. 1-56.

Jesus Unfolds the Development of the Kingdom, in Parables and Works of Divine Power.

Wed., February 22.—Leviticus xxiii.-xxiv.

[Part IV.—*Jehovah's Law of the Religious Festivals, to Educate the People in the Law, and to Train and give Social Power to the Religious Life* (chs. xxiii.-xxvii.).]

Feasts of Jehovah having this End in View: (1) Passover; (2) Unleavened Bread; (3) First Fruits; (4) Wave-Loaves; (5) Trumpets; (6) Day of Atonement; (7) Tabernacles.

[Regulations are added for the Oil and the Shew Bread and Blasphemy.]

February 22.—Luke ix. 1-62.

[II.—*The Evangelist now Turns to Press the Claims of the Kingdom upon the Galilean Jews and the Disciples* (chs. ix. 1-50).]

He records the Mission and Return of the Twelve, and the Resulting Fame, With drawal and miraculous Credentials; the Confession of Peter; the attendant Prediction of Death, and subsequent Transfiguration and Miracles; and the Second Prediction of Death, with Rebuke of Ambition and Exclusiveness.

Thurs., February 23.—Leviticus xxv.-xxvi.

The Sabbatic Year and the Year of Jubilee Especially Reminded of Jehovah's Ownership of the Land, and the Equal Rights of all the People before Him; and the Conditions of Blessing and Chastisement Called to Loyalty and Warned against Apostasy.

February 23.—Luke x. 1-42.

[Part II.—*The Work of the Divine Man for the Gentile World—Chiefly in Heathen Perea—Not in the Other Gospels* (chs. ix. 51-xviii. 33).]

Sending out of the Seventy; the Judgment on the Cities: the Good Samaritan.

Fri., February 24.—Leviticus xxvii.—Numbers.

Leviticus Ends with some Special Laws Concerning Vowed (Dedicated) Persons and Things (xxvii.).

Numbers Opens with Moses' Order to Israel to Prepare to Go forward to the Conquest of the Promised Land (i.).

February 24.—Luke xi. 1-54.

The Doctrine of Prayer for Securing the Holy Spirit; and Jesus' Portrayal, Judgment and Condemnation of the Religious World of that Age; with Woes upon the Pharisees and Lawyers as the Authorized, but deposed Apostate, Leaders and Teachers.

[(C) NUMBERS—the Book of National Organization of the People for the Conquest of Canaan—records the Two Numberings, or Military Organizations, of the Tribes about the Tabernacle, to Plant the Divine Religion in the Promised Land,—the Two Numberings separated by the Forty Years of Rebellion, Apostasy and Destruction. *Three Divisions* make up the Book:

I. The First Organization for Departure from Sinai for the Promised Land (chs. i.-x.);

II. The Rebellion and Apostasy of the People, in the Face of Obstacles, Resulting in their being Turned back into the Desert and Blotted Out (chs. xi.-xxv.);

III. The Organization of the New Generation that had Grown up in the Desert, and their Entrance upon the Work in which their Fathers had Failed (chs. xxvi.-xxxvi.).]

Sat., February 25.—Numbers ii.-iii.

Arrangement of the Camps of the Tribes about the Tabernacle, and the Order of the March.

February 25.—Luke xii. 1-59.

The Leaven of the Pharisees, and their Worldliness and Covetousness, and Moral Blindness.

SUNDAY, February 26.—Numbers iv.-vi.

The Numbers and Offices of the Levites, and Regulations for the Purity of the Camps; and the National Benediction Prescribed for the Priests.

February 26.—Luke xiii. 1-35.

The Signs of Impending Judgment (in Parable) of this World for Sin and Formality; in contrast with the Purity Required in the Kingdom; Lament over Jerusalem.

Mon., Feb. 27.—Numbers vii.-viii.

The Offerings of the Princes to the Tabernacle, and the Consecration of the Levites preparatory to a New Revelation of Jehovah to Moses in the Tabernacle.

February 27.—Luke xiv. 1-35.

The Teaching that the Grace of Salvation is Universal to Sinners; and the Bringing in of the Gentiles and Apostasy of the Jews,—Universal Parables and Miracles.

Tues., Feb. 28.—Numbers ix.-x.

The Passover to Prepare for the Setting out Directed by the Cloud and the Brazen Signal Trumpets; the Departure from Sinai and Order of March to Paran.

February 28.—Luke xv. 1-32.

The Murmurs of the Pharisees met by Three Parables that Represent the Trinity—Son, Holy Spirit and Father—Devoting themselves to Seeking and Saving the Lost,—Rebuking the Pharisaic Exclusivism.

[NOTE.—“*The Scofield Reference Bible*” is the best handy Bible with which we are acquainted in which to follow the Daily Bible Readings. It is a reprint of the Authorized Version, intelligently paraphrased, and containing in the headlines and interlines the helps needed in follow-

ing the drift of the Scriptures with their Revelation of Redemption. The brief hensive cross references, furnish what can Types and dispensations, and the comprehensive cross references, furnish what can not be given in the condensed Course we are offering. Price \$1.20 and upwards.]

The International Lessons in Their Historical and Literary Setting

Lessons from the Conflict with Idolatry and Baalism

REV. DANIEL S. GREGORY, D.D., LL.D.

A. Introductory Suggestions and Helps

1. Dates of the Main Events and Reigns

In Beecher's "Dated Events" will be found the best and most accurate chronological view of these times. It will be helpful to fix some of the earliest of these in mind at the outset.

(1) *Dates in the Undivided Kingdom*

David was probably born 367 years after the Crossing of the Jordan, or 1092 B. C.; became king of Judah (2 Sam. ii.) on the death of Saul (1 Sam. xxxi. 2), 1063 B. C., and of all Israel on the death of Ishbosheth (1 Sam. v. 1); 1 Chron. xi., xii., xiv.), 1055 B. C.; and died 1022 B. C.

Solomon became king in 1022 B. C., and died in 982 B. C.

The Disruption of the Kingdom took place immediately on the death of Solomon (1 Ki. xi-xii.; 2 Chron. x-xi.); so that this date (982 B. C.) became the epoch from which the course in both Kingdoms was reckoned,—this being marked as A. D. 1 (i. e., the Year 1 of the Disruption).

(2) *Dates in the Divided Kingdom*

Rehoboam reigned over Judah from 982 to 966 B. C.; from which time his son

Abijam reigned three years (till 963 B. C.).

Jeroboam reigned over Israel 22 years (from 982 to 961 B. C.); most of his reign being contemporaneous with the reigns of Rehoboam and Abijam in Judah. His son Nadab reigned two years, until the line of Jeroboam was blotted out by the bloody conspiracy and usurpation of Baasha (1 Ki. xv. 16—xvi. 7), in 960 B. C.

Asa, the subject of the First Lesson in this issue, became King of Judah in the 21st year of Jeroboam, and reigned 40 years.

His contemporaries in Israel were Nadab (961 to 960 B. C.); Baasha (960 to 937 B. C.); Elah, Zimri, Omri, and Tibni (937 to 925 B. C.); and Ahab, for the last two years of his reign (925 to 924 B. C.). Ahab outlived Asa from 924 to 904 B. C.

Jehoshaphat succeeded Asa in Judah in 922 B. C., and reigned 25 years, or until 897 B. C. It was during the reigns of *Jehoshaphat* in Judah and *Ahab* in Israel that Elijah and Elisha waged their great battle against Baalism in Israel, as recorded in *Chronicles*.

2. Helps to the Understanding of this Scripture

In Professor Beecher's paper in the present issue will be found a comprehensive view, and a substantial establishment of the historicity of the Book of Kings. The points he makes, in connection with the chronology and archeology should all be studied with special care with the Bible in hand.

He throws special light on the Lesson concerning Omri and Ahab, and the religious condition in Israel and Judah in their time.

In "The New Biblical Guide, or Recent Discoveries and the Bible" by Professor

(Vol. xiv.—4)

John Urquhart, especially in Volume V., will be found a series of the most remarkable confirmations of this history from archeological discoveries; especially in the chapters on "Rehoboam and Shishak", "The Moabite Stone", "The Hittites", etc. There is nothing of the kind with which we are acquainted that is at all comparable with the last volumes of this eight volume work, as aids in the Sunday School Lessons of the present year on special points.*

* The publishers have placed the set at a price that brings it within the reach of people of moderate means. Every teacher should have it in his library.

3. Stages in the Next Movement of Redemption

The Lessons, from Asa to the close of the Work of Prophets Elijah and Elisha in Israel, are devoted to the Divine Effort to Save Israel and Judah from the Consequences of the Idolatry and Sins of Solomon and Jeroboam.

In the *First Stage*, the Effort was to bring about a Reformation, and *especially to prevent the intrenchment of the Religion of Baal in Judah*; in which the instruments used were Asa and Jehoshaphat, and certain comparatively unknown Prophets sent on special Missions. In Israel the work of Omri and Ahab resulted in making *Baal-*

ism the National Religion.

In the *Second Stage* the Struggle was to *destroy the hold of the Tyrian Idolatry, already doubly intrenched in Israel*, through the special Mission of the two great Prophets of the Period, Reinforced by one of the greatest Series of Manifestations of Supernatural Power in all Sacred History. It was in order to Save the Northern Kingdom from Destruction by Assyria, the World Empire of that age.

These Stages and Aims need to be borne in mind in studying the Scripture of the Lessons.

B. Exposition of the International Lessons

iii. Exposition of the Lesson for January 15

"Asa's Good Reign in Judah"—2 Chronicles xv. 1-15

The Topic of the Third Lesson for January is "Asa's Good Reign in Judah". Its Scripture is 2 Chron. xv. 1-15.

In order to get a complete view of the *Religious Career* of Asa and of Judah under him, it will be necessary to take in the whole section, 2 Chron. xiv. 1—xvi. 14. To this should be added the comparative study of the parallel story of Asa's *Royal Career*, in 1 Kings xv. 9-24, for the side-lights it casts upon his course as the *Covenant King* of Judah recorded in the Chronicles.

Asa was one of the Kings loyal to Jehovah; hence the extended account of his long reign of forty-one years by the Chronicler. And yet under the glittering generality of "Asa's Good Reign" there is danger of being misled in the reading of his history. There seems to have been *three distinct periods* in his career:

- (1) A period of partial and formal reformation;
- (2) A period of a much more thorough and spiritual reformation;
- (3) A period of defection from loyalty to Jehovah and consequent chastisement political and personal.

These periods will aid in understanding Asa's character and course.

1. Study the first Fifteen Years of Asa's Reign—from 962 to 948 B. C.—as a *Period of Outward and More Formal Reformation*.—2 Chron. xiv. 1-8.

(1) The Peace and Quiet of Ten Years that followed the Reformation under his Father Abijah, and that Monarch's decisive Victory over Jeroboam, prepared for Asa's Early Work (2 Chron. xiv. 1-5).

As already seen, the loyal and theocratic attitude taken by Abijah, in his short reign of three years, prepared for the reformation under Asa his son, who "did that which was good and right in the eyes of the Lord his God" (verse 2). To begin with, we are told that he took away "the altars of the foreign gods and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers and to do the law and the commandment".

(2) The Devotion of Asa, during the latter Third of these Years, to the Military Defence of his Kingdom seems to have interfered with the Spiritual Work (verses 6-8).

The incompleteness of the spiritual reformation—and even of the formal—during the first fifteen years of his reign was prob-

ably due to the fact that he was absorbed in building fenced cities as a defence against his contemporaries Nadab and Baasha, kings of Israel, and in organizing an efficient army. The worship in the high places and the idolatries of Maachah, the queen mother, appear to have continued, at least outside of Jerusalem. See supplementary account in 1 Kings xv. 12-15.

The dealing of Asa with his heathen and idolatrous mother (or grandmother) and her idols is related in the supplementary account in 1 Ki. xv. 10-14, where is also recorded Asa's great gifts to the Temple (ver. 15).

2. Study the Second Period, that of more thorough and spiritual Reformation that Began with the Fifteenth Year of the King's Reign and Extended to the Thirty-fifth Year after the Disruption; and the Divine Impulses Providential and Prophetic that Started and Shaped it.—2 Chron. xiv. 9—xv. 19.

[Dr. Beecher suggests that the 35 or 36 years refer, not to the accession of Asa, but to the Disruption. See Note on xv. 19.]

(1) *The Providential Occasion* of the Spiritual Awakening of Asa was the Invasion of Judah by Zerah, king of Ethiopia (Cush), who came up against him with an immense Army; whereby Asa was Driven to Seek Refuge in Jehovah and in the Covenant, and to Prevail by Prayer against these Enemies (2 Chron. xiv. 9-15).

[This vast host, made up as in such Oriental Armies more largely of camp followers than soldiers, was led by Zerah the Cushite (a term applicable to all the descendants of Cush the son of Ham.)

[Some have supposed Zerah to be identical with Osorkon, the successor of Shishak whose earlier invasion had balked the purpose of Rehoboam to reconquer the Ten Tribes. Others think that he belonged to the dynasty that came from the East of Egypt and towards the Sinaitic peninsula.]

The remarkable Prayer of Asa, laying hold on Jehovah and the Covenant, was followed by a great discomfiture of their enemies (xv. 9-13), and by the taking of much spoil with which Asa returned to Jerusalem (xv. 13-15).

(2) *The most powerful Impulse to the Spiritual Reformation Carried out by Asa*

Came from the Message of Jehovah, with which the Prophet Azariah the Son of Oded Met the King and the Hosts of Judah and Benjamin as they Returned to Jerusalem, and Summoned them to Renew their Allegiance to the True God from Whom they had Departed (2 Chron. xv. 1-19).

To Prophet set before them their forsaking of Jehovah and its disastrous results (vers. 1-7). When Asa heard his message he took up and prosecuted a thorough religious reformation, destroying the idols and rebuilding the Altars of the Lord, and solemnly leading the People to the Renewal of their Covenant, with accompanying Sacrifices and Oaths (vers. 8-15). Maachah the Queen Mother was deposed, her idol cut down, stamped and burned, showing his loyalty to Jehovah and his covenant vows (vers. 16-18).

3. Study the Third Period of Asa's Career, that of *Defection from Jehovah and Chastisement*,—Beginning when Baasha, the Usurping King of Israel, entered on a long-continued War against him in the Thirty-Sixth Year after the Disruption; and Showing itself in Asa's Threefold Failure to Trust Jehovah in Times of Emergency.—1 Chron. xv. 19—xvi. 14.

(1) *The Occasion of Asa's Defection and Apostasy* was the Invasion of Judah by Baasha, following the Great Spiritual Reformation in Judah; the Object of Baasha being to stop the Religious Intercourse between the Two Kingdoms (2 Chron. xv. 19—xvi. 1).

Up to this time, it is said, Asa had had no War with Israel; but Baasha, having made Alliance with Syria, now undertook the Invasion of Judah, and sought to Shut up the only easy Pass between the Kingdoms by Fortifying Ramah just North of Jerusalem.

[Verse 19 of chapter xv. plainly belongs to chapter xvi., as *part of the account of the beginnings of War with Israel*. As Dr. Beecher shows, this should not read, "No more war", as in the English versions, but, "And war not having occurred to the 35th year of the kingdom of Asa [reckoning from the Disruption, and not from his accession], in the 36th year of the kingdom of Asa, Baasha, king of Israel, came up upon Judah". "The writer is speaking of

war with Israel (there had been wars with other countries). During the 15 years of which he had been speaking there had been no war with Israel, but war began the following year" with Baasha, and continued till his death in the year 46 of the Disruption (1 Ki. xv. 32). Asa's *military development* of his Kingdom had made it a safe place of residence for refugees from Israel; while the *great Religious Reformation* had given it special attractions to those in the Ten Tribes who remained faithful to Jehovah, and kept up a tide of immigration which was undermining Jeroboam's idolatrous system and weakening Baasha's hold upon the Northern Kingdom.

This movement reached its climax when Asa, in the third month of the 35th year, brought all the faithful together in vast numbers from the two Kingdoms to the Great Festival at Jerusalem (2 Chron. xv. 9-25), to "see that the Lord his God, was with him", and led them in the solemn renewal of their Covenant with Jehovah.

It was to stay this threatening tide that Baasha, having made alliance with Ben-hadad of Syria, invaded Judah and fortified the pass to Jerusalem, "to the intent that he might let none go out or come in to Asa king of Judah" (ver. 1).

These two separated verses are thus seen to be of great importance as aids to understanding the situation and the significance of this war with Israel.]

(2) Asa made a *first fatal Mistake* when he Turned away from Jehovah, and Used the Temple Treasures to Purchase the Aid of the Heathen King of Syria against Baasha; in which he Sinned a great Sin to Obtain temporary Relief, and brought lasting Judgment on himself and Judah (2 Chron. xvi. 2-4).

In using the consecrated Temple Treasures as a *Bribe* to break up the Alliance of Ben-hadad with Baasha and Purchase his

Aid for himself against Israel, Asa committed sacrilege, broke covenant with Jehovah, and made himself tributary to Damascus. Baasha was indeed obliged to withdraw from Ramah by this attack from the rear, and Asa was enabled to remove the fortifications a few miles further north and to command the same Pass from Geba and Mizpeh; but that was slight compensation for the *loss of the Covenant God* to whom he had promised perpetual loyalty for himself and his People.

(3) Asa made a *second fatal Mistake* when, instead of Heeding the Message from Jehovah by Hanani the Seer, Rebuking him for his Disloyalty and Folly and Threatening him with future Wars, he angrily Rejected the Message and Imprisoned the Prophet and Oppressed those of the People in sympathy with him,—Record of which and of subsequent acts of Asa were made in other historical books (2 Chron. xvi. 5-11).

(4) Asa's *third Departure from Jehovah and the Covenant* was Made when, in a fatal Attack of Gout, providentially inflicted as Chastisement or as Penalty, he "Sought Not to Jehovah, but to the Physicians",—under the shadow of which Sin he Died and was Buried with great Outward Display (2 Chron. xvi. 12-14).

A brilliant beginning thus ended in a sad failure, with no clear record of repentance following it; showing, while exalting the covenant faithfulness of Jehovah, how little dependence can be placed on the fidelity of man.

The sin of idolatry, by the universal law, had drawn after it its punishment.

iv. Exposition of the Lesson for January 22

"Omri and Ahab Lead Israel into Greater Sin"—1 Kings xvi. 15-33

The Topic of the Fourth Lesson for January is as stated above. Most of the Events of the career of these Kings lie outside of Judah and the Religious Covenant, and therefore are not recorded by the Chronicler.

[Omri, who was the general of Israel in the troublous times after the death of Baasha, became the king in the 48th year after the disruption and reigned 12 years, founding a new dynasty in Israel. His son Ahab reigned 21 years, 925 to 904 B. C. Little is

known about Omri from the Scriptures, but the Moabite Stone, discovered 2,800 years after the events, contains the record by Mesha king of Moab, of Omri's conquest and oppression of the Moabites. See Dr. Beecher's article in the present issue, for this remarkable confirmation of Biblical history and more remarkable supplement to it.]

The Lesson begins in point of time nine years before the accession of Jehoshaphat in Judah. During the reigns of Rehoboam,

Abijah and Asa, a period of sixty-one years, three successive dynasties—those of Jeroboam, of Baasha, and of Omri—held sway in Israel. The first-fruits of Jeroboam's idolatry had appeared in the reign of violence and bloodshed, and in the increasing wickedness of the rulers that followed him,—it being recorded of each of the later ones, that he “did evil in the sight of the Lord above all that were before him” (verses 25 and 30). Ahab's career introduced the full harvest of evil: “Ahab did more to provoke the Lord the God of Israel to anger than all the kings of Israel that were before him” (verse 33).

1. Study the Brief History of Omri as Marking Another Stage in the Downward Moral and Religious Course of Israel.—1 Kings xvi. 15-28.

(1) The Record deals first with *the able Generalship of Omri*, by which he succeeded in Destroying his Rivals and Establishing himself as King of All Israel after a Struggle of Four Years (1 Ki. xvi. 15-24).

The Moabite Stone gives ample evidence—furnished by an enemy whom he had conquered—of Omri's military genius and success. His political wisdom appeared in the removal of his capital from Tirzah to Samaria.

(2) The Record proceeds with the Story of the Monumental Wickedness of Omri in Keeping up and Developing into New Phases the Idolatry of Jeroboam (1 Ki. xv. 25-28).

“The prophet Micah (vi. 16) speaks of the statutes of Omri; the keeping of which brought Israel to desolation. He introduced a worse form of idolatry; and seems to have compulsorily enforced what Jeroboam had endeavored to establish by example and allurements” (*Par. Bible*).

2. Study the Record of the still more Wicked Reign of Ahab the Son of Omri, who Completed the Perversion and Corrup-

tion of Israel by Introducing and Establishing the Idolatry of Baal as the Religion of his Kingdom.—1 Kings xvi. 29-34.

(1) Ahab began by Walking in the Sins of Jeroboam the son of Nebat; and as if that had been a light thing for him, he Married the wicked “Jezebel, the daughter of Ethbaal, King of the Zidonians, and went and served Baal and worshiped him”,—thereby exceeding in wickedness all who had gone before him.

(2) Ahab's Crowning Iniquity was the Establishment of the licentious Phœnician Baal worship as the National Religion of Israel. The unspeakable corruption and degradation that followed are almost beyond conception. It is one of the marvels of divine grace that God made this culmination of wickedness the occasion of one of His most remarkable interpositions in the course of Hebrew history, in *the Missions of the Prophets Elijah and Elisha to Israel*.

3. We suggest the Study (or at least the Reading) in this Connection of the 19 chapters of 1 and 2 Kings that follow, devoted to *the Story of the Two Great Prophets Sent to Save Israel from the Corruption and Curse Brought on them by Ahab*.—1 Kings xvii. 1—2 Kings xiii. 25.

The key to the understanding of this whole Scripture (1 Kings xvii. 23—2 Kings xiii.), covering the missions of Elijah and Elisha (which have no place in Chronicles), is found in the fact that it was *the final struggle of Jehovah to save Israel from idolatry and destruction*,—a struggle between Jehovah and Baal. The present Lesson is confined to the crisis, brought on by the new wickedness of Ahab, that precipitated the struggle that involved what may be regarded as *one of the three greatest continued manifestations of Divine Power in the history of the Chosen People*.

v. Exposition of the Lesson for January 29

“Jehoshaphat's Good Reign in Judah”—2 Chronicles xvii. 1-13

The Topic of the Fifth Lesson in January is as stated above. In the Lessons of 1904, the Topic given is “Jehoshaphat's Re-

form”. It there appears immediately *after* the Lesson on Asa and *before* that on Omri and Ahab,—which prevents breaking

the continuity of the history, as is done by the order for 1911.

[Jehoshaphat's reign was contemporaneous with that of Ahab, beginning three years later and lasting twenty-five years. During the last sixteen years of his life he was the contemporary of the prophet Elijah while the latter was engaged in his terrible struggle with the religion of Baal intrenched in the Northern Kingdom. The deadly conflict with idolatry was therefore being waged with all vigor in both Kingdoms at the same time. Indeed, the atmosphere was one of reform and the Divine Struggle to save the people seemed almost ready to reach a successful culmination.

Disappointment was, however, the outcome. So dreadful was the perversity of Israel under Ahab and his successors that the efforts of the strong Prophet Elijah and the miraculous interpositions of Jehovah proved almost futile; while in Judah so deep-seated was the corruption and so infirm or unsteady was the purpose of the King, that the reformation came to an end with his death, if not even before it.]

Any adequate understanding of Jehoshaphat and his Mission and Accomplishment will require the study of much more than the mere fragment (2 Chron. xvii. 1-13) of Scripture selected for the Lesson. The importance of his Work appears from the fact that 2 Chronicles devotes four chapters (xvii.-xx.) to it, and 1 Kings its long concluding chapter (xxii.).

The Career of Jehoshaphat falls into *Four Periods*, which suggest subjects for study.

1. Study the First Period, as one of great Prosperity and Power, Due to his Loyalty to the Covenant with Jehovah and his Devotion to the Task of Educational Religious Reform.—2 Chronicles xvii. 1-19.

[This was the period of Jehoshaphat's *Teaching and Educational Reform*, by Instructing the People in the Law.]

(1) His remarkable Piety brought Blessing from the Lord, and his great Wealth and the complete Military Organization of his Kingdom commanded the honor and fear of his neighbors (2 Chron. xvii. 1-5).

(2) Jehoshaphat began his early Work of Reform by taking away the High Places and the Groves out of Judah; and in the third year of his reign he Sent out his Princes, and the Levites and the Priests into all the cities with the "Book of the

Law", and they "taught the people" systematically and thoroughly (2 Chron. xvii. 6-9).

(3) The Result was *great Prosperity*,—Shown in the firm Establishment of his Kingdom; the extraordinary Development of its Civilization; the Respect of the Surrounding Nations; and the Increase of his Wealth and his Army (2 Chron. xvii. 10-19).

2. Study the Second Period of Jehoshaphat's History, as a *Time of Disastrous Alliance with Ahab, the wicked King of Israel*, which Set at Work Influences that finally Brought to Nought his early Work of Reform.—2 Chronicles xviii. 1-34.

(1) It would seem (1 Kings xxii. 2) to have Followed Immediately upon his First Work of Reform, after three years of rule, that he "*joined affinity with Ahab*", and went down to feast with him in Samaria (2 Chron. xviii. 1-3).

[The extraordinary prosperity of Jehoshaphat was too much for him, begetting the ambition to ally himself with the king of Israel and make a military reputation. He apparently expected to allay the hostile feeling between Judah and Israel, perhaps with the ambitious purpose of bringing the two Kingdoms together again. He seems to have forgotten that no union could be blessed and permanent from which Jehovah was excluded. The curse of God was upon the house of Ahab, so that union with it could result in nothing but evil to the pious king.]

(2) The Military Alliance with Ahab, made in the face of the Protests of the Prophets of Jehovah, *Brought Complications and Disasters*, and in the Joint Expedition to Ramoth he barely Escaped with his Life (2 Chron. xviii. 4-34).

The crowning Sin and Disaster that came out of the Alliance was the Marriage of his son Jehoram with Athaliah the daughter of Ahab and Jezebel, whereby the influences of Baalism were introduced into the very palace of Jehoshaphat.

3. Study the Third Period in the Life of Jehoshaphat, in which, Released from his Alliance and fruitless Wars by the Death of Ahab, he Returned Home to Jerusalem,

and under the Influence of Jehu the son of Hanani the Seer *again Took up the Neglected Work of Reform*, giving it now Political and National Form.—2 Chronicles xix. 1-11.

This was the period of Jehoshaphat's *Judging Reform*, in which the Politico-Religious machinery was organized and set in motion to hold Judah to the Religion of Jehovah and make it National.

(1) It was on his Return that *Jehu the Son of Hanani the Seer met him* with the question: "Shouldest thou help the ungodly, and love them that hate the Lord?"—Announcing the Judgment of Jehovah upon him, but Recognizing his Good Work in the Past and Summoning him to its Renewal (2 Chron. xix. 1-3).

(2) This *stirring Message* Led him to a genuine Repentance and to the Renewed Prosecution and thorough Organization of the work of Reform and Religious Instruction and Judgment in Judah, in which he engaged Personally, and Brought about the earnest Cooperation of all the Leaders in Carrying out his admirable Plans (2 Chron. xiv. 4-11).

4. The Final Period of Jehoshaphat's Career, as Recorded by the Chronicler, Embraced a *Great Victory* in Answer to Prayer over a vast Host of the Hereditary Enemies of the People of God; and, Following upon it, *another Great Falling Away* through a Commercial Alliance with the wicked Ahaziah King of Israel.—2 Chronicles xx. 1—xxi. 1.

(1) Jehoshaphat's *last great Act of Trust in Jehovah* was called out when there Came against him a Vast Army of Moabites, Ammonites, and the inhabitants of Mount Seir; when his Prayer as he Stood before the People in one of the Courts of the Temple Brought a great Victory without a Battle, and gave Rest to the King and the Land (2 Chron. xx. 1-30).

a. So vast was the Host brought against them by this Confederacy of the Tribes from the East, that the King and the People of Judah were *Driven to Resort to Jehovah with Prayer and Praise for Help in their Extremity*; in which the Prayer of

Jehoshaphat and the Psalms of the Musicians were equally Remarkable and Inspiring (verses 1-19).

[This was the most remarkable *Religious Campaign* recorded in Jewish history, surpassing in this feature even the later one against the hosts of Sennacherib in the days of Isaiah. The latter was Jehovah's deliverance from the power of Assyria and Hezekiah, two centuries later. The Religious Significance of Jehoshaphat's Campaign, is seen in that its occasion was a Confederacy of all the hereditary heathen enemies of the Chosen People to the eastward of Judah—Moabites and Ammonites (descendants of Lot), Edomites (descendants of Esau)—with the desert tribes and Syria, to crush the rising power of Judah which was just then conspicuous in the work of establishing the Religion of Jehovah.]

The Prayer is derived partly from the Prayer of Solomon at the Dedication of the Temple. See the record of that event.

"Compare with this whole narrative Psalms xlvii., xlviii., lxxxiii.; which appear to have been written on this occasion; Psa. lxxxiii. being a prayer for deliverance from this imminent danger; and Psa. xlvii., xlviii., being songs of thanksgiving for the entire overthrow of the invaders. This confederacy against Jehoshaphat was *originated by the descendants of Lot*; but several other nations joined in it; see Psa. lxxxiii. 8" (*Par. Bible*).

b. The Victory that followed, without Battle, is described as the *Result of Providential or Supernatural Interposition*, which Wrought the Annihilation of the Invading Host; from which the King and all the People Returned with Songs of Praise to the Temple from which they had Started out with Prayer; and because of which the Fear of Jehovah fell upon the surrounding Nations (vers. 20-39).

"The text is somewhat obscure; but it seems that the men placed in ambush against the army of Judah, either by mistake or designedly, attacked their own comrades, and that this led to mutual distrust; so that the Ammonites and Moabites united against the Edomites, and nearly destroyed them; and then, quarreling among themselves, destroyed one another" (*Par. Bible*).

(2) The Chronicler Ends the Story of Jehoshaphat by briefly Sketching the *General Character of his Reign*; while making Central and Conspicuous the Fact that, in spite of this Marvelous Grace of God his Last Act seems to have been one of Apos-

tasy and Idolatrous Alliance with Israel, so that his Son Jehoram came to the Throne with such Evil Connections and Entanglements as Enabled him to Undo speedily much of the Work that the Father had Done (2 Chron. xx. 31—xxi. 1).

[*The Evil Connections and Interrelations of Jehoshaphat with the Kings of Israel*, bought about by his prosperity and ambition are illuminated by the last chapter of 1 Kings (xxii.), where the aim of the writer in recording the history of the *Royal Covenant* permitted him to set forth the events in the story of the Kings of Israel, which the purpose of the Chronicler in recording the *Religious Covenant* prohibited him from doing. A careful comparative study should be given to the narrative in Kings.]

This *Commercial Venture*, in Alliance with Ahaziah, to make Ezion-Geber, on the Red Sea, a great Naval Station for building and sending out "Ships of Tarshish" to Ophir for gold, was one of the evil results. "Ships of Tarshish" seems to have been a well-known name for first-class ships such as on the Mediterranean were engaged in trade with Tarshish or Spain. (Later "East Indiamen" was applied in a similar

way.) These ships were to be sent in the opposite direction from Tarshish.]

So great in the eyes of the Lord were the *Evil Consequences involved in this Unholy Alliance*—turning away from the service of Jehovah to that of Mammon, the further introduction and spread of Baalism in Judah, the swift Judgment of the Covenant God upon Kings and People for their defection from Jehovah—that He sent Eliezer to Jehoshaphat with a special Prophecy of Disaster, and then Providentially crushed out the whole enterprise. See the fuller account in 1 Kings xxii.

Jehoshaphat "died and was buried"—after all his splendid opportunities and Reform Work—leaving his throne to his son Jehoram whose Queen was the daughter of Ahab and Jezebel; whereby Baalism was entrenched in the Royal Palace of Judah.

The History of the Mission of Elijah and Elisha to Israel and the deadly Conflict with Baalism is now to be taken up.

A. Some Suggestions Explanatory of the Career of Elijah and Elisha

The Lessons take up at this point what is—judging from the fact that about 20 chapters are devoted to it—one of the most important Series of Events in the Record of Divine Revelation. As already said, this Scripture is given to the *Divine Struggle to Save Israel from Baalism and Destruction*. This is enough to show the necessity for giving it a thorough study.

This was clearly one of three great Ser-

ies of Supernatural Interventions in the Course of Biblical History, the other two centering, one in the Work of Moses and the other in that of Jesus Christ. The aim of the Divine Manifestations in this period was *Reformative*, making it typical of all Reformations, and specially of that of John the Baptist; while that in the other two Series was *Formative*, and indicative of great Forward Movements.

Dr. Beecher's View of the Conditions Under the Dynasty of Omri

The Conditions in Israel at this time, showing what needed to be done to prepare for meeting them, will be found lucidly set forth by Dr. Willis J. Beecher, in *The Bible Student and Teacher* for August, 1904, page 485, in a paper entitled "The Biography of Elijah",—some paragraphs of which are reproduced here for the help of those who may not have access to the volume containing that paper.

1. Dr. Beecher takes up "*the Duration of the Omri Dynasty*."

By the aid of modern archeological discoveries, he establishes the historicity of the Biblical Narrative and the entire Accuracy and Consistency of the Biblical Dates. For the main points under this head we must refer the reader to his article in the present issue (p. 39), entitled, "Agnostic Criticisms and the Sunday School Lessons".

2. He deals with "*the Marriage Alliances of that Dynasty*".

Even the most superficial readers have not failed to see that we must count the marriage of Ahab and Jezebel (1 Kings

31) and the marriage of their daughter *Athaliah* and *Jehoram*, as events of far-reaching importance. But the full significance of these marriages is more apparent when we observe their *time relation* to other events. Fortunately, the Biblical data for this are sufficient, though they have been much neglected.

"We are told that *Jehoshaphat* 'joined affinity with *Ahab*' (2 Chron. xviii. 1; cf. 1 Kings xxii. 44). The nature of this affinity is explained when we learn that *Jehoshaphat's* son *Jehoram* "had the daughter of *Ahab* to wife" (2 Kings viii. 18; 2 Chron. xxi. 6); and when it is said of his son *Ahaziah* that "his mother's name was *Athaliah*, the daughter of *Omri*, king of *Israel*" (2 Kings viii. 26; 2 Chron. xxii. 2). She was *Omri's* daughter, of course, in the sense of being his grand-daughter; and her record leaves no one in doubt that her mother was *Jezebel*.

"It follows [from 2 Chron. xxi. 19, and 2 Ki. ix. 29; viii. 25] that *Ahaziah* was born not later than the twenty-second year of the dynasty, which was the eleventh year of *Ahab*. Hence we know that his grandmother, *Jezebel*, married *Ahab*, not after *Ahab* became king, but in the early years of *Omri*. *Omri* was a man great enough to be able to strengthen his throne by this *Tyrian* alliance very soon after his accession".

3. The Dates thus established become very Significant when we turn to the *Religious Problems of the Dynasty of Omri*.

"*Jeroboam* had established the worship of *Jehovah* through the calves of *Bethel* and *Dan* as the state religion. Unlike the high places throughout the country (1 Kings xii. 31). The writer of *Kings* repeats over and over his condemnation of this cult as 'the sin of *Jeroboam* the son of *Nebat*, which he sinned and caused to sin'. *Amos* and *Hosea*, a few decades later than the dynasty of *Omri*, condemn *Bethel* and *Dan* and the other sanctuaries as profusely as they condemn the immoralities of the people. It is reasonably certain that if we had earlier prophetic sermons we should find in them the same condemnation.

"The books of *Kings* represent that there were in northern *Israel* dissenters from the religion of the calves, from the time of *Jeroboam* forward, and the *Chronicler* asserts the same thing with additional details (1 Kings xii. 27; xiv. 1-18; xvi. 1, 2, 12; 2 Chron. xi. 13-17; xiii. 9; xv. 9; xvi. 1; 1 Kings xv. 17). Under the dynasty of *Omri* the dissenters had *Elijah* and *Elisha* for leaders, and included the widely spread organizations known as 'the sons of the prophets'.

"The attitude of the dissenters was one of *Protest against Bethel and Dan and the affiliated high places*. Had it been prac-

ticable they would have gone up to *Jerusalem* to worship (see references above). Debarred from this they had their own altars at *Carmel* and elsewhere (1 Kings xviii. 30-32; xix. 10, 14). The law which requires a single place of national sacrifice (Deut. xii.) expressly exempts private sacrificial feasts (Deut. xii. 15, 21, where the strict rendering is, 'thou mayest make a sacrifice and eat flesh', 'thou then mayest make a sacrifice of thy herd and of thy flock'). There is no proof that these followers of *Elijah* did anything at their altars which was contrary to the *Deuteronomic* law though they may well have regarded the law as in abeyance, so far as it applied to themselves".

He has previously, in the opening of his article, brought out the importance and significance of the *Movements of Assyria*, the *World-Empire* of that age, Westward towards the lesser powers of *Syria*, *Israel*, *Moab*, etc. He says:

"The most important literary question concerning the Biblical narratives of *Elijah* and *Elisha* is that of their presentation of the history of the times. From a political point of view, by far the greatest movement of the time, was the persistent effort of *Assyria* to conquer the region, and the heroic resistance made by *Ben-hadad* and *Ahab* and others. But there is not a syllable concerning this in the books of *Kings* or *Chronicles*. The Bible is equally silent concerning that part of the career of *Mesha* of *Moab* in which he was victorious and successful. There is no portion of the Biblical narrative which more distinctly illustrates the fact that this narrative is not continuous history, but is rather a series of selected incidents, presented for a religious purpose.

"To the casual reader the biographies of *Elijah* and *Elisha* give just enough information concerning the history of the time to render them perplexing. Every one has noticed the abruptness with which *Elijah* is introduced upon the scene. This presupposes a line of preceding events, involving strenuous activities; but what were those events? Both *Elijah* and *Elisha* are represented in some incidents as supporters of the kings of the dynasty of *Omri*, and in other incidents as hostile to those kings; and how is this to be explained?

"The person who reads but does not study will never solve these problems. And one will never solve them by studying, no matter how laboriously, if he devotes his studies mainly to ingenious reconstructions of the Biblical accounts, and to far-drawn speculations concerning them. But if one is willing to undertake the relatively simple task of just finding out exactly what the Bible statements mean, especially in the light of the information we have from *Assyrian* and *Moabite* sources, his labor

will not be fruitless. It is possible to determine in part the events of the preceding years of Jehoram and were, the twelve years between the sixth and eighteenth of Shalmanezzer, and that the synchronism is an exact one".

"*Shalmanezzer* came to the throne in the fifteenth year of Ahab, so that his first year was the sixteenth of Ahab. In that year, and again in the following, he marched his armies to the vicinity of the Mediterranean; and he repeated the process many times during the following twenty-five years. His various records give many details. He speaks of the people of the region as banded together to resist him, Benhadad of Damacus being for many years the leader of the confederacy, and Ahab being one of its most prominent members.

"We see at once *what the generic process was*. When the Assyrian invaders were near, the petty kingdoms became a unit, and the leading king was a dictator. As soon as the pressure of invasion was removed, the kingdoms began fighting one another. In particular the more prominent kings would dispute Benhadad's position as the chief of the confederacy".

"Jezebel found in Israel *these two forms of the religion of Jehovah*. She introduced a *third religion*, that of the Tyrian Baal, made it the religion of state, and in its interest tried to exterminate the prophets of Jehovah and their adherents.

"It is not probable that she openly entered upon this course immediately after marrying Ahab. And there is no reason to think that the prophetic party at the outset objected to Jezebel. It is likely that she favored them in preference to the state religion. If she intended to supplant Jehovah by Baal, she would naturally foster the differences between the two parties of the adherents of Jehovah, and, to this end, would favor the weaker party.

"Meanwhile, it is probable that she practiced the religion of Baal, but that her intention to make that religion supreme was kept secret. Her children, Ahaziah, Jehoram, Athaliah, were named for Jehovah. It is supposable that the prophetic party re-

joined in the marriage of Jehoram of Judah and Athaliah. Unless by maraculous revelation they had no means of knowing that Jezebel expected that her brilliant daughter would turn the heir of the throne of Judah from Jehovah to Baal, so that, when the time came, Baal would be supreme in both kingdoms. To most persons it seemed that the marriage might result in a reunited Israel, under a king of the line of David".

This lays open the *Religious Conditions that confronted the Prophets in their Attempted Reformation*.

4. Dr. Beecher turns finally to "*the Foreign Relations of the Dynasty of Omri*".

In the light of these facts, relations and complications, *the changing attitude of the Prophets towards the various parties*, as shown in the history that follows, becomes readily intelligible. On this point Dr. Beecher says:

"The sequel can be better treated in connection with the biography of Elisha. For the present it is sufficient to note that when we understand the history, we see *the thorough consistency of the prophets in their attitude toward the house of Omri*. They rebuked the kings for their misdeeds. In the matter of Baal they were hostile even to the extent, ultimately, of inciting the bloody revolution under Jehu. Nevertheless they were loyal to the existing government. As against the Assyrian invaders or the Syrian belligerents, they were ready with their wise counsel, their high faith, their inspiring influence. And however ungrateful their sovereigns may have been to them at other times, they turned to them in emergencies; for they could not help knowing that the prophets were men of brains and fidelity and purpose. As long as Jezebel was persecuting the prophets, Elijah was in hostility with Ahab. But when the persecutors had learned the wholesome though severe lesson he taught them at Carmel, and when his country was pressed by foreign enemies, then Elijah was patriotically ready to put his gifts at the service of the king".

B. Exposition of the Lessons on the Struggle to Save Israel

i. Exposition of the Lesson for February 12

"Elijah the Prophet Appears In Israel"—1 Kings xvii. 1-24

This is the Topic and this the Scripture of the Second Lesson in February, as given

by the International Committee. The important things, as it seems to us, would be

better brought out by stating it as—

Jehovah's Preparation through Elijah for the Overthrow of Baal.

The events in this chapter all had this end distinctly in view. *Heroic measures* were evidently a necessity in the circumstances; and to these the Prophet, by direction of Jehovah, immediately resorted.

1. Study the Sudden Appearance and Startling Message of Elijah to Ahab.—2 Kings xvii. 1, 2.

In order to prepare for the overthrow of Baal worship it was necessary to use means both appropriate and adequate for bringing Ahab and the people to their senses. So the Prophet appears to Ahab suddenly, and announces, in the name of Jehovah, the coming of a great drouth as punishment for the sin:

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kings xvii. 1).

(1) The Coming of this Strange Prophet in his Strange Garb into the Presence of Ahab, *like an Apparition*, with his Message of Divine Judgment, Could scarcely Fail to Attract the Attention of Ahab, even if he was ignorant of the way in which the Prophet had been Prepared for it (2 Chron. xvii. 1).

"There is something appalling in the sudden appearance of this extraordinary prophet of Divine vengeance, just at the time when the wickedness of Ahab and his people had reached its greatest height. We learn, however, from James v. 17, that earnest prayer, the expression of deep concern for the degenerate state of Israel, had preceded this awful denunciation. And, with all the stern severity which the sins of the nation required on the part of a preacher of repentance, a tender regard for the rebellious monarch and people is discernible" (*Par. Bible*).

(2) The Prophetic Judgment Announced was just what was Needed to Reach the King and the Adherents of Baal (2 Chron. xvii. 2).

Nothing could have brought home more powerfully to the King and people the lesson needed. It was *in the line of the conditions made by Jehovah in giving the Promised Land to the Hebrews*. This punishment, that "there should be no dew or

rain", was threatened in the Law for the sin of falling away. It was suited to the peculiar circumstances of the people. The fruitful land of Canaan, "a land flowing with milk and honey", was promised to the people on the express condition of their remaining loyal to Jehovah. In case of their falling away, the threat was that, "The heavens shall become brass and the earth iron",—which was the direst judgment in the case of an exclusively agricultural people. (See Lev. xxvi. 10-20; Deut. xi. 16, 17; xxviii. 23, 24; 1 Kings viii. 35; Amos iv. 7, 8.) There had been idolatrous defecations in Israel before this, but the establishment under Ahab of Baal worship as the state religion was *the first formal and national repudiation of the authority of Jehovah*, and as such called for the infliction of the punishment threatened in the Law.

The punishment of drouth was at the same time *a blow at Baal worship itself*. Baal was worshipped as the generating nature power, so that the drouth and barrenness were the clearest possible proof of his powerlessness as a god. Elijah, "as standing before Jehovah", declared, "There shall be neither rain nor dew, but according to my word",—thereby setting himself and his word over against the prophets of Baal and their word; and placing himself, as representing Jehovah, as the central figure before King and people for those three years and more.

At the same time such a Divine Judgment could not fail to prove *a dreadful blow to the Power of Ahab*.

2. Study the Three Wonderful Occurrences that followed Elijah's Withdrawal from the Presence of Ahab and the Progress of the Drouth, as the Preparation for the Coming Activity of the Prophet, and as the "Signs and Witnesses of the living, personal God" who made the World and Controls its Laws and its Ongoings in Subordination to His Purpose to Save Israel.—1 Kings xvii. 3-24.

"All that is grand and glorious about this God, which the Scripture teaches, stands here before us in deeds. The God who made heaven and earth and all that therein is, and has given to the world

its laws, does not stand beneath but above it, so that 'leaves and grass, rain and drought, fruitful and unfruitful years, food and drink, health and sickness, wealth and poverty, and all things, do not come to us hap-hazard, but from His fatherly hand' " (*Lange*).

[For *Elijah himself* it was a time of testing and strengthening his faith in God, when God took him apart, as He had done with Moses, and trained him for his future mission.

And it must be remembered that much of these years must have been spent in touch with the *seven thousand faithful "dissenters"* who had never bowed the knee to Baal, so that the moral influence of these signs of the presence of the Living God had a part in the maintenance of their faith and in their preparation for the final test on Mount Carmel. The signs were so timed and arranged as to reach out most widely among these hidden thousands in their seclusion.]

(1) Jehovah Sent the Prophet first to Hide himself from Ahab by the brook Cherith, where, until the fountain dried up, He sustained him by a continuous Miracle that Showed the Power of this God to Provide for the sustenance of the Prophet independently of the power of Nature (1 Ki. xvii. 3-7).

[This was probably a brook that flowed down the Eastern slope of Lebanon, in a region beyond the kingdom of Ahab, to which many other persecuted followers

of Jehovah made their way for refuge.]

(2) When the brook Cherith dried up, Jehovah Sent the Prophet across the Country Westward to Zarephath on the Mediterranean, to a Foreign Land (establishing his independence of Israel), to a Widow on the verge of starvation, and there again Sustained by the Divine Power through a Continuous and Conspicuous Miracle (1 Ki. xvii. 8-16).

[This was in the native region of Jezebel but beyond the reach of Ahab. It was a region made familiar to the faithful refugees by its nearness to their central place of worship on Mount Carmel. The knowledge of this living and permanent miracle must have been wide-spread among this class and quietly influential in strengthening their faith.]

(3) While in Zarephath, in the Home of the poor Widow, a Calamity Befell the Prophet from which there seemed no Escape, in the Death of the Widow's Son; but which Jehovah made the Occasion of a Sign Showing His Power over Life and Death, thereby greatly increasing the Influence of the Prophet and Strengthening the Faith of the People (1 Ki. xvii. 17-24).

[Both the Prophet and the Faithful were thus gradually prepared for what was before them.

"Thus disciplined and strengthened, Elijah first properly becomes an instrument to destroy the heathen abominations and to bear the name of his God before the Gentiles and before the kings and before the children of Israel" (*Lange*).]

ii. Exposition of the Lesson for February 19

"Elijah's Victory Over the Prophets of Baal"—1 Kings xviii. 1-46

The Topic of the Third Lesson for February is "Elijah's Victory Over the Prophets of Baal". The Scripture assigned is a fragment of chapter xviii. (verses 25-39). Any adequate understanding of the Scripture requires the Study of the entire Chapter (xviii. 1-46).

The Lesson, as thus extended, consists of *Three Sections*.

1. Study the Introductory Section, which Relates the Coming forth of the Prophet from his Seclusion, at the end of Three Years and a Half when the Famine had fulfilled its Preparatory Purpose; to Announce to Ahab the approaching End of the

Drouth, and to Challenge the King to Gather the Priests of the False Religion to Meet the Prophet of Jehovah on Mount Carmel to Test the Claims of the Two Religions.—1 Kings xviii. 1-20.

(1) It was in the third year of his Sojourn with the Widow of Zarephath that the Word of Jehovah came to the Prophet, saying, "Go, show thyself unto Ahab; and I will send rain upon the earth"; just at the Time when Ahab in his extremity was Seeking Him Everywhere through the Faithful Obadiah (1 Ki. xviii. 1-6).

[The moment was opportune; indeed it was exactly timed. The famine was at its height, and desolation reigned. In his

desperation, Ahab was astir, seeking both for means of subsistence and for the Prophet. The King had sought everywhere for Elijah, and now Ahab and Obadiah, the governor of his house, *secretly a servant of Jehovah*, were searching the whole land.

"As the return of rain was to be 'according to Elijah's word (ch. xxii. 1), it was necessary that he should announce it to Ahab, that it might not be regarded as a mere natural event, or as being brought about by the priests of Baal" (*Par. Bible*).

Obadiah seems to have been alone among the "seven thousand" in anything like openly befriending the prophets of Jehovah.]

(2) The Historian Relates how Obadiah Met the Prophet on the Way, Told him of his long and vain Search, and Exacted from him a Promise that he would surely Show himself to Ahab that very Day (1 Ki. xviii. 7-15).

(3) In Fulfilment of his Promise Elijah Met Ahab; had his sharp Colloquy with him about Who it was that had Troubled Israel, and how they had Done it by Establishing Baalism; and Commanded that the 450 Prophets of Baal and the 400 Prophets of the Groves that ate at Jezebel's Table, should Meet him on Mount Carmel to Test the Religious Question,—which Demand Ahab was Constrained to Concede and Obey (1 Ki. xviii. 16-20).

[However Ahab and Jezebel may have hated the Prophet, they did not dare at this time—after having seen the evidences of Jehovah's power—to risk loss of the rain by destroying the messenger. Ahab was forced to accept the challenge, and to summon the people to witness the test.]

2. Study the Account of the Test, in the Presence of the King and Before the People, on Mount Carmel,—Resulting in the Discomfiture of the Priests, their Conviction as Imposters and Deceivers, and their Execution by the People who had been Led to Acknowledge Jehovah as "the True and Only God".—1 Ki. xviii. 21-40.

[This was the great crisis in the Prophet's career, and in the reign of the King. It records the overthrow of the Baal worship as the state religion, the people being compelled to choose the side of Jehovah and to repudiate Baal.

All the circumstances were providentially so arranged as to make the test complete and conclusive. Ahab and the whole

people had been bowed down in consequence of the famine, which the priests of Baal had not been able to bring to an end, though claiming special power over Nature. The altars were so built, and the sacrifices so prepared, that no deception could be practised. The decision whether Baal or Jehovah be the true God was made by an actual declaration of Jehovah, prayed for from Him by the Prophet, and confirmed by a miracle as remarkable as it was undeniable.]

(1) The Issue was squarely Put to the People: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him"; and the Challenge to Test the matter by Fire from Heaven distinctly Thrown down, and Accepted by the People who were to Witness and Decide the Case (1 Ki. xviii. 21-24).

[It was a great assembly, to which many of the Faithful "seven thousand" doubtless came out of their hiding-places to attend.]

(2) The one Prophet of Jehovah Confronted the 450 Prophets of Baal and also the Prophets of the Groves; to whom he Proposed the Terms of the Test; which they Accepted, and proceeded to Perform their Part in a fruitless All-day Cry to Baal, goaded on in their Orgies by the Taunts of the Prophet (1 Ki. xviii. 25-29).

(3) As the Day Ended, Elijah Invited the People to Come Close, and had them Prepare the Altar so as to make it Impossible of Combustion; and at the hour of the Evening Sacrifice he Appealed to the God of the Covenant to let it be Known that He was the God of Israel; Who Answered by Fire from Heaven (1 Ki. xviii. 30-38).

[The People who were to Act as Judges were brought closer that they might be unquestionable eye and ear witnesses of what should follow. It was they that flooded the Altar thrice, to make imposition impossible. There was a great host of credible and competent witnesses to testify to the Miracle.]

(4) The Decision of the People in favor of the Supremacy of Jehovah was Unmistakable: "Jehovah, He is the God; Jehovah, He is the God", which they Ratified by summarily Executing the Convicted Impostors; then followed the Dismissal of Ahab, the Mighty Prayer that Brought the great Rain (see James v. 16-18), and the Run of the Prophet (Girded by God) before the Chariot of Ahab to the Gate of

Jezreel (1 Ki. xviii. 39-46).

The great rain that followed established the power of Jehovah and confirmed the authority of the Prophet. It was a forced acknowledgment of their Covenant with Jehovah, and a thorough repudiation of Baal.

That so sudden a revolution required that

forces and agencies should be set to work to confirm the resolution and complete the change, scarcely needs proof. A period of education and providential influence follows in the Scriptural record. Conflict as well as education must necessarily follow; to which the succeeding chapters are devoted.

iii. Exposition of the Lesson for February 26

"Elijah's Flight and Return"—1 Kings xix. 1-21

This is the Topic of the Fourth Lesson for February, and this the Scripture.

As elsewhere suggested, this Scripture is *the Opening Portion of a Distinct Period in the Life of Elijah,—the Prophet's Preparation for a more quiet Work of Reform*, ending in sentence of judgment upon Jezebel and the House of Ahab as incorrigible—found in 1 Kings xix.-xxii. The Lesson embraces only a short portion of this extended section.

[The formal reformation on Mount Carmel broke the power of idolatry, but did not bring it to an end. The Prophets of Jehovah were no longer persecuted and put to death, but were permitted access to the people, and even Ahab, in prosecuting the reform work of Elijah. There were "Schools of the Prophets" at the main centers of idolatrous worship, Jezreel, Bethel and Jericho. Jezebel's message to Elijah showed, however, that the power of the adherents of Baal had not been destroyed, so that a great work still remained to be done.

The Scripture of the present Lesson shows the beginning of the preparation of Elijah for this new task, and is to be studied in its light. It opens with a severe test of the faith of the Prophet, who is to be purified through suffering. It continues with God's wonderful revelation to him of His character and power, bringing out the distinction between Elijah's past work and what needed to be done, by the contrast between the tempest, earthquake and fire and the still small voice.

Moreover, it showed Elijah that he was not alone in the great struggle against idolatry in Israel, for there were seven thousand who had not bowed the knee to Baal. And Jehovah selected and set apart other special coadjutors or agents to aid the Prophet in the education and discipline of Israel,—Elisha being given him as his assistant and successor, "A bringer of salvation and peace", and Ahaziah and Jehu being named as the instruments of divine punishment and judgment.

The study of this entire section of Scripture is necessary to the understanding of

Elijah's New Work, and especially to an understanding of the part subsequently taken by him in the Syrian war, and in the matter of Naboth.]

Confining attention for the present to Chapter xix., the Topic will be found to be—not "Elijah's Flight and Return", which does not touch even the surface of its message, but—"Elijah's Preparation by Jehovah for his New Work, and his Mission to Enter upon it". Three Subjects are suggested for Study.

1. Study the Message with the Threat of Speedy Death which Jezebel Sent to the Prophet when Ahab Told her of the Events on Carmel; from whom Elijah Fled for his Life into the Southern Wilderness; where the Angel of the Covenant Met and Ministered to him and Sent him to Horeb the Mount of God to Receive his Instructions there.—1 Kings xix. 1-6.

(1) Jezebel's Threat Showed her complete Ascendancy over the weak-minded Ahab—who must have known of it—so that the Prophet, who was within her Power, had No Reason to Doubt that it would be Executed (1 Ki. xix. 1, 2).

[Possibly Jezebel, who was "determined to have him out of the way as soon as possible, so as to prevent all further influence on the people and the king", designedly gave the Prophet this opportunity for flight, since the impression made on the minds of the people was still too fresh to make it advisable to kill him outright.]

(2) The Flight of Elijah took him across Judah, and beyond the Reach of Jezebel; where his Faith gave way under the Shock of his great Disappointment (1 Ki. xix. 3, 4).

(3) It was then that the Angel of the Covenant Came to Minister to and Encourage him; and Sent him on his 40 days' Journey to Horeb the Mount where God had Met Moses and Given him his Missions (1 Ki. xix. 5, 6).

The Prophet's failure of Faith did indeed help to show that "Elijah was a man subject to like passions as we are" (James v. 17); but there was nothing in the treatment of him by the Angel of Jehovah (*Jesus* in the Old Testament) to justify the abuse heaped upon him by some of the expositors for his weakness and cowardice in running away from danger.

"It is an entirely mistaken view which supposes that Elijah made this request 'from a weak-minded weariness of life', or 'with a murmuring heart'. In that case he would have deserved a reproof or a correction; but instead of this the Lord sends a heavenly messenger, who strengthens and refreshes him, and speaks to him only animating and encouraging words. Elijah's whole life and labor had no other aim than to bring Israel back to their God; *to this end* were directed all the toils and privations to which he subjected himself. When he believed himself to have finally reached this end on Carmel, suddenly there came an incomprehensible turn of events; he saw himself deceived in his holiest and most blessed hopes, king and people abandoned him, the labor and struggle of a lifetime appeared to him fruitless and vain; the deepest, most bitter sorrow pervaded his soul" (*Lange*).

2. Study the Appearance of Jehovah to the Prophet at Horeb, with the Conference on the Situation, the New Revelation and the Divine Mission, by which the God of the Covenant Sought to Prepare Elijah for the Work that now Lay before him.—1 Kings xix. 7-18.

(1) The Call of Jehovah to the Prophet Hid in the Cave, "What doest thou here, Elijah?" Brought out the Prophet's Mistaken View of the Hopelessness of the Situation,—that a dreadful Persecution had Swept away All the Adherents of the Religion of Jehovah, and Left None but himself alive, and utterly Baffled in what he had so zealously Undertaken (1 Ki. xix. 7-10).

(2) Jehovah then Bade the Prophet to Go out from the Cave to Receive a Special

Revelation that would Show him his wrong View of God's Methods and of the Situation (1 Ki. 11-14).

[Elijah was reminded by the Revelation that God had *Other Methods* of Carrying out His Purposes than those in which he was naturally inclined to trust. God was in the still small voice of instruction and influence, as truly as in the earthquake and tempest and the outward exhibitions of supernatural power.

He was equally mistaken in supposing that *he alone had remained steadfast* in his loyalty to Jehovah; for he is to be told that there are 7,000 in Israel that have not bowed the knee to Baal.]

Jehovah then Sent the Prophet, thus encouraged and strengthened, back to Damascus to Enter by his New Method upon his Mission of Seeking to Save Israel from the Curse of Baalism,—Directing him to Set Apart Three Special Leaders, who in addition to the 7,000 Faithful were to be his Helpers (7 Ki. xix. 15-18).

3. Study Jehovah's Command to the Prophet, thus Instructed, Commissioned and Girded, to Return to Damascus to Enter upon his New Work, and Elijah's Prompt Obedience in Finding and Setting the Men who had been Named as his Future Assistants in it.—1 Kings xix. 19-21.

The Prophet's Complaint (v. 14) and God's Answer to it (v. 18) are cited in Rom. xi. 4, 5, to show that in the darkest times "there may exist a hidden remnant of true servants of God" as a testimony to the divine faithfulness.

"The meaning of verse 17, as an answer to Elijah's complaint, appears to be, 'Hazael shall be king of Syria, and shall correct the Israelites for their idolatry (see 2 Kings viii. 12); Jehu shall be king of Israel, and shall utterly destroy the idolatrous house of Ahab; and Elisha shall help thee whilst thou art on earth, and, when thou art gone, shall carry on thy work'" (*Par. Bible*).

The Chapter closes with the fact that Elisha responded at once and eagerly to the call of the elder Prophet, and entered upon his preparation to be his successor. The New Era was thus speedily and auspiciously inaugurated.

Some of the factors and events that entered into it will appear in a future issue.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of the Bible League of North America
Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

\$20,000 Needed for the Year Nineteen Eleven

The work of the Bible League of North America, now in its seventh year, has gone forward quietly but effectively, and to-day there is evidence that its influence is felt in the churches and in institutions of learning, both in this country and abroad.

Something has been accomplished, but much more needs to be done. We can not stop here.

To push forward and sustain this work for the present year will require the sum of \$20,000.

The subscribers and friends of the League are earnestly asked to continue their interest and sympathy, and to contribute to its support as generously as is consistent with their other benevolences.

They are also invited to enlist the interest of others, who will help to hold and make secure the work of the League in upholding the Word of God and extending its influence.

May we count on your cooperation and assistance in this important undertaking?

The following may suggest how large a share you may be willing to assume.

The sum required will be assured, if there are—

5 who will contribute \$1,000 = \$5,000	20 who will contribute \$25 = \$ 500
10 who will contribute \$500 = \$5,000	100 who will contribute \$10 = \$1,000
10 who will contribute \$300 = \$3,000	200 who will contribute \$5 = \$1,000
10 who will contribute \$100 = \$1,000	1000 who will contribute \$2 = \$2,000
10 who will contribute \$50 = \$500	1000 who will contribute \$1 = \$1,000

Now is the time, as we are making up our Budget for the year.

Remittances may be sent to Bible League of North America, 86 Bible House, New York City.

An Open Letter to President Brown of Union Seminary

86 Bible House, January 19, 1911.

REV. DR. FRANCIS BROWN,

Dear Sir:

John bore witness to the Word of God and the Testimony of Jesus Christ. Are you bearing witness to the Word of God and the Testimony of Jesus Christ? Dr. Gregory, in his review of your Address at the opening of the Seminary Year, says that you are not.

Yours truly,

PETER Z. EASTON,

Class of 1870.

[The success of the Campaign for the Nullification of the Presbyterian Faith and Polity—complained of in the review of President Brown's Address referred to in this Open Letter—has already resulted in transforming a small and modest Liberal minority in the New York Presbytery into a powerful and insistent majority that openly repudiates all obligation to both the Faith and Polity and those who stand for them.]

The Bible Student and Teacher

Volume XIV

FEBRUARY, 1911.

Number 2

Notes Editorial and Critical

In a certain Western city where are three Presbyterian churches, a pastor of one of them advertised to preach on "The Laughter of the Bible". With Josh Billings, Artemas Ward, and Mark Twain before his mind, he pronounced Henry Ward Beecher to be the greatest humorist this country has produced, while above Beecher he ranked the Apostle Paul, and he declared Jesus Christ to be the greatest humorist of them all! Funny pulpit, that.

An effort to get "Billy" Sunday in that town failed; at which we are not much surprised, if it be true that, as reported in the papers, a Baptist pastor

said: "If I had \$10,000 to give away I would spend it for children's playgrounds rather than for evangelism. We wonder if they have a New Version out there: "Bodily exercise profiteth a good deal, but godliness hath little profit for the life that now is, or that which is to come"!

And less than a square away, a Unitarian clergyman, who, by the way, was graduated from the same school that graduated Albert Barnes, an-

nounced to preach on "Modern Advance over Practical Precepts of the New Testament". The place where the service was held used to be called a "church", but it became metamorphosed into a "Temple of Progressive Thought". And the one Sunday service was for a time held in the *evening* in order to suit the convenience of the large portion of the congregation that was away automobiling in the earlier part of the day.

But the antique and effete East is not altogether devoid of humor. A

*Eastern
Sample*

letter before us reports a professedly orthodox pastor in Central New York, in a pulpit that *has* been known for its loyal and faithful adherence to the Scriptures, as saying in a recent Sunday morning sermon:

Our fathers really believed that God took Elijah to heaven in a chariot of fire. No sensible man believes that to-day. We all now regard it as a brilliant way of describing the triumphal death of a really great and good man".

Oh, Momus, thou wilt have to double-thick thy masque to hide the contortions of thy joke-twisted countenance!
H.

* * * * *

Unjust to Jeremiah: Notice of Prof. Peake's Commentary*

Rev. W. S. MAC TAVISH D.D., Ph.D., Kingston, Ont.

Another volume of the Century Bible has recently made its appearance. This one, which deals with the first twenty-four chapters of the prophecies of Jeremiah, is from the pen of the Rev. Prof. Peake, of the University of Manchester, England. Although the preface is dated October 14, 1910, the book is already recommended in one of our Canadian Theological Colleges. (In Canada we still follow the Scottish custom of calling our theological halls colleges, not seminaries.)

While it can scarcely be said that the author treats his subject *con amore*, it must be admitted that he is somewhat sympathetic, and that he has a high admiration for Jeremiah as a man and as a writer. He says,

"When all is said it must be admitted that he was not Israel's supreme poet as he was her supreme prophet. Nevertheless his rank is high".

But while the book is written in a clear and graceful style, and while much of it is interesting and informing, it needs to be read almost as critically as Prof. Peake reads the words of Jeremiah. The author refuses to take the extreme positions assumed by Duhm and some others of the more radical school, and yet some of his statements, though less revolutionary, are exceedingly dangerous. One Illustration will exemplify this.

In his introduction the Professor says that when Jeremiah spoke of the scourge which would come down from the North upon Judah and Jeru-

salem he referred to the Scythians. I quote,

"His presage of disaster seemed to be on the point of being fulfilled to the very letter. For now the Scythians entered Palestine from the north and march down the coast. As they drew nearer and nearer to Judah we may well believe that the prophet's anticipations found ready credence among the people. The Scythians, however, seem scarcely to have deviated from their route along the coast, which led to Egypt. For the time, at any rate, Judah was spared When Judah again breathed freely after this great deliverance the position of Jeremiah must have been very difficult. For he must have seemed to the people to have been discredited by the failure of his predictions. The foe from the north had come, but it had also gone, while Judah remained unshaken. And if this was the popular estimate, what must have the escape of Judah meant to the prophet? It seemed as though God had placed him in a false position. He had sent him to deliver a message and then given the lie to his word. The loss of credit with his countrymen, and the mockery which he had to endure must have been torture to his sensitive soul; but even harder to bear was the bewilderment in which God's apparent desertion must have involved him" (pp. 10, 11).

Now, what is the conclusion at which one must arrive if he accepts Prof. Peake's views? Is it not that Jeremiah was as false a prophet as were some of those whom he so strongly denounced; that he was only guessing at what might take place, but that in this case his guess was not sufficiently shrewd; that he ran before he was sent, and that his message was not God-given, as he believed it was?

But why introduce the Scythians in-

*The Century Bible: Commentary on Jeremiah, First Twenty-Four Chapters. By Rev. Professor Peake.

to the narrative? Jeremiah does not mention them by name—indeed, I think the name Scythian does not occur in the Old Testament, and but once in the New, and then only incidentally. Jeremiah's descriptions do not apply particularly to that fierce, war-like horde; and it is about as certain as anything can be he had not that tribe in mind when he represented God as saying, "I will bring an evil from the north and a great destruction (Jer. iv. 6).

And Jeremiah gives no hint that he was disappointed because his predictions were not fulfilled. One who reads his prophecies with unbiased mind must surely be struck with the fact that he believed that his words had been, or would be fulfilled; and nowhere does he express the opinion that he had been deceived when delivering his message, or that God had deserted him after the message had been delivered.

Nor is there anything to show that the people treated him as a false prophet, or that he was discredited in their eyes because of the failure of his predictions—in fact the indications are that they knew only too well that his message was true. Sometimes they disliked it, and they even went so far as to abuse him for speaking as he did, but they did not venture to charge him with deception. At no

time could they point the finger of scorn at him and say, "Your former predictions were not fulfilled".

And if there is no valid reason for saying that the prophet was discredited in the eyes of the people, there is just as little reason for the assertion that he feared that "God had placed him in a false position". No man who feels that he is in the wrong attitude toward God could speak as Jeremiah spoke.

Although Jeremiah in his first reference to the destruction which should come from the north (Jer. iv. 6), does not state what nation he has in mind, yet, later, he declared in most unmistakable language that Nebuchadnezzar, the king of Babylon, is the destroyer referred to: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land", etc. (Jer. xxv. 9). The predictions, therefore, of Jeremiah were literally fulfilled. He was shown to be, not a false prophet "discredited by the people", and bewildered because of "God's apparent desertion", but a real prophet delivering fearlessly and honestly the message which the Holy Spirit had given him—a message which subsequent events proved to be absolutely true.

* * * * *

New Light Breaking on King Ahab

As the Sunday School Lessons are at present dealing with Ahab King of Israel and his times, a great number of teachers and students will be practically interested in the Announcement made by *The New York Tribune* of January 19, that it has received a

cablegram, stating that Professor Reisner has made an important discovery in Palestine in confirmation and elucidation of the Biblical history of Ahab's Time. The finds do not consist of clay tablets with cuneiform imprints, but of Egyptian papyri

written on "two thousand years before Christ" (apparently a mistake of a thousand years); with substantially indelible ink as durable as the wedge-shaped impressions on the clay.

The cablegram is from the *London Daily Telegraph*. We give the dispatch and a letter thereon to *The Tri-*

bune from the pen of Mr. W. S. Auchincloss, who has devoted much of his life to study of Old Testament Biblical Chronology, on which he may claim to be an authority. Our readers will eagerly await further developments.

The Cablegram from the London Telegraph

It appears that Professor Reisner, who has been carrying out the excavations for an American society on the site of the Israelitish capital, in Samaria, has unearthed a hundred clay tables covered with inscriptions which are believed to form a portion of the archives of King Ahab, a contemporary of the Prophet Elijah.

These inscriptions, which merely in quantity constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tables, but are written in old Hebrew characters with the intensely black ink found on the Egyptian

papyri between one thousand and two thousand years before Christ.

One of them is a letter to Ahab from the King of Assyria, who, Dr. Yahuda believes, was either Assurbanipal or his son, Shalmaneser II. Another table contains a detailed inventory of the furniture in the royal palace, but further particulars of the find have not yet become known.

Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history which some of the modern critics have been in the habit of treating as altogether mythical.

Letter of Mr. Auchincloss to the Tribune

Value of the Ahab Tablets

To the Editor of The Tribune.

Sir: The Tribune cable dispatch, dated London, January 19, 1911, in relation to Professor Reisner's great find in Samaria is welcome news for Bible students. They will eagerly await the final translation of his one hundred Syrian tablets. Special interest centres in the name of that king of Assyria who wrote the letter to Ahab, King of Israel. According to the latest work on chronology, Ahab reigned from B. C. 903 to 882, and during that time three kings bore rule in Assyria, namely: Adad-nirari II, B. C. 911 to 890; Tukulti-ninib, II, B. C. 890 to 885; Ashur-natsir-pal III,

B. C. 885 to 860.

The cable dispatch fails to do justice to Dr. Yahuda, for it makes him say that Shalmaneser II (who reigned from B. C. 860 to 825) was the son of Assurbanipal, whereas Assurbanipal did not begin to reign for 230 years after the death of Ahab. Should the tablets make known the name of any one of the three Assyrian kings who were contemporaneous with King Ahab, they will throw a flood of light on one of the most complex problems in Hebrew chronology.

W. S. AUCHINCLOSS.

Atlantic Highlands, N. J.,

January 23, 1911.



Two Virgin Births---One in the New Testament, One in the Old*

REV. WILLIAM F. McCauley. LITT.D., WILMINGTON, O.

Rationalistic critics who deny that Jesus Christ was born of a virgin do not realize that the Scriptures confront them with two virgin births, one in the New, and one in the Old, Testament. I am aware that even many orthodox thinkers will regard this statement with surprise, but a careful examination of the points involved will demonstrate that the conclusion can not be successfully evaded.

The passage in Matt. i. 22, 23, in which the prophecy of the birth of Jesus by a virgin is mentioned, must be taken as referring not to a mere prophecy, but to a prophetic type—that is, to an event that had already occurred, but which was also a prophecy of the miraculous birth of the Savior. In Matt. ii. 15, another past event of prophetic significance, concerning the calling of Christ out of Egypt, is called a prophecy. On turning to Hos. xi. 1, we find that the calling of Israel out of Egypt was the basis of Matthew's reference, rightly denominated a prophecy because it was a prophetic type. So also the instance of Rachel weeping for her children, Matt. ii. 17, 18, goes back to the period of the Captivity, Jer. xxxi. 15, 16, Rachel being there represented as weeping for her descendants because they had been taken into exile, from

which, however, they were to return. Matthew therefore cites three historic occurrences, all of which were prophetic types, and speaks of them succinctly as prophecies. One of these is the incident of the virgin birth, described in Isa. vii. 10—viii. 4.

That the virgin birth spoken of in the book of Isaiah *actually occurred*, is evident from the fact that the Lord promised it as a sign to convince or rebuke the idolatrous Ahaz; as a reading of the context will show. A prophecy of an event to be fulfilled hundreds of years after the days of Ahaz could have little or no effect in influencing the conduct of that king or in rebuking his lack of faith, as was the immediate design of this prophecy.

After Ahaz's refusal to ask for a sign at God's invitation, the Lord said he would give him a sign—that a virgin should bear a son, and call his name Immanuel; and that before the child was old enough to refuse the evil and choose the good, the lands whose kings Ahaz abhorred (confederated Syria and Israel) should be forsaken. These extraordinary events were to be to Ahaz *a proof of the power of the God he had disobeyed*. The word for virgin in the Hebrew is *almah*, and is translated in the Septuagint by *parthenos*, the same Greek word that we find in Matthew. Tregelles, in his note in Gesenius' Hebrew lexicon on the meaning of *almah*, takes the position that *no other signification than that of virgin can be assigned to it*. Besides, if it did not mean virgin,

*The writer of this paper is an acute critical student of the Bible in the original tongues. The readers of The Bible Student and Teacher will recall with pleasure an article from his pen on "Bible Chronology and the Archeologists", printed in the magazine several years ago, when he was minister of the Third Presbyterian Church, Cincinnati, Ohio.—Editor.

how could Matthew quote it as a prophecy concerning Mary, about whose virginity he particularizes?

In furtherance of the fulfilment of the prophecy, God directed Isaiah to inscribe a tablet, and appointed witnesses of the record to be made therein, concerning the child to be born, called here Maher-shalal-hash-baz; this being no doubt his ordinary name as Immanuel was to be his prophetic and symbolic one. These two names signify *two aspects of God's care over his people*,—Immanuel meaning, "God with us", and Maher-shalal-hash-baz, "The spoil speedeth, the prey hasteth", or words of similar import, denoting the display of God's power in judgment. The prophecy concerning the spoliation of Damascus and Samaria, the capital cities of Syria and Israel, the nations whose kings had been at war with Ahaz, spoken in connection with Maher-shalal-hash-baz, is exactly parallel with that uttered in the case of the child Immanuel, and furnishes additional proof that these two children were one and the same.

Isaiah tells us that, after receiving the command to inscribe the tablet, and following the designation of the witnesses, he went unto the prophetess, and that she conceived and bore a son. The word used of Isaiah's coming to the prophetess is *akrab*, and means merely to approach, draw near, or come into the presence of another; and is never used of begetting progeny, other words being uniformly employed for the latter purpose. The *miracle* thus becomes a complete type of the miraculous birth of Christ, the prophetess representing Mary, the prophet Isaiah the overshadowing power of the Most High, while the child represents our Immanuel, "God

with us", who had also another and more common name, Jesus, setting forth God's work of salvation.

The child born of a virgin in the days of Ahaz was *not an incarnation of Deity* as Jesus was, but wholly a human being, whose birth demonstrated the possibility of such generation within the realm of the purely physical, and showed that there was therefore nothing impossible in the idea of the birth of Christ of a virgin through the Holy Spirit and the power of the Most High overshadowing the human mother. Thus by the testimony of two witnesses to virgin birth every word is established.

It is not proposed here to attempt to explain the physical facts connected with the virgin birth of the first Immanuel, but it may be well to remark that the science of biology now suggests more than one way for the propagation of species, one of which is that of an induced condition. *Partheno-genesis* and *electrolysis* are terms to be met with to-day in biological study. These scientific theories should at least *estop objectors* from treating with ridicule the assertion that a virgin birth occurred in Old Testament times. The mental and physical are in such close relation that no one can definitely limit the power of suggestion or of transmission of vitalizing force, in unusual circumstances, without regard to actual corporeal contact; and what may we not affirm of biological possibilities through the power of the great Source of Life himself? On the other hand, destructive critics are very likely to overlook the latest developments in scientific research and to deny the very truths that science is beginning to champion.

It may be urged that the fact that a child was *born from the mere presence of the prophet* proves too much, inasmuch as it indicates that Jesus may have been born from the presence of Gabriel or Joseph; but this is precisely what the Scripture record *contradicts* (Matt. i. 18-23; Luke i. 26-38). Gabriel announced to Mary *the coming of the power of God upon her*, and that she was to be the mother of the Son of God; and this announcement was necessary, as otherwise she could not understand her condition nor explain the facts to others.

To reject the virgin birth of Christ is to deny Deity to him, since only by such a birth could he be at the same time the Son of God and Son of man;

* * * *

it is to sweep away the plan of atonement based on his Deity, since only as the Son of God could he offer a sacrifice sufficient for the sins of all mankind; it is to destroy confidence in him as even the legitimate offspring of honest wedlock, for if he was not the Son of God, his mother was unchaste, and his father, whoever he might have been, a man of impure character; and finally, to deny the virgin birth is to unhallow the authority of Sacred Scripture.

Moreover, the theory that Jesus was a mere man by birth, but was made the Son of God by some super-addition of Deity, besides being subject to objections already stated, is harder to comprehend than his birth by a virgin.

“Revelation and Inspiration:” A Review of Professor Orr’s Book

PROF. WILLIAM BRENTON GREENE, JR., D.D., PRINCETON, N. J.

This book comes to us under a great name. Ever since the publication of the “Christian View of God and the World”, some twenty years ago, Dr. Orr has been regarded both as one of the most learned of Christian scholars and as one of the most up-to-date as well as least concessive of the defenders of the Christian faith. His present volume is, therefore, a surprise and a disappointment to us. His aim in it is in accord with his reputation. He would prove the Bible to be the supernaturally inspired record of a revelation which is supernatural both

as to its source and as to its method. His work, too, is marked by the clearness, vigor and grace of style and by the comprehensiveness, variety and minuteness of information, which have characterized his other writings. He says much also which is confirmatory of the faith and for which we would thank him most heartily.

And yet we can not escape the conviction that, in his endeavor to bring the old doctrine of Holy Scripture into conformity with the modern view, he has taken positions which are both incorrect and prejudicial to that conception of the Bible which he, equally with us, would establish. We are to note briefly some of these.

I. He Fails to Relate Special Revelation to Sin.

He discovers the need of such rev-

*Revelation and Inspiration. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in The United Free Church College, Glasgow, 8vo; pp. xii., 224. New York: Charles Scribner’s Sons, 1910.

elation in "a true idea of God", in "the conception of religion as personal fellowship", and in "a right idea of the plan of the world". While, however, these are real reasons, not one of them is the reason which the Bible gives. Its teaching is that the Gospel was for and because of sinners (John iii. 16). This, moreover, is *the* real because the self-evident reason. Whatever other reasons there may be, that we have sinned must demand at once, at least from the standpoint of our need, that God himself should speak to us. Hence, for Dr. Orr not to connect special revelation with sin is to undertake to defend the former and yet omit the divine as well as the strongest argument for it.

2. He Exaggerates Ethnic Revelation.

It almost seems as if he confounded the ordinary operation of the Spirit acting through the truth, whether of the Gospel or of reason or of conscience, and the operation of the Spirit making known truth not given in either reason or conscience. Of course we have not forgotten Job and Melchizedek and Balaam. These, however, seem to us examples of what the Spirit accomplished by means of the light of reason and conscience, and above all through the primitive revelation, the light of which, as Dr. Orr justly remarks, was never wholly lost: they imply, as he is careful to point out, illumination of what has been revealed, rather than immediate or supernatural revelation. But if this be so, why suggest even the possibility of such a revelation having been made to the heathen? To do so must weaken the argument for the necessity of such a revelation for the heathen.

3. He Misses the True Relation of Fact to Word, of Life to Doctrine, in Revelation.

While he admits that "in all cases the divine act is connected with the divine word, without which its meaning would not be intelligible", he holds that it is still the historical element, the fact, the life, in the Biblical revelation which gives it "its distinctive character". Is this the truth, however? Of course, our preaching, and even our faith, would be "vain", if Christ had not risen according to the Scriptures. But suppose that we had nowhere been taught that he "died for our sins and was raised again for our justification", how then would the history of his resurrection, and, indeed, the whole Gospel differ, not in truth, but in character, from many heathen fables? Thus it is nearer the truth that doctrine should interpret life than that life should make doctrine.

4. He Considers the Facts of the Scriptures before the latter's Teaching with regard to its own Inspiration.

Now this is a wrong procedure. In the case of other books the question would be, What has the document to say of itself? This would be the first fact to be considered. This is so for two reasons. One is that if the claims of the book are contradicted by the facts of its nature, its mistakes, etc., that discredits the book and renders further examination unnecessary. The other is that the claims of a book determine the presumption with which its examination should be undertaken. Now, without explaining why, Dr. Orr adopts this procedure, which elsewhere would be considered vicious.

5. He Denies the Inerrancy of the Bible.

That is, he is unwilling to affirm the truth to fact of the *ipsissima verba*. This is but natural. If one will determine his view of inspiration solely by the facts in which the nature of the Bible appears, then he must hold with Dr. Orr; for there are statements in the Bible which have not been reconciled, and which we do not know how to reconcile, with what seem to be the facts.

But is not this, again, a wrong method? If one would understand Darwin's doctrine of natural selection, he inquires, not What do the facts of nature that he would explain by his doctrine show that he should have said; but What did he himself actually say? And if we would then ascertain the truth of his doctrine, we take into consideration, even in his case, more than the facts by which it must be tested. Because of *his high character as a man of science*, we would not reject even his doctrine on the ground that there were some facts which it did not as yet seem to fit. How much more, then, ought the character of Him who is the Son of God, and so essentially infallible, to count for much? And, therefore, the question is not, Whether in view of some apparent discrepancies in Scripture we must not deny its inerrancy. It is, Whether, in view of the facts, that no one of these discrepancies has been proved to involve a contradiction; that the doctrine of inerrancy would be unlike every other doctrine of the Bible if it did not meet with difficulties in the facts that it would interpret; that the progress of scholarship tends, as Dr. Orr admits, to remove these discrepancies; that the doctrine of inerrancy rests on the same basis as every other doctrine of the Scriptures in that

it is their plain teaching; and specially that our Lord, who is himself "the truth", not only held the view of his day, which was that the testament then existing was infallible, but explicitly taught that "the Scriptures can not be broken (John x. 35),—in view of all these considerations, the question would seem to be, Whether, in spite of some difficulties that we see not how to overcome, we ought not, because of the amount and character of the testimony, to insist on the inerrancy of the original autographs of the Word of God. In a word, the truth of His own nature guarantees the inerrancy of all that He says.

6. He Minimizes Christ's Knowledge as Man, and, indeed, would Seem even to Forget that in Him are Two Natures.

This results from the position just criticized. God, it is felt, can not err. Therefore, it must be shown that in becoming man God so emptied Himself of Deity as to become capable of, and even liable to, error. But this is not according to Scripture, and it is no more according to reason. In short, the confessional view of Christ's person is mysterious, but that on which Dr. Orr falls back is contradictory.

7. In Line with the Procedure just noticed and Growing out of the same Misconception, he Conceives of Special Revelation itself as Imperfect.

It must be so, it seems to him, because it is *progressive*. He fails to grasp the distinction between *incompleteness* and *imperfection*. Consequently, for example, his treatment of the ethical difficulties of the Old Testament is both superficial and unsatisfactory.

Two Methods of Trying to Reach and Save Men

I. The Testing of "Mass Evangelism" in Chicago

In the last few years Chicago has been testing the efficiency of Mass Evangelism as an agency in saving men and permanently extending and building up the Kingdom of God. "The Literary Digest" of November 26, 1910, summarized the results of the latest attempt in this line, drawing its material from the Chicago "Christian Century". It says:

Mass Evangelism is on trial in Chicago in a most favorable atmosphere for a thorough test of its value. Whether this form of evangelism is an aid or a hindrance to the deep and permanent growth of the Kingdom of God ought to be largely demonstrated here. Under Dr. J. Wilbur Chapman and his singer, Mr. Alexander, Chicago is said to be interested as never before in a campaign of revival. It has been organized by the Laymen's Evangelistic Council in cooperation with the Federal Council of the Churches, a feature that "marks an advance over any former effort".

Last year the Council held a series of meetings under the leadership of Gipsy Smith and immense crowds were present every night, with these results:

"Perhaps the gospel had never been preached in this city with greater winsomeness and power. Multitudes express their determination to live a better life. The names of hundreds were taken down upon cards to be distributed to the churches of their choice. Yet the total perceptible results, so far as the ministers and churches were able to gather them, were so meager and disappointing as to be the subject of almost universal comment and regret".

In consequence of these disappointing results, and in order to give a further and more thorough test to the new simultaneous evangelistic methods, the campaign has this year been organized much more systematically, and is "carried on with an efficiency that leaves little to be desired". Months have been spent in the preparation. The Cook County Sunday School Association took a religious census of Chicago by house-to-house visitation, and ascertained that there are 946,000 active church-members in the city and 300,000 residents who attend church irregularly without any established church connections. It is estimated that there are 1,000,000 persons who do not attend church, but who have a decided preference for some particular denomination. The Sunday School attendance was shown to be 283,000. The working details of the present campaign are given as follows:

"Three great centers have been prepared for the South, West, and North Sides respectively. At each of these places Mr. Chapman and his helpers are conducting a two week's campaign.

"Mid-day services are held daily in a central theater in the loop district, and on certain days additional services are held for women at another theater.

"In connection with these central services, a body of eighty evangelists has been brought to Chicago from many States, and even from Europe. Fifty centers of simultaneous evangelistic effort have been organized throughout the city. In these centers local groups of churches are co-operating under the leadership of someone of the evangelists and his accompanying leader of song.

"These local centers average five churches each. A very general response has been made to the request of the Laymen's Evangelistic Council that all the Protestant evangelical churches shall cooperate.

"Many of these churches and their ministers believe implicitly in any form of evangelism, and are only too glad to undertake the Work. Others—and these not a few—are doubtful as to the method and the results, but feel that any effort which can bring the churches into unity and activity ought to be tried out in the most earnest way. And for that reason they are putting their best efforts into the local campaigns.

"If evangelism of this sort can be effective in any circumstances in such a city as Chicago, it should prove so now. No effort is being spared, no expense has been saved, and no lack of earnest effort is perceptible.

"Dr. Chapman is a man of exceptional ability. His method is simple, direct, convincing. He is a manly man, devoid of rant, slang, emotionalism, or stage tricks. His appeal is direct but never prolonged. There is absolutely no coercion, begging, or brow-beating in his call to repentance and amendment of life.

"He depends much on the power of music and the spell of two or three familiar hymns. But this is the only appeal to

the emotions that he makes. Men who have grown suspicious and weary of the noisy and superficial methods that bring in multitudes whom the Church is powerless to retain, find everything to approve and nothing to condemn in Dr. Chapman's work".

The machinery of the work could scarcely be made more complete. What the positive and net results of the campaign may be, the pastors and churches who took part in it will be better able to say a year hence. To the carping criticism of some of the liberal religionists, that there was nothing preached but "the same old Gospel", which in their estimation was not worth preaching, the forceful and evangelical religious editor of the Chicago "Inter-Ocean", a leading secular paper, makes the sharp and pertinent reply, that during the campaign this "old Gospel" attracted probably 800,000 people to hear it, while they could not draw a baker's dozen to hear their smart liberalism! It was certainly demonstrated that the Old Gospel still has power to stir and move men.

II. A Plea for Persistent Church Revivalism

BISHOP W. S. MALLALIEU, IN ZION'S HERALD

[In "Zion's Herald", of December 14, 1910, Bishop Mallalieu, who has long been one of the foremost leaders in Church Evangelistic effort, Presents a plea for the old-fashioned Church Evangelism, which has been the main agency of power and growth in the past history of the Methodist Episcopal Church. He writes of "A Persistent Revival".—*Editor.*]

If I were a pastor and had my choice, I would greatly prefer a persistent revival to a sporadic revival. I would rather have two soundly converted souls each week for fifty weeks in the year than to have one hundred

converts in two weeks. It is a clear case that the two each week could be better cared for than the one hundred in two weeks. A persistent revival lasts all the year round, and means a salubrious, summer, spiritual temperature during that period. It will not be broken up by the excitement of the Annual Conference. It will not be postponed to provide for an adjustment of the furniture in the new parsonage if one has been sent to a new field. It will not take a couple of months for a summer vacation. It

will not wait for the Week of Prayer. It will not continue to cast the net on the larboard side of the ship all night long in a fruitless endeavor to catch fish which are not there; it will try the starboard side, fore and aft, and all round, and will be very restless until the fish are found and caught. It will not be beguiled into the preaching of erudite, biological, metaphysical, psychological, higher critical sermons.

The persistent revival involves the idea of fresh, short, sweet, pungent, tender, persuasive sermons, with plenty of the old time, soulful, Methodist hymns. It involves the most careful and genuine pastoral work, with personal conversation and prayer in every home possible. It involves an abundance of work in the Sunday School, and especially active cooperation with the officers and teachers of the school, that all the children and youth may be won for Christ. It involves an oft-repeated review of heart and life experiences on the part of pastor and people, with the purpose of making sure that the vows of consecration are not forgotten and not suffered to lapse. It involves constant personal effort on the part of pastor

and people in a determined effort to lead precious souls to the cross of Christ, and to a life of faith and love and service. It involves the faith, personal faith, that results in a Spirit-filled life, so that every one may be in close touch with the Lord Jesus and the Holy Spirit in the glorious work of saving the priceless souls redeemed by the sufferings and death of the crucified Son of God.

If pastor and people are willing to pay the price, then a perennial and persistent revival will be the reward. Many of our churches in New England have had special services, or are expecting to hold them, but these services have usually been limited to two or three weeks. Why not go about this great and glorious work on the persistent plan? Why not expect that the ordinary services—public worship, the Sunday School, the social meetings—may be seasons of refreshing, and a constant atmosphere of salvation be maintained? And, without waiting for union services, or the coming of an evangelist, let each one build over against his own house and trust God for a persistent revival.

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A Church With A World-Parish---At Home, At Large, Abroad*

A Practical Illustration of the Method of the Great Commission

[The full force of this record will be felt unless it is understood that; while the

church whose experience is here given is situated in a prosperous community and has several members who are well-off, yet only one or two of these are contributing outside of local expenses.]

* Published as No. 21 of Foreign Missionary Series, by the Forward Movement Committee of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York, 1907.

Motto:—"A whole Christ for my salvation; a whole Bible for my staff; a whole Church for my communion and the whole world for my parish" (*Chrysostom*).

Not the Field, but a Force.—There is a church in the Presbytery of Newark, N. J., which has proven it literally true, that "there is that scattereth

and yet increaseth". Ever since it was organized with fifty-eight members in 1886, this church has kept constantly in view the terms of the Charter: "Go ye into all the world and give the Gospel to every creature". It has regarded itself not as the field, but rather a force, and "the field is the world". *Never a week from the first that it has not sent aid outside its own doors* to the world beyond. Within two years after calling its first, and thus far its only Pastor at Home, when it had but 115 members it undertook the support also of a Pastor Abroad, Rev. Adolphus C. Good, in Africa, and the following year Mrs. Good's salary was likewise assumed. Then a representative in the Home Mission field, among the Mormons, was undertaken, and a little later a City Missionary in New York, while taking a generous share also in the work among the Italians, locally, and in the erection of a church building for these people, and engaging also in work in a penitentiary several miles away. To every one of the Boards of the Presbyterian Church and the American Bible Society there has been a steadily-increasing support.

A Scriptural Policy. — Meanwhile, after nineteen years of its history, while the membership had increased to 300, the church continued to worship in a very plain and crowded chapel building on the rear of its ample lot, postponing the erection of a permanent edifice until this could be done without at all reducing the gifts of the members for benevolences and without incurring any debt. When at length the time to arise and build seemed to have fully come, on the very eve of the effort the proposal was made that, before entering upon the

building canvass the church adopt a policy for benevolence which would embody principles more fundamental than had yet been recognized. It was felt that, to support missionaries—city, home and foreign—was not enough. Indeed, this had become quite the fashion, even in churches which were falling far below the limit of their real ability. After prayerful consideration the Session adopted the following Policy, viz:

"1 This entire Church is a Missionary Society, the object of which is to aid in the evangelization of the world, and *every member of this Church is a member for life of said Society* and bound to do all in his power for the accomplishment of this object.

"2 Each member of the Body, being under Covenant to help carry out the will of the Head, is privileged to have an intelligent, prayerful and practical part in fulfilling the Great Commission, to 'go' and 'give the Gospel to every creature', if not in person, then potentially by gift and prayer contributing for the support not only of the Parish at Home, but likewise of the Parish at Large and Abroad, according to the Rule of Three in 1 Cor. xvi. 2, viz:

'Let every one of you (*Individually*)

lay by him in store

on the First Day of the Week

(*Systematically*)

as God has prospered him'

(*Proportionately*)".

A personal canvass soon resulted in a substantial increase in the amount of weekly subscriptions for the Benevolences. Then, when the appeal was made for the Building Fund, almost the whole amount first asked for was subscribed within a week, the pledges, many of them extending over four or five years, being from nearly every one connected with the congregation, both old and young. On the day of dedication it was announced that the

cost of the beautiful building, with pipe organ and furnishings all complete, amounting to about \$50,000, was fully provided for, "owing no man anything". And it has been done *entirely by the free-will offerings* of the people, without resort to any money-raising devices.

The Church a Power-House.—No sooner was the building ready for use than a larger conception of responsibility took possession of this people. It was felt that the output by gift and prayer should be proportionate to the value of the power-house. On the Sunday preceding the dedication, the annual Foreign Missions Day was observed and the proposal was made that the church advance from the support of a Pastor Abroad to the more permanent, more educative, more expansive and altogether more satisfactory plan of a *Parish Abroad*, assuming all of the available work of the Elat Station where, after the death of the church's first missionary in Africa, interest had centered in another representative, the Rev. Charles McCleary and his wife. Mr. McCleary having died at his post, the church still contributed not only to Mrs. McCleary's support, but continued to give what had hitherto been applied to her husband's salary as well. But the amount contributed for Home Missions, in its various aspects, was nearly three times as much as for Foreign Missions, and it was felt that the two should be more nearly equalized. Accordingly, on the last Foreign Missions Day, a call was made upon those who were not already contributing to this cause to subscribe, and upon others who were able, to increase. The response was such as to provide not only for the work in Elat to the extent of about

\$2,000 a year, but, in addition, to make a start in a station in the Far East, where two more of the young people from this church expect to go within the next year. One of the sons of this church has, within the past year, gone out to India for missionary work, his expenses to and from the field and half of his salary being assumed by his father, who is a member of this church, but this amount is not reported.

Scattering Yet Increasing.—There were those—among them some of the Trustees—who feared that the advance made for Foreign Missions might make it more difficult to meet the increased expenses of the church in its new building. But the result has been the very opposite. At a joint meeting of the Trustees with the Session the whole subject of the church finances was carefully considered with a view to the possibility of increasing the pastor's salary and providing against any possible deficit at the end of the year. This was on a Thursday night, and the Sunday following it was decided to take advantage of the absence of the pastor to ask the people for \$30 a week additional, in order to carry out the proposal.

That day the subscriptions came within \$1 a week of the full amount asked, which has since been exceeded. Accordingly, the pastor's salary has been increased about 30 per cent. and all possibility of a deficit in future eliminated. Then, to preserve the proportion between the work Abroad and at Home, the salary of a Settlement Worker for the Spring Street Mission in New York City was provided for, the Church having, as from the first, a Parish at Home (locally), at Large (nationally), and

Abroad (in the "uttermost parts of the earth").

Even now many of the members of this church realize that it has not at all "attained", so long as the amount given for the benevolent work outside, by every member, counting husbands, wives and children individually, is but \$15 a year (or 28 cents a week), while what is paid for the maintenance of the church itself is \$25 a year (or 48 cents a week). For the standard set before this church now is, that what is *given* without any self-interest for the good of others and for the glory of God, should certainly be not less than what is spent for its own maintenance. It should be taken into account that the members of this church have for some time been carrying obligations on the building account which extend for several years yet and in many cases involve real personal sacrifice. Nearly all that is contributed for benevolences comes from those who are on moderate salaries or earning day wages. Of 317 members, more than 250 are contributing individually and systematically (not excepting wives and children). With a very few exceptions, the subscriptions are not over 50 cents a week; most of them are considerably less. Of the 265 children in the Sunday School, there is scarcely one but contributes weekly, whether present or absent; the Hammond Record Card is used to register both attendance and contribution, and the child who is prevented for good reason but pays within a week is counted as potentially present and the card is not punched.

An Open Secret.—What this church is doing, many others could quite as well do. The secret is an open one:

(1) *Every member is expected to give systematically*, as a part of the weekly worship, as well for the work beyond the church doors as for the local expenses. Indeed, only the former can fairly be looked upon as GIFTS, the latter being rather of the nature of DUES, for which a full equivalent is received in the comfort of the church building, the benefit of the church services, the social advantages, the effect upon the value of real estate and in other ways.

(2) The *objects* for which the members contribute *are simplified*, the "causes" being reduced to just two—Home Missions, in its seven-fold aspects, and Foreign Missions. Thus it becomes possible to have a systematic contribution for each of these from each member, payable each week by envelope. Special appeals and collections are eliminated. While the amounts designed for the two purposes are separately indicated, a Sunday being set apart for each, when new subscriptions are secured and the others revised, if desired, only one envelope is used for the weekly payment, and the Treasurer divides the amount in his book, as designated by each giver. This simple plan proceeds upon the fact that seven of the eight Boards of the Church are Home Missions, while the Foreign Board is doing on the field abroad the work of all the others and also a great medical service, in its effort to evangelize a hundred million non-Christians in twenty-seven different fields on four continents. But, instead of diverting help from any of the Boards at home, this arrangement has worked to their very great advantage, the contributions for every one of these having increased in

even larger ratio than for the Foreign work.

(3) *The interest of the church is cultivated by a process of education*, regularly throughout the whole year, by means of correspondence, literature, a live missionary meeting of the church as a whole, which takes the mid-week prayer meeting hour once a month, mission study classes, etc. Connection is constantly sustained by points of contact with the specific work supported on both the Home and Foreign fields.

(4) *Responsibility* for the missionary interests of the church—educational and financial, *is entrusted to a committee*, appointed by the Session annually, representative of every section of the church—the Session, the Sunday School, the Brotherhood, the Young People's Society, and the Wo-

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A Menace to Our Free School System---An Appeal to All Lovers of Fair Play

REV. SAMUFL WAGENHALLS, D.D., FORT WAYNE, IND., PRESIDENT OF
BOARD OF THEOL. SEM. OF THE EVANGEL. LUTH. CHURCH, CHICAGO

[This Address was delivered by Dr. Wagenhalls—one of the most eminent educators and theologians in the religious body with which he is connected—before the board of which he is president. It has been sent us by request of Rev. Dr. Franklin Revere Weidner, President of the Theological Seminary, before which it was delivered, and who has been from the beginning one of our Board of Directors. He is also President of the Board of Education of the General Council of the Evangelical Lutheran Church in North America. Dr. Weidner writes:

"I was so much pleased with the address that I asked Dr. Wagenhalls to prepare this edition of a part of it to be published in your valuable periodical, *The Bible Student and Teacher*. I think the subject of such

man's Missionary Society. This committee meets regularly, distributes responsibility for some particular part of its work to every one of its members, keeps the whole church in touch with the work, and gives account of its stewardship.

(5) Back of all the one *Motive* appealed to is, loving loyalty to the Lord who laid down his life for "the whole world". What mightier incentive can there possibly be than this: "*To win for the Lamb that was slain the reward of His sufferings?*"

Is there any need to add that this policy has brought an abundant blessing to the church at home, as well as to the world outside?

Query: *Does this not suggest fresh possibilities for other churches? For yours?*

* * * * *

importance that public attention should be called to it. It expresses the conviction of about two million five hundred thousand communicant members of our branch of the Lutheran Church, and I regard your periodical as the most suitable to begin agitating the matter".

We treat elsewhere of Another Phase of the same subject, referring especially to the Universities and Colleges, "What is—the Matter with Schools Religiously?"—*Editor*.

You are familiar with the principles of freedom upon which our republic is founded. They are not only the best for the promotion of an exalted educational life, but they are the most

favorable for the spread of the kingdom of God among men. Our institutions and laws recognize the worth of the individual. They regard the community as an organism of individual members. The well-being of the individual is the best guarantee of the general welfare of the community.

We stand for the greatest freedom in the development of individuality. We want personal units, not a mere herd of human beings. Hence our provision for universal and free education.

We stand for religious liberty. The citizen of a kingdom of God must be such from choice. The state is not authorized to make men nominally religious. Nowhere on earth are churches so clean and active in all good works as in this land, where church and state stand independent of each other. State religion is as great an absurdity as state love. We glory in the recognition of personal freedom in things that pertain to religious convictions and worship. The state may not teach religion, but neither may she teach irreligion.

Let us not forget that. There is cause for taking heed. Not a few teachers in the state universities of our land seem to think that they are free to disparage the Christian faith before their pupils. Professor Theophrastus Bombasticus, whom the state employs to teach some branch of science, takes every opportunity to exhibit his little stock of opinions about the Christian religion. His pupils have come from the atmosphere of Christian homes. Their parents have, in good faith, entrusted them to a state university that they may secure the best education for some secular call-

ing. The law prohibits religious or anti-religious instruction in schools supported by taxation. The expectation is that the law will be respected, and it is respected by the honest teacher, whether believer or unbeliever. But Professor Bombasticus deliberately sets himself to discredit the faith of his pupils and win them to his own nothingarian opinions, in class and out of it. His pupils think him wise; probably they like him personally; he is their authorized teacher. He therefore has an open door to their minds and hearts. What he says about religion may be cheap enough, and his pupils would probably so regard it if their minds were more mature and their experience larger. They are away from home influences and the counsel of judicious friends. They are defenseless against the assaults of Professor Bombasticus. The wolf in sheep's clothing has a free field.

Now, this is an abuse of confidence. It is a disregard of the principles of our state school system. It is violation of law. The drift of court decisions is straight against it.

When those pupils return to their homes at intervals, their parents are saddened to see the change in their attitude toward religion, both in opinion and conduct. If they are asked why, they do not hesitate to say: "Professor Bombasticus said so and so, and Professor Bombasticus knows". They rather exult in their supposed liberality of thought and freedom of conduct, not knowing that they have exchanged bread for stones and fish for scorpions.

I am not talking about a fiction. Parents have spoken to me and expressed regret that they had sent their

sons or daughters to a state university, which excludes religious instruction, as it must, and yet compels its pupils to listen to gross misrepresentations of Christianity and contemptuous flings at its teachings. The evil is subtle, but it is positive. It would be hard to make out a case against it in the courts, but it might be remedied easily by the regents of state universities insisting on an honest regard for the spirit of our school laws.

Fortunately the evil has not yet corrupted our common schools. Their teachers are near the people, and with few exceptions are religious. They are also honest enough to respect their obligation to teach what they are employed to teach. Before long, however, the poison will begin to filter down from the universities through teachers who have taken their ideals from Professor Bombasticus.

Let us have fair play. Let our school laws be respected. Let honest people rise and demand that the state confine its instruction to things secular. Let us dispense with teachers who are notorious for their endeavors to wreck the religious convictions of defenseless pupils.

Apart from other considerations, this abuse is the more to be deplored, because it fosters enmity toward our entire public school system, which, next to religious freedom, is our greatest civic blessing. We are an aggregate of races, nations, languages, sorts and conditions of men, each with its angularities that must be rubbed off before it can be fitted into the growing temple of the republic. Our capacity for assimilating heterogeneous peoples is the marvel of foreign statesmen. But we could not do it any more than they if it were not for our com-

mon schools. If it were not for this forceful factor making and keeping us one, we would begin to fall to pieces in the course of a generation. In our schools the children of all the people meet, learn to respect each other and acquire a sense of that democratic standard which measures men by character and not by conditions, belongings or social grades. In a word, our schools are a guarantee of our national unity.

It is therefore an outrage and a treasonable thing when state universities foster an abuse that tends to alienate their friends and encourage their enemies. We have no objection to the infidel or atheist having his say in public if he pleases. But we want fair play. We don't want to pay him for stealing the hearts of our children and robbing them of the great compelling but ennobling ideas of duty, responsibility and accountability to God.

You are aware that our state universities were not contemplated in the original scheme of our free school system. We started with the concession on all hands that the state, for her own preservation, has a right to require and by taxation provide for every child a certain degree of elementary education. This demand of the state may justly be carried to the point of compulsion. But in enforcing this demand the state may not interfere with efficient schools, whether parochial or private. Neither may she arrange a course of instruction that conflicts with the religious convictions of any part of a community. These provisos were deemed fundamental to the very existence of a free school system maintained by universal taxation.

The high school and state university

are extensions of this original draft. In the sphere of education they express in a practical way the principle of equal rights and opportunities. Each child, whether he come from cottage or mansion, must be privileged to make the most of his natural endowments. On the other hand, the community has a corresponding interest in making the most of her gifted children as future educators and leaders. Opportunity for higher education should, therefore, be furnished by the state; otherwise a child's opportunity would be conditioned by the wealth or social grade of his parents—the very factors our common schools aim to neutralize.

On such considerations were our high schools and state universities grounded, their attitude toward religious beliefs was as carefully prescribed as was that of the common schools. How then can the friends of our free school system stand in pause when their own children bear witness that Professor Bombasticus is permitted, in some cases even encouraged, secretly to mix poisons for the heart with wholesome instruction for the head or hands?

Notice, too, that this abuse on the part of our state universities adds bitterness to the complaint of our so-called "small colleges"—small, not because they are favorable to religion, but because they must stand in unequal competition with schools that are made large and imposing by appropriations drawn from all the people by taxation. The small college

equals, often greatly excels, the university in the academic branches. Its equipment in other departments must needs be limited by the voluntary support on which it depends. To see the youth who would otherwise come to them, drifting to the state university because of its superior equipment at state expense, is bitterness; but it is bitterness mingled with gall to see the same youth surrounded by an atmosphere tainted with the vaporings of Professor Bombasticus.

This plain statement of facts is not an assault upon our state universities, but an appeal to their friends to avert the overturning that must come if they will not heed the voice of wise and just laws which, while they bar religion from encroaching on what belongs to the state, just as decidedly bar the state from meddling with what belongs to religion or irreligion. Nothing is sacred or strong in the eyes of the American people that evinces unfaithfulness in the discharge of sacred obligations to the public. If this question is not laid by correction of the abuse, it will take the usual course of such issues to the arena of politics, when the friends of our state school system will be at an immense disadvantage. This tendency to make freedom of teaching synonymous with contempt for religion should rouse the friends of equity and fair play to demand that the tongue of Professor Theophrastus Bombasticus be held in with the bit and bridle of our fundamental school law.

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What is the Matter with the Schools Religiously?

THE MANAGING EDITOR

In The Bible Student and Teacher for November, 1909, we attempted to

answer, from the point of view of a psychologist and an educator, the

question, "What is the Matter with the Schools Intellectually?" Attention was then directed especially to the great Universities originally founded on the Oxford and Cambridge model for cultural purposes, and confined mainly to Harvard and Princeton as represented by their respective Presidents, Drs. Lowell and Wilson. The conclusion was that the institutions declared by the critics ten years before to be educationally *inefficient*, were at the later date branded by their President as *total failures*. Our aim was not so much to establish *the fact* of the alleged conditions—we were willing to take *the word* of the "professed experts" at their head for that—as to set forth *the cause of the failure*, which we found in their ignoring, in their psychology, the existence of the constructive faculty as the supreme faculty of the intellect, and in their absolute neglect to give it its place in their pedagogical methods. As a consequence the universities having nothing but "bits and scraps of information" to give their students, send them out into the world "*uneducated*",

In that paper we promised to attempt to answer the more fundamental question, *What is the Matter with the Schools Religiously?*—the problem with which the world is to-day wrestling. Pressing engagements have deferred the fulfilment of this promise; and even now only a word is possible—along a line suggested by Dr. Wagenhall's paper in the present issue.

But we trust that this brief statement—even though it prove "scrap-
py", like the so-called education against which we have been protesting—may indicate points of view and

lines of suggestion that each intelligent reader can follow out and verify for himself.

1. The Original Purpose in Founding these Institutions was to Represent and Propagate Christianity as the only Hope of Mankind.

The Fundamental Postulate on which they rested was this, *The Biblical and Christian View of the World, Man and God is the True and Scientific View*.

The founders, supporters and directors of these institutions accepted this postulate, and, assuming that man—in this environment made up of the world, man and God—can live safely and successfully only by conforming to the requirements of this Christian theory; and they made provision that would seem to have been adequate to give this postulate complete and perpetual dominance and molding influence in the enterprises they inaugurated.

The men placed at the head of the institutions were men possessed by this postulate, and possessed of a world-wide range of the Biblical, theological and philosophical knowledge lying at the foundations; thereby being fitted to shape the thinking, ideals and plans of faculty and student body under their care and training, in accordance with the requirements of this Christian postulate. A generation or less ago these men were at the head,—McCosh and Patton of Princeton; Woolsey and Dwight of Yale; Wayland of Brown; Hitchcock and Seelye of Amherst; Bartlett of Dartmouth; Hopkins of Williams; Anderson of Rochester; Dawson of McGill; Finney of Oberlin.

And many—probably a majority—

of the men associated with them as Professors were their equals in their grip on the Christian postulate and their power of impressing it on the students. Witness such names at Atwater and Guyot, Dana and Porter, Hickok and Taylor Lewis, etc.

And while their work was primarily to train men for leaders in the gospel ministry, as evangelizers, it was secondarily to send out over the world its graduates as Christian civilizers of the race.

2. A Revolution has taken place which in a Single Generation has swept aside the Christian Postulate and Aim and the Mighty Men who Represented it.

Industrialism, which took possession of the nation and the world, after the adjustment of the issues of the Civil War, introduced *the Modern Aim*, to Promote the bread-and-butter and money-getting activities. Gradually handiwork came to be esteemed as more important than headwork; wage-earning than culture; money than manhood; and bank accounts than character. Hence *the demand for a new order of man*—in charge of affairs educational.

The revolution was necessary to provide for relegating the Christian postulate to the rear, as a patent and potent hindrance to the introduction of the new secularism, whose aim is to help men to amass wealth and live in luxury, rather than to save and elevate the world. Congregational and Presbyterian directors *as such* in Yale and Princeton had to be retired, and the cry of the colleges, "Hands off", was heard everywhere by associations and synods.

Well, the men of the new order

have been wheeled to the front and installed in presidencies and professorships everywhere. Note the present actual equipment required of some of the heads,—an engaging personality with a little popular political philosophy, some specialties in economics, a smattering of experimental chemistry, a little laboratory work abroad in the department of physics, a season spent on German literature, expertness in manipulation, etc., etc.,—themselves and the institutions glorying in their absolute freedom from the trammels of the Christian postulate which the fathers were mightily convinced was the supreme thing, but in which many of the sons have no more interest than in the mathematics of the fourth dimension.

Now, if it be true still, as it has always been, that the Biblical and Christian View of the World, Man and God is the true and scientific view, and that the best and highest manhood can be attained in no other way than by conforming to that view; the work of impressing that upon the student body is still the supreme end in a rational education, and departure from it can result only in wreck.

But how shall this new order of man, who has no idea of this postulate, and no broad knowledge of the fundamental Christian system of philosophy involved in it, and whose absorption in things secular and petty and passing prevents him from having any profound interest in God's great purpose of redemption,—how shall he exert the requisite molding influence in this direction? How shall he, with no wide sweep of Christian thought and aim, inspire and shape the body of professors and instructors associated with him for cooperation

in this high task?

When the faculties were largely made up of earnest Christian ministers, with broad philosophical and theological training, there was a solidarity of moral and religious thought and purpose, that might have held the institution to its moorings, and supplemented this defect by their profound faith in the Christian postulate. But that is likewise all changed. The specialist and layman has taken the place of the minister and theologian; and he claims that he is in the institution to teach science and not religion, and so, if honest and sincere and conscious of his lack of knowledge, avoids attempting the latter,—thereby avoiding the inculcation or religious error. But while such honest and conscientious instructors are in the majority, there is an element of another order—characterized in the Address of Dr. Wagenhalls in the present issue, and justly exposed by Harold Bolce in his articles in *The Cosmopolitan*—that takes advantage of the modern liberty from obligation to sneer Christianity out of the minds of the innocent and defenseless students, never neglecting an opportunity to inject specious grounds for doubt of religion and disbelief of the Bible,—the reprobation of which course can not be too severe.

As a result of "Specializing in Study", as we had occasion to show (see magazine for April, 1909, page 224), from facts drawn from *The University Magazine of Montreal* and *The Nation of New York*, post-graduate studies have largely become inane; as in the case of the ambitious young scholars who prepared themselves for a Ph.D. and a professorship by a long study of the left foot of a

garden frog, or of the use of the ablative in Tacitus, or of the history of the first half hour of the Reformation. But deplorable as this is, a greater disaster has come, as *The Nation* shows, in the disintegration and annihilation of the College Faculty as a body capable of "combining in the supreme educational tasks of elevating and broadening the Student's Views of Life, and of giving the requisite powerful Impulse to the Attainment of the highest Ideals". The Christian force that was once so potent, intellectually, morally and religiously, in the old University life has somehow been lost out.

And we venture to repeat—what we then ventured to suggest—that *the most disastrous thing of all is to be found in the student life*—resulting from the combined action of the specialization of the Universities which we then emphasized, and their secularization on which we have just been animadverting—the absolute loss, in what should be the controlling element, of the influence of the unified mental, moral and religious power that once made the Universities *Christian*, and the most effective engine in existence for calling to high and true ideals, and training and equipping the kind of leaders the world so sorely needs.

3. We have not time to dwell upon the Consequences to the Students of the Fact that the Secularized Universities have *Ceased to be Christian in the Old Sense*.

That they have been largely turned loose religiously, and left to their own initiative, under the guidance of well-meaning but callow, untrained and irresponsible men, will suggest what may be expected to follow.

Recent Criticism and Interpretation of the New Testament in Relation to Jesus Christ*

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The whole of the New Testament is dominated by one master purpose, to set forth Jesus Christ. In the Epistles His Person and Work are as prominent as in the Gospels. The Book of Acts is not intended to be a mere record of the work of the Apostles, but a testimony to their living Lord, by whose power and grace their acts were done. The Book of Revelation is a "revelation of Jesus Christ", who is the living Presence walking amidst the golden candlesticks, and the Lamb on the Throne who was slain and who lives and reigns for ever. To present Jesus Christ, the human pattern and the Divine object of faith and worship, is the chief purpose of the whole New Testament. And if it fails to give us a true and adequate conception of Him, it fails in the main purpose for which it was written.

The importance of the New Testament representation of Jesus Christ is being fully recognized by the criticism and interpretation of the present day. Over it is being fought the battle between faith and unbelief, between supernatural Christianity and a religion of natural evolution. The

crucial question asked is that which Jesus put to His disciples, "Who do ye say that I am?" To answer this question the text of the New Testament is minutely examined and criticised, and every new light of research and discovery is utilised for its interpretation. Ingenious theories of the sources and composition of its Books are elaborated in endless variety. Phantom Christs have been created according to each critic's fancy, and history, archæology, psychology, and all sorts of philosophic speculation are laid under contribution to prove that they are real.

It may, therefore, be appropriate for us to consider whether modern learning and research have thrown any new light on the Scriptures to justify us for giving an answer to this question different from that which the Christian Church has always given for the last eighteen centuries—that Jesus is the Messiah, the Son of the living God; the eternal Word who became flesh; the Divine Redeemer who died and rose again for the salvation of men; and the Son of Man who reigns in glory and will come again as Judge of the whole earth.

I. What Light on the Text from Newly Discovered Versions

In regard to the text of the Scripture there has been no recent discovery of any important MS. or version. Since the publication of Westcott & Hort's Greek Testament no new principles of textual criticism have gained general acceptance.

Professor von Soden, of Berlin, with the help of a large band of fellow-workers, is at present carefully examining all the MSS. of the New Testament throughout the world with a view to the publication of a standard critical edition of the text. He

has adopted a new nomenclature of MSS., and propounded a new arrangement of their genealogical relations; but as the work is still incomplete, it is too early to judge of its success. But from what he has already published, we can see that no important changes in the text will be proposed. If any changes were to be made in accordance with the most up-to-date textual criticism they would be in the direction of a return to what was called the "Western" type of text, which underlies our two oldest versions, the Latin and the Syriac, and which takes us back beyond our earliest extant MSS. well into the second century.

But these changes would be of no great importance. Indeed, all modern critics are

* This able and conclusive discussion of a subject just now of prime importance is the inaugural lecture of Principal Leitch at the opening of the session of 1910-1911, in the Presbyterian Assembly's College, Belfast, delivered Wednesday, October 26, 1910. Our readers recognize in Principal Leitch one of the leading thinkers of the age.

agreed that the correct text of the New Testament is well established. The text of no other book of antiquity rests on so

secure a foundation. The very variety of its MSS. and versions is a guarantee of the soundness of its text.

II. What Light on the Interpretation of the Text

The Greek Papyri from the Rubbish Heaps of Egypt

In regard to the interpretation of the New Testament, that which has attracted most attention in recent years is the discovery of the Greek Papyri of Egypt. In the rubbish heaps of various ancient towns and villages of Egypt have been found thousands of fragments of "paper" and of broken pottery on which the writing in the Greek language is still legible. The contents of these writings are most miscellaneous. They consist of bills, receipts, legal documents of every kind, letters, magical texts, schoolboy exercises, and occasionally extracts from classical and religious books. The Greek papyri number many thousands and extend over a thousand years from the third century B. C. The language is that form of Greek which was spoken by all classes of the people of Egypt. It is called the "Koine", or common dialect, which was the Greek of common and commercial life from the time of the Conquests of Alexander the Great. In New Testament times it was a living language which was spoken throughout almost the whole civilised world. This colloquial Greek of the Roman Empire is the language in which the New Testament is written, and we naturally expect that from the immense quantity of writings in this dialect on the papyri and the potsherds and in various inscriptions new light should be thrown on the interpretation of its language.

But we must not expect from this new light too much help in interpreting the New Testament. With the vulgar tendency to exaggerate the importance of all new things, too much is being already made of the help derived from this source. An impression has gone abroad that these new discoveries make great and important changes in the translations and interpretations of the New Testament.

But the truth is that the changes that will be made under their influence will be very slight. In a number of passages

where scholars have differed from each other as to the exact meaning of a word or construction of a sentence the papyri will throw their weight with decisive influence on one side or the other. They will also be of great interest in illustrating and confirming interpretations and suggesting new shades of thought. But I do not know of any absolutely new meaning of a word or a sentence which the papyri will lead us to adopt. They certainly will make no change even in the shading of the picture of Jesus which the New Testament presents. We must remember that the knowledge of the language in which the papyri are written is not a new thing for the Christian Church. The Greek fathers knew it as their mother tongue, and used it in their everyday speech; and the Church all along has had the benefit of their knowledge in interpreting the Scriptures.

One truth which these recent discoveries should impress on all interpreters is that the New Testament is written, not in the literary Greek of books and scholars, but in the colloquial Greek of the common people. But even this is not a new truth for modern interpreters. The late Bishop Lightfoot, who, perhaps, was the greatest and best interpreter of Scripture of the last century in any country, with the keen vision of his full and penetrating scholarship, saw this truth half a century ago. As early as 1863 we find him saying in one of his college lectures—"If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally".

Perhaps the greatest service which these recent discoveries will render to the interpreter of Scripture will be the light they cast on the social, moral, and religious condition of the people among whom the first missionaries of the Cross won their converts. They give us the correct back-

ground on which we should look at the first preaching of Christ and the Gospel.

One practical result, which I hope will soon come from the discovery of these Greek papyri and inscriptions, will be the recognition by all secular universities of the importance of this "common" Greek, which was a living tongue spoken and written by immense multitudes for a thousand years, and of which the great classic is the New Testament, which has had more in-

fluence on even the intellectual life of mankind than the great classical works of ancient Hellas. "Hellenistic Greek" is now one of the subjects taught and examined on for graduation in the Universities of Manchester and Liverpool, and I hope that we shall not have long to wait till this great and important subject gets its due place in the teaching and examinations of our Queen's University of Belfast.

The Newly Discovered "Odes of Solomon"

A very interesting discovery which will give some new light for the interpreter of the New Testament is a collection of odes or religious poems, which were published last year under the title of "The Odes of Solomon". They belong to the last quarter of the first Christian century; and they reflect a mystic type of religion akin to that which is presented in the Johannine Books. They dwell on Grace and Truth and Light and Life and Love and the Living Water and the Mystic Union; in short, on the key words of the teachings of Jesus according to John's Gospel. They exhibit a type of religion that existed in the Christian Church before the close of the first

century. It derives nothing from Greek philosophy, but is wholly a product of Palestinian soil, and probably represents a current of similar mystical thought that belonged to Judaism in the time of our Lord.

The study of these odes will remove the objection that critics made to the Johannine writings that their type of religious thought was borrowed from Hellenism, and had no parallel either in the Judaism or the Christianity of the first century. These odes will, therefore, confirm the genuineness of John's Gospel, and so will have important results; for the rationalistic conceptions of Jesus are contradicted by almost every line of the Johannine writings.

III. What Light from the Speculations of the Critics Concerning the Sources of the Synoptic Gospels

But to some minds the most interesting feature of the recent criticism of the New Testament is the speculations of critics about the sources from which its Books, especially the Synoptic Gospels, have been derived. The Synoptic problem is very complicated and perplexing, but every higher critic is expected to make or adopt some solution of it. The solution which is most in vogue at present is called the "two-document" theory. These two documents are the Gospel of Mark, in its present or some older form, and another document called Q, which consists chiefly of sayings and speeches of Jesus, and which some think was a Greek translation of the Gospel which Matthew wrote originally in Aramaic. These two documents, Mark and Q, were used by both "St. Matthew" and Luke in the composition of their Gospels. Nearly all of Mark is embodied in the other two Gospels, and Q is that part of them

which is common to both, and is not found in Mark. , ,

This theory, though it is the fashion just now to accept it as one of the "assured results of criticism", seems to me in the highest degree precarious. There is really no evidence that Q ever existed. It was not the LOGIA which Papias attributes to Matthew, for by this term Papias meant (as Harnack admits) our Gospel of Matthew. Harnack, the ablest of its defenders and expounders, also admits that Q has no distinctive characteristics either of contents or of literary form; that indeed it was not a Gospel at all. He assigns nothing to it but what is common to Matthew and Luke and is not found in Mark. This means that when we take away from Matthew and Luke what is contained also in Mark, the remnants common to both are called Q. Of course, these remnants are chiefly sayings and speeches, for Mark's purpose

was to give the works rather than the words of Jesus; while Matthew and Luke aimed at giving his words as well as His works. Necessarily, then, what Matthew and Luke have in common and Mark has not consists chiefly of sayings and speeches of Jesus. But there is no evidence that these remnants ever existed in any one document.

This whole theory is very doubtful. It neglects to take account of two facts. First, the Gospel was preached before it was written. The story of the works and the words of Jesus was committed to memory and repeated by preachers and catechists and catechumens before it was written down. The passages, therefore, that are common to the three Synoptic Gospels may all have been drawn from this common oral tradition, instead of being copied from Mark by Matthew and Luke. Secondly, this theory does not take into account, what must be a fact, that our Lord, as an itinerating Preacher, often repeated the same sayings and speeches with modifications to adapt them to new audiences and circumstances. The variations, therefore, in His recorded words may in many

cases have been made by Himself. But there are so many possibilities of accounting for the differences and resemblances in the Synoptics that every theory of their composition must be only problematical. The best of them can only have slight probability in its favour. It is therefore, most unwarranted to base our interpretation of the Gospel on any theory of their composition. The Gospels themselves are surely more worthy of our confidence than any imaginary sources.

But granting for the sake of argument the truth of this theory, it does not in the least justify critics in representing Jesus as a merely human teacher and preacher. Mark and Q are just as full of the miraculous as the rest of the Gospels. It has been demonstrated, as, for example, by Dr. Denney in his unanswerable arguments in "Jesus and the Gospels," that in Mark and Q Jesus is not represented as a mere man, but a Divine and sinless Saviour, the Son of God, the Divine Messiah, the King of the Kingdom of God, the Lord and Judge of all men, and the object of the faith and worship of His disciples.

IV. What Reason from Recent Biblical Scholarship for Changing the Conception of Christ

We have now seen that neither from the text of the New Testament, nor its interpretation, nor even from the accepted critical theory of the composition of the Gospels, does recent Biblical scholarship show any reason for our changing that conception of Jesus Christ which the Christian Church has always hitherto maintained.

But on the other hand, we cannot forget that many of the most eminent Biblical scholars, especially in Germany, have been for the last half century presenting to the world a very different conception of Jesus, and that their views have been exerting a great influence on many religious teachers in the Churches of our own country. At the present day in Germany and France and at home the question of the historical Jesus is kept prominently before the reading public in both learned and popular works, and no subject is more worthy of the attention of the Christian student.

For what I have now to say on this sub-

ject I shall take as my starting-point a very significant and suggestive book, lately published by one of the younger scholars of Germany, Dr. Albert Schweitzer, of Strasburg. It has had a large circulation in English under the title, "The Quest of the Historical Jesus".

It is a detailed survey of the investigations into the history of Jesus Christ which have been made by the scholars of the Continent, especially of Germany. It begins with Reimarus and the Wolfenbützel Fragments as far back as 1778, but is occupied chiefly with what has been written on the subject since Strauss published his first Life of Jesus in 1836. The author's method is to present in succession each construction of the Life of Jesus with a fulness somewhat proportioned to the importance which he attaches to it, and then to subject it to a vigorous and incisive criticism. He finds it an easy task to demolish these theories one after another,

showing their inherent absurdities or their inconsistencies with themselves or with the records on which they are professedly based.

But, at the same time, he lauds extravagantly those points in which any theory agrees with his own. We may take as an example his treatment of Reimarus. Here is in substance the teaching of Reimarus. Jesus was a political revolutionary, who claimed to be the Messiah, and aimed at delivering the Jews from political oppression, and establishing an earthly kingdom of God. Twice He attempted to rouse the people into rebellion; first when He sent out His disciples through Galilee, and again when He entered Jerusalem in triumph. On both occasions He failed; and He ended His life overwhelmed with dread and crying out against God for having forsaken Him in not helping Him to establish the Messianic kingdom.

When the disciples saw that by the death of their Master all their dreams of earthly glory and power for which they had followed Jesus were destroyed, they fell back on another form of Jewish Messianic expectation, which transferred everything into the sphere of the supernatural: and so they invented the Resurrection of Jesus and proclaimed his Second Coming. They had now forgotten how to work, and had seen that a good living could be made by preaching the Kingdom of God; and so they stole the Body of Jesus; and after prudently waiting fifty days, pretended that He had risen and would come back soon as the glorious Messiah of Jewish prophecy. Thus the Christian religion originated in deliberate lying and vulgar imposture! This precious theory of Reimarus—because in transferring the Messianic reign into the future and into the sphere of the supernatural it has affinity with Dr. Schweitzer's own—is lauded in the most extravagant term. He says of Reimarus—"His work is, perhaps, the most splendid achievement in the whole course of the historical investigation of the Life of Jesus" (p. 23).

So he goes through the long list of those who wrote lives of Jesus, dwelling at greatest length on Strauss, Bruno Bauer, and Renan. He has special praise for Johannes Weiss and Wrede, whose theories approach most closely to his own.

I could not here attempt to give you an idea of even the more important portraits of Jesus which these critics have drawn. Most of their theories are already dead, and the recent progress of Biblical knowledge has made it impossible for them ever to come to life again. But I may spend a few moments in giving you the substance of Dr. Schweitzer's own conception of Jesus. His book contains too severe and just criticism of German rationalism to allow it to be popular in Germany, but his theory may live there for a time, and even before it has died in Germany it has been brought over into England and Scotland. Besides, there are elements of truth in it, and he has more regard to the Gospel record than most of the others whom he criticises.

This is the substance of Dr. Schweitzer's presentation of Jesus and His history. The atmosphere of the time when Jesus lived was saturated with eschatology. People were always thinking of "the time of the end". They lived in constant expectation of the end of the present age and the sudden and miraculous coming of the new Messianic age. Jesus shared with the people of His day these Messianic hopes. But He also, from the time of His Baptism, knew that He was the Messiah, the Son of Man whose coming on the clouds of heaven would bring in the glorious Kingdom of God. But this knowledge of His being the Messiah He kept a secret even from His disciples. It was the mystery or secret of the kingdom. During His ministry on earth He did not attempt to found this kingdom. He was waiting till the time should come when the great catastrophic change should be brought about by the miraculous power of God and the kingdom inaugurated. His ministry lasted only about a year.

He was not so much a Teacher as a Preacher of repentance. The ethics that He taught were merely for the short interim that should elapse before the coming of the kingdom. His one message to the people was, Repent, for the kingdom is at hand. After His rejection at Nazareth, He sent out His Twelve Disciples with the same message, and He tells them to be prepared for the sufferings that are the birth throes of the Messiah. He assured

them, and expected Himself, that before they had gone through the cities of Israel the Son of Man would come and the kingdom be miraculously inaugurated.

But the people did not repent, and the kingdom did not come. The coming was delayed as it has so often been since. Jesus was sorely disappointed. And now there comes a great change in His ministry. He must at once get away from the multitudes, whom He had led to expect the immediate coming of the kingdom, and be alone with His disciples. He now sees that before He comes from heaven in the glory of the kingdom He must die. The secret of His Messiahship is now revealed by the Father to three of the disciples in the ecstasy of the Mount of Transfiguration. But they are charged to tell it to no man till after the Resurrection.

But Peter unexpectedly blurts it out, and so betrays the secret to the rest of the disciples. Jesus now goes up to Jerusalem to die. The people had not repented so as to bring in the kingdom. He must bring it by suffering in their stead. He will give His Life a ransom for many; that is, for God's elect who are to enter into the kingdom. He will be condemned and executed, but they will thereby be saved from the predicted tribulations that were to bring in the kingdom. His triumphal entry into the city is on His part a Messianic act; but the people do not think of Him as the Messiah. The betrayal by Judas was the betrayal of the secret of His Messiahship. No witnesses could be found to prove that He claimed to be the Messiah, for He had not claimed it, but kept it a secret. Therefore, the High Priest had to challenge Him by asking Him if He was the Messiah. He admitted it, and declared His speedy coming in glory as the Son of Man. For this confession He was condemned, and died as the Messiah.

The essential feature of this theory of Dr. Schweitzer is the transfer of the Kingdom of God, with all its interests, from the present to the future from this age to the next, when it will be ushered in with a dis-

play of the miraculous power of God.

But this seems to be the very idea of the kingdom against which our Lord warned His hearers when He declared that it cometh NOT with observation, or outward show, and that it is not a thing of which can be said, "Lo here or There", for it is within us. That is, the kingdom is a spiritual and moral reign of God in the human heart already present in its beginning. And He teaches that it is destined to grow as a living seed, and as leaven working till the whole is leavened, and the kingdom is perfected, and God's will is done in earth as it is in heaven.

The other prominent feature of this theory, that the ethical teaching of our Lord was intended only for the few months that should intervene before the Parousia, does no justice to those great ethical principles which our Lord laid down, which have revolutionized every system of human ethics, and were manifestly intended to guide His people in all their conduct for all time.

In regard to the time of the expected coming, our Lord used the symbolic language of the Jewish apocalyptic of His day. It was, perhaps, the only language in which He could adequately convey to His hearers the great moral and spiritual truth of the absolute certainty that from henceforth—from the very moment of His death—there was overthrown the reign of all the powers of evil, and established the reign of God in spiritual righteousness and peace and joy. When He employs the language of Judaism, He always transmutes it from the material to the spiritual, from the ceremonial to the ethical, from the local to the universal; and when He takes this apocalyptic language of places and times and seasons, He lifts it out of the categories of space and time, and transfers it into the sphere of the ethical, the spiritual, and the eternal. Whatever He may have meant by His various sayings, He declares that the date of the final coming is not known to man or angel, or even to the Son. By its transmutation, the Parousia has become no more a matter of locality or chronology, but of ethical and spiritual nearness and certainty.

V. Summary of Results of a Half Century of Rationalism

Let us now attempt to estimate the value and result of this quest of the historical Jesus, which for the last half-century rationalists have been pursuing with such laborious learning.

It must be admitted that their quest has hitherto been in vain, and I believe that as long as it is entered on with their assumptions and pursued in their spirit, it must always be in vain.

1. In reading these interpretations of the Life of Jesus one can not fail to be struck with the ease with which each successive critic demonstrates the incredibility of the theories of his predecessors.

The facility with which he overthrows them is only equalled by the confidence with which he asserts his own, which in turn will be overthrown by some later critic. The spirit of rationalism, like Saturn, ever devours its own children. Seekers after Jesus who assume that He is "a man just like themselves", will never find the true Jesus. They find only the perishing phantoms of their own imagination. Their eyes are holden, so that they can not recognize Him who stands before them in the New Testament. Wellhausen, with his clear-eyed scepticism, sees that all their seeking is in vain. In the impressive close of one of his books he declares that the historical Jesus has been so overlaid with "Christian" tradition that it is now impossible to find Him; and, he adds in his own contemptuous way, that it would be no advantage to the Church if He was found; which would be perfectly true if He were the poor creature whom these critics portray.

If a merely human Jesus were found, who made no atonement for sin and had no resurrection from the dead and ascension into glory, he would not be the Jesus of the history of the Church and the world, any more than the Jesus of the Scriptures. There would be no rational cause for the existence and permanence of Christianity with its age-long and world-wide influences on humanity. Schweitzer himself acknowledges that this Jesus of the critics is a mere artificial figment. He says—"This professedly historical Jesus is not a purely historical figure, but one which has been artificially implanted into history. As formerly in Renan, the romantic spirit created the per-

sonality of Jesus in its own image. So at the present day the Germanic spirit is making a Jesus after its own likeness". "At the close of the nineteenth century the figure of Jesus is at its smallest". "He is Himself only a phantom created by the Germanic mind in the pursuit of a religious will-o'-the-wisp" (pp. 307, 309).

2. These critics have no respect for the Scripture record.

Of course, they do not believe in its inspiration. They do not even treat it as a true and honest record of history. They take out of it what suits their theories, and ignore or reject all the rest. At the back of the minds of them all lies the conviction that they know better what Jesus said and did and was than any of the writers of the New Testament. But could any adequate knowledge of Jesus have been preserved if those who spoke and wrote of Him had not been under the guidance of His Spirit? Could there be a trustworthy record of any great spiritual work of God except it were made by those who were under the power of the Spirit of God? Was not the tongue of fire at Pentecost just as necessary to preach and preserve the truth of Christianity as the breath of the Spirit was to give and maintain its life?

3. In all these Lives of Jesus we notice a complete absence of anything that could be called a Gospel for sinners.

The writers have no belief in the Incarnation, the Atonement, or the Resurrection. They acknowledge no holy love of God manifested in Jesus to atone for sin and to save sinners. They seem to "have not so much as heard wheather there be any Holy Ghost". Their Jesus has no vital connection with Christianity. Indeed, Wellhausen resents the intrusion into the Gospel of Mark of what he calls the "Christian" element in it, and rejects the sections that contain it. Just as in the Old Testament he taught that the later beliefs and experiences of Israel were thrown back into the Mosaic age, so he thinks that all that is "Christian" in the Gospels comes from the later beliefs and experiences of the Christian Church thrown back into the Life of Jesus. This implies that the early Church invented the most characteristic saying and parables of Jesus. Yet no

tolerable imitation of the sayings and parables of Jesus has ever yet been produced by any community or individual. We know what the early Church could and did produce in that way—the inanities of the Apocryphal Gospels. Nothing but the blindest prejudice could attribute to that Church the invention of the parables and sayings of Jesus found in the Gospels.

In contrast with our estimate of these rationalistic Lives of Jesus, let me now give you Dr. Schweitzer's.

He boasts of the great work that has been done by his countrymen in theology, and declares that it is only in the German temperament the conditions and factors for producing such deep theology is possible. And he adds that "The greatest achievement of German theology is the critical investigation of the Life of Jesus. What it has accomplished here has laid down the conditions and determined the course of the religious thinking of the future" (p. 1). It is "one of the most significant events in the whole mental and spiritual life of humanity" (p. 397).

From our point of view it seems deplorable that a long succession of men who represent the scholarship of a Christian nation should devote their great erudition and ingenuity to the construction of theories about Christ and the Scriptures, which, while mutually destructive of each other, have one object that is common to all—the hindering of men from believing in the Divine Lord and Savior.

While boasting of the great achievement of these scholars, Dr. Schweitzer boldly declares that the greatest of them were instigated by hatred of the Divine Lord. He says—"Hate as well as love can write a Life of Jesus, and the greatest of them are written with hate, that of Reimarus and that of David Frederick Strauss. . . . Their hate sharpened their historical insight. They advanced the study of the subject more than all the others put together" (pp. 4, 5). Again, he says of Bruno Bauer—"A furious hatred, a fierce desire to strip the theologians absolutely bare carried Bruno Bauer much farther than his critical acumen would have led him in cold blood. He hates not only the theologians, but Christianity".

We may hesitate to agree with this, attributing the work of these men to such

hate of Christ and Christianity, but we remember that our Lord "was set for a sign that shall be spoken against. . . . that the thoughts of many hearts should be revealed", and that while God gave Him to be the Head-stone of the corner, He was rejected by the builders—the experts of that day—and became to them a Stone of stumbling and a Rock of offence. We gladly think that most of them were sincere and honest in seeking for what they thought to be truth, and that they would come within the scope of our Lord's own prayer, "Father, forgive them, for they know not what they do".

But we are certain that our author is mistaken when he says that the work of these men, so much of which is the product of hate, "has laid down the condition and determined the course of the religious thinking of the future".

We turn away from the long succession of these scholars and their followers, the purpose of whose work and life is to hinder men from believing in Jesus as their Lord and Saviour, to another company of men who recently met in the World Missionary Conference, who, out of love to Jesus, make it the object of their work and life not to hinder, but to help all men to believe in Him as their Divine Saviour. Such men are the true experts in Christianity, men who have the fullest and deepest experience of its truth and power, men who are the representatives not of one class and nation, but of the whole living Church of every class and race and nation under heaven; men who are giving their lives, many of them as missionaries, out of love of their Lord to the work of making His name and His glory known throughout the whole earth.

It is with these men and all whom they represent that the determination of the religious thinking of the future lies. The future will not believe in an artificial and manufactured Jesus made in the likeness of a German scholar, but in the Jesus Christ of the Gospels and of the living Church, the Divine Saviour of the world, the Lord and Judge of all the earth.

His name for ever shall endure;
Last like the sun it shall;
Men shall be blessed in Him, and blessed
All nations shall Him call.

The Attitude of the Christian Missionary to Hinduism*

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The question is not—What should be the attitude of the missionary to Hindus? There can be but one answer to this question. It should be an attitude of sympathy and

patience. It is quite another question—what should be his attitude towards that system of religion and way of deliverance from sin known as Hinduism?

I. False View: Two Streams from One Source

The reply given to this question by an increasing number of missionaries, as well as by a few friends of Missions, is, in substance, this:

"The missionary should not criticise the religion of the Hindu as though it were false. He should show the Hindu the things that are true in his sacred books, He should show that Christ taught these same truths, only more fully and clearly. He should look on Hinduism as he does on Judaism, both imperfect, but both preparations for the Gospel. He should strive—not so much to supplant, but rather—to transfigure' the religion of the Hindu".

We prophesy that the missionary who attempts "to transfigure" Krishna and Kali will have a long life work cut out for himself, and at the end of it Krishna will not be transfigured. In the last *Indian Standard* Dr. J. Shaw McLaren of Rajputana quotes a remark of his uncle, Alexander McLaren the great preacher of Manchester—"It will take a lot of billiards to make a Christian", and Dr. McLaren adds "I am sure he would have no objection to the introduction of billiards; billiards might help, but well,—but it would "take a lot of billards to make a Christian". And so we say to the missionary who sets out "to transfigure" Krishna, it will take a lot of Krishnas, even transfigured, to make a Christian.

We fear that not a few friends of Missions are ignoring facts and obscuring truth in their zeal to show that there is *no*

great gulf between the teachings of the Hindu Sacred books and the Gospels, that both contain "two great streams of religious thought which have long run side by side unconscious of each other". According to this view the Bhagavad Gita, containing the purest stream of Hindu thought, and the Gospels do not differ in origin or in essentials. Both are from God; both are good, only one is a larger, purer stream than the other. If we may be permitted to carry the figure a little further—Hinduism is the river Jumna, and Christianity is the Ganges. Both are from the same source—the Himalayas; both are flowing in the same direction; both have flown long apart, but as they approach Allahabad (City of God) they draw together and there a third great stream, invisible, unites their waters and henceforth they flow on together to the sea. Now while this is only a parable, and not to be pressed too far, yet we believe it fairly expresses the mind of those who in these latter days urge the Christian missionaries to show the Hindu that his religious books, such as the Bhagavad Gita, set forth the same truths as the Gospels.

But what, if, after long and sympathetic study, the missionary is convinced that there is a great and impassable gulf between the teaching of the Hindu Sacred Books and the Gospels, as did Bishop Caldwell, 40 years a missionary in India? Sir M. Monier Williams, for many years Professor of Sanscrit at Oxford, after long and sympathetic study of the Sacred Books of India, tells us that he found in them, here and there, many beautiful gems of thought:

"I began to observe and trace out curious coincidences and comparisons with our own

*This paper is made up largely of pieces I wrote for the *Makhzan i Masithi*. I have revised and put them together in this paper, the question considered being an important one and much discussed these days.—J. J. Lucas.

We expect to print, in a later number, a paper in which Dr. Lucas, who is an acknowledged "authority" on the subject, sets forth the exact teachings of Krishna; from which the reader will be able to judge for himself their true character and the possibility of their amalgamation with Christianity.—Editor.

Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems', I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the One True Religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all'. Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. . . . What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste-paper, all these thirty stately volumes of the Sacred Books of the East just published by the University of Oxford?"

"No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and

with a wide gap between".

We have read the Bhagavad Gita, in its English translation, again and again, not altogether as a critic, but with a desire to get its inner meaning. One cannot study the Gita without feeling that he is in touch with a strong mind struggling to solve some of the deep things of life, and out of this study must spring sympathy and respect. India has been studying the Gita for centuries, and yet the most learned Pundits who pore over it and the people who worship the Krishna exalted in it to be the supreme God, are, so far as the Gita influences their thought and life, as far to-day from the knowledge of the true God as were the people before it was written.

The Gita teaches pantheism. God is everything and everything is God. Hence the Pundit rises from the study of the Gita to worship beasts and reptiles, temples erected for the worship of the cow, the monkey and the snake. The Pundits and preachers of the Gita for centuries have never raised their voice against such worship. Caste has done much to bring India to the dust and keep her there. Has the Gita a word to say against it? Not one, but Krishna, accorded divine worship throughout the Gita, proclaims himself the creator of the four castes. Sir H. S. Maine in *Ancient Law* characterises caste as "the most disastrous and blighting of human institutions"—the every caste proclaimed in the Gita as created by God.

II. The Gita and the Gospels Forever Irreconcilable

The above is enough to show that the Gita and the Gospels are not from the same source, are not two great streams of religious thought that can ever unite as do the Jumna and the Ganges. They run in entirely different directions and can never be drawn together.

What then should be the attitude of the Christian missionary to Hinduism? and by Hinduism we mean pantheism, idolatry, transmigration of souls through millions of births, and caste, for if these be given up there is nothing left of Hinduism. His attitude should be that of a physician dealing with a very sick man. Of course he sympathizes with the sick man, but he

has no sympathy to waste on the disease or the causes of it. The sick man may not believe that the water of the family well or village pond is impure, or that the cow is diseased and death is in the milk, or that the opium he takes is sapping his vitality, and so the physician must convince him of these facts, and he may have to use very strong and severe language concerning the family well and family cow. Just so the missionary can have no word of sympathy for the pantheism and idolatry and the doctrine of transmigration of the soul through millions of beasts and birds and demons and men, and for caste, even though these be taught

in the Bhagavad Gita and other books held sacred, and preached by learned Pundits, and even though he be proclaimed as lacking "the brain power to appreciate the inner meaning of Hinduism". By its fruits ye shall know a book from God. Wherever the teaching of the Bhagavad Gita has prevailed, and in proportion as it has prevailed, there has been blight. What else but blight has its teaching concerning caste brought to India: and wherever the teaching of the Gospel of Christ has prevailed, and in proportion as it has prevailed, there has been blessing. "Doth the fountain send forth from the same opening sweet water and bitter? . . . So can no fountain both yield both salt water and fresh".

The Makhzan itinerant, on one of his preaching tours, stopped at the house of a Hindu gentleman who was just beginning the preparation of his morning draught of opium. In one hand he held a bright, beautiful brass *lotá* nearly full of of water, and into this he dipped a small cotton ball containing opium, which he pressed between his fingers until the opium dissolved. The mixture was now ready and he drank it off. This was his habit twice a day. The water was good, and the cotton was good, and the *lotá* was clean and bright, but notwithstanding this the mixture was bad. The itinerant made no sympathetic allusion to the water or cotton, nor even gave an admiring glance at the beautiful *lotá*, but he did say a few plain words as to the sure effects, sooner or later, of the mixture. What a waste of words it would have been to discuss with this man the quality of the water or cotton, or the beauty of the *lotá*. A sympathetic attitude! Yes, *towards the man, but not towards the mixture*. Although the itinerant was not able "to appreciate the inner meaning" of the mixture, he did well to show its evil effects on the body, mind and soul of the man, as well as on his family, community and country, and leave to some one else to show the man what a large proportion of pure water and good cotton can be extracted from a *lotá* full of the mixture. Herein is a parable for the preacher who hath ears to hear.

The Makhzan itinerant has never been able, in preaching to or in conversation with Hindus, to praise the religious books

which they regard as sacred and from God, and the reason is this: these books are offered to men as coming from God. "By all orthodox Hindus they are held as having been breathed forth as a divine revelation from before all time". Professor Max Müller says:—

"According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in some way or other the work of the Deity, and even those who received the revelation, or, as they express it, those who saw it, were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth".

The Bhagavad Gita is largely the words of Krishna who is spoken of in it as God, and who is regarded by all Hindus as a true incarnation of God. The itinerant has not been able to praise these books for the same reason that he does not praise a false rupee. The counterfeit rupee has a quantity of good silver in it; it may be bright and beautiful and it has the King's face on it, professing to be approved by him. It looks very much like a good rupee, but it is not, and the more the silver in it, and the more the face looks like the King's, the more dangerous it is and the more difficult to detect. The itinerant can get up no enthusiasm over the rupee, notwithstanding the amount of good silver in it and the face of the King on it.

For the same reason he has never been able to grow enthusiastic in his praises of the Vedas and other Sacred Books of India. They profess to be from God, but they are not. The speakers in them are not gods and goddesses, or incarnations of God, although they are so represented and are believed to be by the Pundits and by millions upon millions in India. The claim made in behalf of Rama, Krishna and Buddha that they are incarnations of God, force the missionary to take the attitude towards them which he takes toward the rupee which professes to come from the Government, but has not. He sympathizes with the man who has inherited the rupee, but he is bound to undeceive him, unpleasant as the task may be.

Mr. Froude writes of Thomas Carlyle:

"He made one remark which is worth recording. In earlier years he had spoken

contemptuously of the Athanasian controversy,—of the Christian world torn in pieces over a diphthong; and he would ring the changes in broad Annandale on the Homoousian and the Homoiousion. He now told me that he perceived Christianity itself to have been at stake. If the Arians had won, it would have dwindled away to a legend. Nor, in fact, is this mere theory. The Goths were converted to Christianity in its Arian form; they accepted Christ as a hero-God, *like those to which they were accustomed* (italics are ours). Provided thus with a platform which lay between heathenism and Christianity, they came to a premature halt. The Christianity of the later Goths in Spain appears to have admitted of a certain impartial veneration for the Christian God and idols. 'We do not', says Agila, the envoy from Arian Leovigild to Childeric at Tours, 'We do not reckon it a crime to worship this and that: for we say in our common speech, it is no harm if a man passing between heathen altars and a Church of God makes his reverence in both directions'."

Had the early Church in any way countenanced the belief in and praise of the hero-gods of non-Christians, or encouraged her missionaries to recognize them as prophets of God, only not so high and noble as Christ, his teaching the completion and fulfilment of theirs, the door would have been opened wide for the rough German tribes, to whom the conception of demi-gods was familiar, to continue their worship after baptism, and that would have meant disaster to the Church. This is not without a word of warning to us in India.

III. But One Possible Attitude for the Church in India

The Church in India, as the Church in the days of the apostles, can take, with safety to herself and with loyalty to Christ and the Scriptures, only one attitude towards the incarnations set forth in the Sacred Books of India, and that is to refuse to give them a place among the prophets sent from God with a message to men, as well as to refuse to regard these books as foreshadowing the message of the Gospel as does the Old Testament.

We are told that Christ's attitude to the Old Testament ought to be our attitude to the Sacred Books of India. Very well, let us see where this will lead us. What was our Lord's attitude to the Old Testament Scriptures? This is the way He appealed to them—"These are they which

Hindus by the thousands are coming into the Church of Christ. If they are taught that Rama and Krishna are prophets of the true God—their messages in the Rāmāyan and Bhagavad Gita preparations for Christ as were the messages of the prophets Moses and Isaiah in the Old Testament, then we have opened the door of the Church for the admission of the nine incarnations of Vishnu, among them Rama, Krishna and Buddha, with Christ added as the tenth and last, the highest and noblest of them all. Are we willing to place Christ in the class and rank of the incarnations of Vishnu? Hindus are willing to place Him there, and they will be encouraged in this conception of Him if we recognize these incarnations as prophets, their messages a part of God's revelation.

If this view be correct then the apostles were wrong in not presenting Christ's teaching as the fulfilment and completion of the thought of Socrates, Plato and the Greek Philosophers—the crown of Greek wisdom. On the contrary, they taught that "the world through its wisdom knew not God", and they did not hesitate to speak of that wisdom, so far as it attempted to reveal God, as foolishness. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things".

bear witness of me": "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" "These are the words which I spoke unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets and the Psalms concerning me". "Think not that I come to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished".

Can the missionary imagine our Lord speaking of Krishna and the Bhagavad Gītā as He does of Moses and the Old

Testament? Can the missionary, however sympathetic his study of the Sacred Book of India, reach the conclusion that the writers "spoke from God being moved by the Holy Spirit", and that their writings are "inspired of God. . . . profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work"?

In an address by Sir Monier-Williams on "The Holy Bible and the Sacred Books of the East", he warns missionaries against compromise and concessions—because of the gulf between the Gospel of Christ and the Sacred Books of India:

"A gulf which severs the one from the other utterly, hopelessly and for ever—not a mere rift which may be easily closed up—not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religions thought; yes; a bridgeless chasm which no theory of evolution can ever span! Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair; be charitable; be Christ-like; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must

not, be watered down to suit the palate of either Hindû, Pârsi, Confucianist, Buddhist, or Muhammadan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise".

India has heard long enough the praises of Rama and Krishna, worshipping them as incarnations of God. It is not for missionaries, unwittingly, to encourage the Pundits in proclaiming these hero-gods as objects of worship. If it be admitted that the books, in which are recorded the words and deeds of Rama and Krishna, are to be received as a part of God's revelation, even as the Old Testament, then how can we refuse to receive the teaching of these incarnations as to the character of God, the way of deliverance from sin, the future state of the soul, caste and idolatry? How can we reconcile the character of God as revealed by Krishna and the character of God as revealed by Christ? Instead of such admissions and concessions, in the hope of winning a more favorable hearing for the claims of Christ, is it not the duty of the missionary, not a pleasant one, to show that the incarnations, whose praises are sung and worship commended in these books, were sinful men, themselves needing deliverance from the power of evil habits? Surely the books which exalt characters such as Krishna cannot be from God. Surely the men who wrote them were not "moved by the Holy Spirit".

If this be so, why not say so?

Another Legal View of the "Arrest and Trial of Jesus"*

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The December issue of *The Bible Student and Teacher* contains an article on the "Arrest and Trial of Jesus", by James W. Gordon, in which the writer states in substance, "That if the safeguards provided in the Jewish law had been thrown around Jesus, He never would have been convicted or put to death".

* Our readers, as well as the author of the previous article, will be interested in this paper as presenting the subject from the point of view of distinguished legal authorities of the past.

So far as this applies to his Trial before the Sanhedrin, I find myself obliged to dissent, and to affirm to the contrary, that had all the legal forms prescribed by the Jewish law been strictly followed, and all the witnesses been called that the writer says could and should have been called, *it would only have made his conviction the more certain.*

The Trial of Jesus before the Sanhedrin occupied the attention of many eminent law-

yers in the past century. Thus about 1835 Joseph Salvador, a learned Jew, published a book entitled "A History of the Institutions of Moses and the Hebrew People"; in one chapter of which he gives an account of the Administration of Justice among the Hebrews. To that chapter he subjoined an account of the Trial of Jesus, and claimed that it was in conformity with the Jewish Law, and that if Jesus was merely a Jewish citizen, the son of Joseph and Mary, his trial and condemnation were just.

Mr. Salvador sent his book containing his version of that Trial to M. Dupin, the leader of the French Bar and a man of international reputation as a lawyer, with a request that he write a review of it. He did so, and in 1839 published his review in book form. He took the position, that, regarding Jesus as a Jewish citizen, he did not have a fair trial and was unjustly convicted before the Sanhedrin. He raised the same objections that the author of the article in *The Bible Student and Teacher* raises, and some additional ones; but he failed in his attempt to show that, if the legal forms had been followed, the result would have been different.

In 1874 Greenleaf published his work on "The Testimony of the Evangelists", in which he presents the Jewish law as given by Salvador and also the review of the same by M. Dupin, and then proceeds to give his own views on the Trial of Jesus. He makes an exhaustive investigation of the Jewish Law of "Blasphemy", and concludes his views of the Trial before the Sanhedrin as follows:

"If we regard Jesus as simply a Jewish citizen, this conviction seems substantially right in point of law, though the trial were not legal in all its forms. For whether the accusation were founded on the first or second commands in the Decalogue, or on the law laid down in the 13th chapt. of Deuteronomy, or on that in Deuteronomy, xviii. 20, he had violated them all by assuming to himself powers belonging alone to Jehovah; and even if he were recognized as a prophet of the Lord, he was still obnoxious to punishment under the decision in the case of Moses and Aaron. It is not easy to preceive on what ground his conduct could have been defended before any tribunal, unless upon that of his superhuman character. No lawyer would think of placing his defence upon any other basis".

I need not speak of Greenleaf's qualification to speak on a law question. He is recognized as being one of the greatest Jurists—if not *the* greatest—that America ever produced. His books on law are still standard authorities in all our Courts.

Again: the late Attorney General Black—who was not only a great lawyer but also a thorough Bible scholar, about the same time that Greenleaf published his book, published an article in reply to a noted Unitarian who said "That Jesus was the son of Joseph, and that he died a martyr to the hate of theologians"—took up His Trial before the Sanhedrin and reached the same conclusion as did Greenleaf. He said to that class of Unitarians:

If Jesus was the Son of Joseph and a mere Jewish citizen He did not die a martyr's death, but the death of a justly convicted felon, who had repeatedly broken the express Commandments of God and the laws of his Country".

Let us briefly examine *the so-called Jewish law of "Blasphemy"*. When the people arrived at Mount Sinai the Lord said to Moses:

"Ye have seen what I did to the Egyptians and how I bore you on Eagle wings and brought you unto myself; now therefore if ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine".

And Moses went and told all the people, and they answered, "All that the Lord hath spoken, we will do". This is the first instance in history, and, so far as I know, the only one where a Government was formed based on the universal consent of the governed. They thus chose the unseen God to be their sole Ruler and promised to keep and observe all His statutes.

He then, in an audible voice that all heard, gave His Commandments.

His *first* was, "Thou shalt have no other gods before me". In substance, thou shalt recognize no other.

The *second*, "Thou shalt not take the name of the Lord thy God in vain".

There can be no mistaking the meaning of these commandments. They meant that every Israelite should acknowledge the Lord their God as the only source of power, and that to recognize any other source was what was then called *Blasphemy*; and what

we call *Treason*. The two mean essentially the same thing, viz.—an attempt to set up a rival Government to displace the present one; and the penalty for so doing always has been and is now death.

Moses and Aaron were the first to break these Commands, when at the Rock of Meribah they said to the Israelites, "Hear now ye rebels must *we* fetch you water out of this rock?" In thus speaking, they were giving the people the idea that *they* could do what only the Lord could do. The Lord brought the water, but He called Moses and Aaron quickly to account for presuming to work a Miracle in their own name; and informed them that, as a punishment for their usurpation, they should not go into the Promised Land. The death penalty had not at that time been promulgated.

Afterward, as recorded in Deuteronomy xiii. and xviii., these commands were amplified, and directions given that though a prophet should work a miracle in the name of any other than that of the Lord God of Israel, or should speak in the name of any other god, he should be put to death by stoning. Though he might be a true prophet and work a genuine miracle, neither his character as a prophet, nor even his inspiration, should shield him from death.

This law was faithfully obeyed by all the prophets from Samuel down to Christ. They all wrought their miracles in the name and power of the Lord God of Israel, either directly or by inference. And the same view of the sinfulness of exercising superhuman power without an express acknowledgment of God as its author, continued down to the time of Jesus.

Like our crime of treason, Blasphemy consisted in acknowledging or setting up the authority of another Sovereign, or in usurping the powers pertaining exclusively to him.

Under the above laws let us now come to the Trial before the Sanhedrin. Let us leave out all those whom the writer in the article calls false witnesses (although some of them were not); and bring those whom he calls the true witnesses, "those who have been lame and now walk, those who have been blind and now see, lepers who had been cleansed", etc.

Put in the witness chair the man who was

cured of the palsy, as told in Mark ii. 4. He would have testified, "I was unable to walk and they laid me down before the prisoner, in a bed. He said to me, 'Son, thy sins be forgiven thee', and to the people, 'Why reason ye these things in your hearts? But that ye may know that I have power on earth to forgive sins, he said unto me, 'Arise, take up thy bed and walk and go to my house'. I did so".

The prosecution would ask him: "Did the prisoner say or intimate in any manner that he healed you in the name of, or by the power of, the Lord God of Israel?" His answer must have been, "No".

Take the next, the man with the withered hand. His testimony would have been, "I had a withered hand. I met the prisoner in the Synagogue on the Sabbath day. He told me to stretch forth my hand; I did so and it was restored like my other one". "Did he make any claim to have done this in the name or by the power of the Lord God?" "He did not".

Put on the next, the leper. He testifies, "I met the prisoner, and I said to him, 'Lord, if thou wilt, thou canst make me clean', and He replied, 'I will, be thou clean'. Immediately I was healed". "Did He make and claim or reference to the Lord God, in healing you?" "No, he simply said 'I will it'".

Can not any lawyer see that the more of these witnesses he put on the stand, the surer he made the conviction of his client under the law of Blasphemy?

The fact was that, with the possible exception of the raising of Lazarus, in all His miracles He never in any manner referred to the Lord, but always claimed to work them by His own power; and by so doing, if He was the son of Joseph and a Jewish citizen, he had broken the commandments of God and the laws of his country over and over again. Greenleaf is right. The only possible defense before the Sanhedrin was, that He was *Superhuman*, and that He was *the Only begotten Son of God*; and that as such He had the right to work these miracles in His own name and by His own Divine power.

What would we think to-day of an attempt to arouse sympathy for a convicted criminal, because he was arrested at night

instead of in the day as the law might provide; and that he was left over night in a house instead of being taken at once to court; and that he was questioned by the police, and that some witnesses swore falsely; if the prisoner not only pleaded guilty to the charge, but in addition thereto committed the same crime with which he was charged in the presence of the Court and Jury? Assuming that Jesus was the son of Joseph; that is precisely what He did, in the presence of the whole Sanhedrin; and thus assuming their verdict was the only one they could have rendered under the law.

And it is the one Jesus meant they should render, or acknowledge Him to be the Christ, the Son of the living God. What the Court is to be censured for is, in failing to see what Nicodemus saw, "Thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him". Or what the poor blind man said on his trial for heresy, as recorded in John ix.: "Now we know that God heareth not sinners". Since the world began was it not heard that any man opened the eyes of one born blind. If this man were not of God he could do nothing"

I make no comments on the Trial before

Pilate. It was a farce. The members of the Sanhedrin, if any of them were present, knew that they lied when they charged Him with conspiring to make Himself a King in Caesar's place. Pilate acquitted Him and finally convicted Him for fear that he might lose a political office.

We have many "Pilates" in office in our country to-day. And I am presenting this view, not so much to controvert positions of the article in your magazine, as for the following reason:

We have in the world to-day a large number of people who say as did the Sanhedrin, "Jesus was the son of Joseph; the story of the Virgin birth is a myth". And yet these same people profess to be Christians, and if the New York Union Seminary keeps on they will yet have a host of these Sanhedrin fellows ordained as ministers, to preach in Presbyterian churches.

I wish that Evangelical papers like yours would hold them to the position in which Attorney General Black placed them: "Your Christ did not die a martyr's death; but, if what you say of him is true, he died a felon's death for having violated over and over again the direct Commands of God, and the laws of his Country".

The Bible and Its Authority--A Typical Experience

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Most of us in this favored land have been taught from childhood to regard the Bible as the Word of God and therefore as authoritative. And the majority go through life without ever questioning these facts. Many of them, it is true, do so, without at the same time giving these truths practical recognition by acting upon the supreme mandate of the Bible and surrendering to Jesus Christ as Savior and Lord. Many, however, do so surrender, trust in Christ, receive the new life, bear the fruits of the Spirit, and find, as the years pass by, their early confidence growing firmer and stronger with their growing experience. There are still others, among whom the writer must class himself, who have come to a time in their experience when the early

confidence was shaken, when doubts multiplied, and when a long and toilsome search had to be instituted to find whether the common confidence was well placed or not. Perhaps within the limits of this short article, nothing more should be attempted than to indicate in the briefest terms, the steps and issue of that search.

The doubts went to the very roots of all our religious beliefs, and affected even the fundamental fact of the existence of God. That, however, was soon settled by the myriad voices of nature without, and the closer, and even clearer voices within. The skill and power there, and the sense of dependence here, constituted such a body of mutually supporting evidence, that it was quite irresistible. "The invisible things of

God since the creation of the world are clearly seen, being perceived through the things that are made"—so clearly that man's belief in God's existence is substantially intuitional.

When that fundamental fact was accepted, it immediately followed that God is sovereign, and that man's primary duty must be to submit to Him and bow to His authority. Inevitably we have to do with Him. Unquestionably our relation to Him transcends in importance all other relationships; and that that relation should be the normal and right one must be our chief concern. But that the actual relation was not what it ought to be, was also certain. Conscience within, and the facts of life on every side, showed that clearly enough. Something was wrong and seriously wrong, and the problem was, how to set it right. That the problem was not an easy one was demonstrated by the pathetic, even tragic, history of man's attempts to solve it.

Under such circumstances, in view of our darkness and ignorance and inability to find out what could be done to right this matter, it seemed only reasonable that God should Himself tell us; and reasonable, therefore, to believe that He had done so. For one born in the midst of Christian influences it was natural to turn to the Bible to see whether one could reasonably assure himself that it contained the revelation so much needed and desired.

It took but a brief examination to see that the Bible in no uncertain fashion made such a claim. Prophets, whose characters and lives vouched for their sincerity and truthfulness, claimed positively to be spokesmen of God; the apostles, and supremely Jesus, acknowledge that claim and make the same claim for themselves.

And the revelation so much desired? Our relation to God—any light on that? Our hurt and healing—is that touched on? Ah! the uniqueness of it! Touched upon? Nay, that is the one theme from cover to cover.

In the very first verse, confronting us, stands God. And there in the opening chapters our ideal relation to God is sketched—a relation of loving delight and care on His part, of creaturely trust and gladness on the other. That meant Paradise. But before the second page is fin-

ished the shadow falls. Man distrusts and disobeys God, breaks the normal relation and hides away guilty, estranged, ashamed, afraid. Our disease is diagnosed and it is called sin. But right there, following swift upon the divine rebuke, come words of grace and the promise of a suffering deliverer, who is to save through His own suffering. The hurt is yet to be healed.

And this is the germ of all that follows. Messenger after messenger down the corridors of the centuries rings the changes on these central facts of the soul's history—man's sin and shame, and God's demands and grace. In the unsparing exposure and stern denunciation of sin and in the unbending demand for truth and righteousness, there is throughout a magnificent and impressive consistency. And through all there runs the note of kindness, of love, of grace that makes possible forgiveness and renewal for all who turn and trust, and of a patience with human infirmity that nothing seems to exhaust.

At last appears the Majestic Figure of Jesus, declared by disciples and acknowledged by Himself to be Messiah, the long promised and oft predicted Deliverer. Like others then and since, I could find no fault in Him. Not only among the multitudes that thronged about Him yonder in Palestine, but among all the leaders of all the centuries, He stands peerless, solitary in His sinlessness; sublime in power; calm and serene in the presence of God; radiant with a goodness and compassion that come eagerly to the help of man. Voluntarily He laid down His life a ransom for sinful men, thus at once honoring, sanctioning and fulfilling Old Testament teaching on sacrifice, whether in typical ordinance or in the word of prophecy. And from the grave He rose as He said He would, and as is indubitably attested by a crowd of witnesses. The glad disciples hailed Him as Lord and God. They did so in view of what they had seen Him do and teach, and with thankful and joyous consciousness of what they felt He had done in transforming them and setting them in right relation with God their Heavenly Father. And in the light of history since, and our own experience with Him, we too, join with them in acknowledging Him as our Lord and God, the world's only Savior. His like is nowhere else to be

found—Immanuel, God manifest in the flesh. And, mark it well, being God authority belongeth unto Him. The last utterance from His lips that Matthew records, begins with His own assertion of that fact: "All authority hath been given unto me in heaven and upon earth".

Now it is in the Bible that we have this August Figure. Centuries before the Old Testament Scriptures had been lit up with the dawn-light of promise and prophecy—a light so pure, so heavenly that is presence placed the Jews in a position of immeasurable advantage as compared with the Gentiles. But now, when to the Old Testament, the New is added with its matchless portrait of the matchless Master, the Bible reaches the fulness of noonday splendor. 'Tis He who unifies the Book, and gives it its glorious uniqueness. "The testimony of Jesus is the spirit of prophecy" whether in the Old or the New. No other book has such a story to tell; no other portrays such a one as He. No other breathes such a heavenly spirit, or comes to us with such inspiring power.

It "finds me", said Coleridge. Yes, that is true. It reads us through and through in all our sinfulness and need. It spells out for us anew the sadly defaced characters in which the law had been written on the broken tablets of our hearts. It commends itself to our consciences, and wins the approval of our moral nature. "The Book up and at me", was Alexander Grant's terse way of putting it. Perhaps he meant by that more than Coleridge meant. At all events it does more than that. Dr. Denney is right when he says: "The teaching of Jesus does not simply find, it evokes or creates the personality by which it is acknowledged. We are born again by the words of eternal life which come from His lips". The spiritual nature thus created responds to Him and finds in Him its perfect satisfaction, its living Lord, its supreme authority; and because the Bible shows us Him and makes plain to us what He wishes us to be, it is His message to us, and is clothed with His authority. Here is the salvation we needed, here the revelation we craved.

And who gave us the Book? Who wrote it? Men? Yes and no. How could men do that? It were almost as possible for

mere men to be such as He as to imagine or picture Him. To be such—we all know that is impossible. To imagine or portray Him after He had appeared, is almost equally impossible. There is no sufficient answer to that question except the answer the Book itself gives. And that answer is that these men were moved by the Holy Spirit. These Scriptures are inspired of God. In ways to us inscrutable but not at all incredible, God, through man, has given us His word.

And never were these men more truly themselves than when God so worked through them. He used men, not machines, and He used them in conformity with the laws of their being, yet so effectively, that their words are His and convey to us His message—our guide to, and in, the way of salvation. The record of the revelation is as truly God's as the revelation itself. It is God's, though it reports many a foolish word and wicked deed of men. We have in the Bible revealed truth in a definite setting, "like apples of gold in pictures of silver". But the truth and the setting, the picture and the frame, are alike ordered of God. The Bible both is, and contains, the Word of God. Such at least is the uniform representation of the matter in the Scriptures themselves, whether the reference be to the Old Testament or the New.

The Book is God's. Hence its greatness, hence its uniqueness, hence its authority. For authority belongs to God. When I know a word to come from God it is at once authoritative, clothed with the authority of God. Authority is not in me nor in any man. There is a deal of confusion in much that is said and written on the question of authority to-day because that question is mixed up with theories. But if my sense of authority must wait not simply upon my knowledge, but also upon my theory of knowledge, it will wait a long time. My faculties help me to learn what is from God, and in that fulfil a high and holy function. But authority belongs to God; and because the Bible authenticates itself to me in many ways—to conscience, to heart, to reason—I know it is from God and I recognize it as having back of it the authority of God. Be it ours to be thankful for it, study it, interpret it aright, and yield glad obedience to its divine behests.

"Taking a Stand" Against Infidelity

EDITORIAL IN "THE CHRISTIAN", OF LONDON, OCTOBER 20, 1910

The times demand that Christian people should TAKE A STAND. If we are to be built up on our most holy faith (Jude 20), then we must see to it that we "continue in the faith, grounded and settled" (Col. i. 23). On all hands attempts are being made to move believers away from the hope of the Gospel. Strange to say, the very means that should strengthen faith are to-day being employed to weaken it. As certainly as the exercise of thought and the prosecution of inquiry, when joined with an implicit trust in God, lead to mental decision and assurance of hope, so equally, and in like manner, when unaccompanied by a sincere and unsophisticated trust in God, such exercise of thought, such prosecution of inquiry, have a tendency to induce unsettlement of mind, and to bring about shipwreck of faith. As a consequence of this condition of things, we have around us to-day men who, though regarded as leaders, are quite unable to guide the perplexed—men who, in many cases, are misleaders; and people who follow such do so to their own disappointment in an afterward of spiritual confusion and despair.

Those who are instructed in Holy Scripture will not be surprised that the age in which our lot is cast should exhibit a sad declension from the things of God. Men discuss sublime themes, and then, in many cases, in a maze of confusion, lose their hold upon Divine truth. Along various lines of inquiry, spiritual tragedies are being enacted before our eyes; and, what is specially sad, the writers and preachers who are the subjects of such misadventure, in some cases at least, wake up on a later day to find that they have wrought for unbelief and not for faith, have wrought for the enemy and not for Him whom they were wont to call Master and Lord. Had they "taken a stand" at the proper time, their service might have been fruitful of great good. Two or three cases of exertions thus misdirected come readily to mind.

1. Who does not remember the stir that was caused in London, a few years ago, when what is known as "The New Theology" was enunciated? Without delay a number of ministers—men who had been

set apart to preach the Gospel of Christ—avowed themselves in sympathy with views that spoke of God in the terms of Pantheism, reduced the Lord Jesus Christ to the position of a fallible man, found divinity in erring creatures of the dust, and much besides.

The negation and confusion that characterized the theories thus expounded at once repelled the large body of Christian believers; but in another quarter sympathetic words were speedily forthcoming. As a fact, the New Theology struck a harmonious chord in the mind of a well-known infidel, one who boasted the designation of "agnostic socialist"; and this leader of disordered thought boldly welcomed the views in question as "Thomas Paine in a white tie . . . the Ingersoll fist muffled in a boxing-glove". There was no doubt about it: the Editor of *The Clarion* found between his own views and those of the much-discussed modern school, differences that were "too small to argue about". He went further, and declared that the New Theology embraced nothing that he denied, and denied nothing that he believed! Thus, while Bible-instructed Christians "took their stand", it was made clear beyond question that the New Theology had its affinity with unbelief, and not with faith.

2. An instance of confusion along another line is found in the fact that, a few months ago, an edition of the Book of Isaiah (chapters i. to xxxix.), with introduction and notes, was issued in London "for the use of schools"; but, although it had been prepared by Christian scholars, no word was said therein about the Lord Jesus Christ. Of course, it may be said that, in view of its particular purpose, the book had to be kept clear of dogmatic discussion. The answer is that the portion of Scripture in question is too sacred for such superficial treatment. The Old Testament, no less than the New, is with us to-day because of CHRIST; and there are certain passages in the Book of Isaiah that can never stand clear of a New Testament interpretation, whereby once and for all they have become rich and glorious, and have been invested with

a vitality above most other parts of Old Testament Literature.

We hold it to be beyond dispute that the Lord Jesus Christ is in the prophecies of Isaiah as clearly and actually as the kings of Judah who are expressed by name in the course of the Book. Yea, more certainly so, for in His Messianic dignity and glory He ABIDES there, while they—Uzziah, Jotham, Ahaz, and Hezekiah—like David before them, have all “fallen on sleep”. Yet, in the edition now in mind, among other passages that are explained without a mention of Christ, are: Ch. vii. 14, “Behold the virgin . . . call His name Immanuel”; ch. ix. 2-7, “The people that walked in darkness. . . . Unto us a child is born”, etc.; and ch. xi 1-9, “And there shall come forth a shoot out of the stock of Jesse”, etc. In spite of the definite interpretation put upon these passages by the ancient Synagogue—an interpretation confirmed by New Testament citation and reference—the young student is not to be informed that the Messianic outlook was in its fullest sense filled by CHRIST!

Is it surprising that those who reject Christ applauded such proceedings? So, in fact, it turned out. The *Jewish Chronicle*, promptly on the appearance of the book, said with satisfaction: “Not a word of Christology in the notes”! This deliverance, though pitiful, should astonish no one. But it is from those who turn their backs upon Christ, while the editors of the book are professed followers of Christ. In these circumstances, for whom has the work now under notice been done—for the Lord Jesus Christ, or for those who will have none of Him? “No man can serve two masters”. Against such treatment of the Evangelical Prophet, those who, in loyalty of spirit, “confess Christ before men”, do well at all times to “take a stand”.

3. We have seen that infidelity applauds the New Theology, and that Jewish contempt of Christ says, “Well done”, to a work by Christians who, in dealing with the prophecies of Isaiah, are careful to “avoid Christology”. Now we have to notice, in brief, a case in which rationalistic unbelief, without apology or excuse, takes in hand the product of so-called Christian scholarship, and diligently circulates the same in its endeavors to undermine the Christian faith. In other words, books which have been written with the

avowed object of setting all things Biblical in the light of assured fact—but with an utter disregard of the deepest intent of Scripture, also of the spiritual end for which it was Divinely given and has been providentially preserved—are now being used in a work of propaganda by men whose horizon is plainly confined to earthly things.

Who does not recall the publication, during recent years, of the *Encyclopedia Biblica*, in four volumes, edited by Professor Cheyne and Dr. Sutherland Black, and presenting to the world an amazing amount of literary speculation in regard to the Bible and its contents? Well, it should be known the world over, that this work, among others of a like tendency, is now being circulated by the publishing agents of the Rationalist Press Association; and is announced in the same catalogue as the writings of Huxley and Tyndall, along with Ernst Haeckel’s “Riddle of the Universe”, and Moncure D. Conway’s “Life of Thomas Paine”! As will be remembered, men of great erudition contributed to the *Encyclopedia* named; but their work as a whole was characterized by a systematic disparagement of Holy Scripture. Accordingly, as the volumes made their appearance, believers on all hands “took their stand”; but now, at length, the work finds its affinity with infidelity, and men who will have none of Christ are urged to study it, for the specious reason (among others) that it “distinguishes between the permanent element of religion and its traditional forms”.

. . . . In this case, and many others in the volumes making up the *Encyclopedia*, “illumination by criticism”, of which the Preface boasted, actually resolved itself into a process of destruction, whereby every encouragement was given to doubt and unbelief. This work, it would seem, is now to be the “guide, philosopher, and friend” of infidel orators; and it may well be that, as “evil men and imposters wax worse and worse”, some who provided this weapon for warfare against God and His Christ will regret having placed their learning at the disposal of such a cause.

“Beloved, believe not every spirit”. There is absolutely no reason why leadership in spiritual things should be conceded to men whose qualifications are merely intellectual, or mainly so.

The International Lessons in Their Historical and Literary Setting

REV. DANIEL S. GREGORY, D.D., LL.D.

Lessons on the Educative Struggle of Elijah and Elisha to Save Israel

A. Some Things Necessary to the Understanding of the Lessons

1. A Correction in the Order of the Lessons

In the attempt to connect and supplement the fragmentary Lessons in the January number, we failed to follow the order of the Committee for the February Lessons. It should have been:

February 5, "Elijah the Prophet Appears in Israel".

February 12, "Elijah's Victory over the Prophets of Baal".

February 19, "Elijah's Flight and Return."

This would leave February 26 for the Topic of the First Lesson in the present is-

sue, "Elijah Meets Ahab in Naboth's Vineyard".

The Topics that follow, *for the month of March*, are:

March 5, "Elijah Goes up by a Whirlwind to Heaven".

March 12, "Elisha the Prophet Restores a Child to Life".

March 19, "Defeat Through Drunkenness".

March 26, "Review: The First Century of the Divided Kingdom".

2. Some Omissions of Essentials by the Lesson-Makers

The Lesson-Makers omit 1 Kings xx., with its remarkable record of the Patriotic Cooperation of an Unnamed Prophet, as the Representative of Jehovah's Mercy to Israel, with Ahab in a Great Military Crisis, —Seeking to impress upon him the Covenant Claims of Jehovah. It was this that opened the way for the Doom of Ahab and his House, the consummation of which is recorded in the next Chapter.

Ahab is prophetically directed by Jehovah in repelling the two Invasions of Israel by Ben-hadad II. of Damascus and his Allies. This was done specifically to *demonstrate to King and People that Jehovah, the God who made the Royal Covenant with David (2 Sam. vii. 12-16), is Israel's God still, with His Covenant Claim upon them (1 Ki. xx. 13).*

In his first invasion, in accordance with the word of a certain Prophet, Ben-hadad and his thirty-two drunken allies are put to flight among the hills by the 238 young men of the princes of the provinces. Be-

lieving that Jehovah was *a God of the hills only*, and not of the valleys also, Ben-hadad returns later and is taken prisoner in the valley of Jezreel. Jehovah was thus seen to be *the universal God*.

Instead of recognizing this demonstration of Jehovah's place and rights, and slaying the King who had challenged them, the weak and wicked Ahab called him *Brother*, and made a close covenant with him.

It was then that an unnamed Prophet of Jehovah, who had caused himself to be smitten and wounded, pronounced the sentence upon Ahab: "Thy life shall go for his life", in the scene so graphically depicted in this chapter,—a sentence for his recreancy to the Covenant that seemed to have no effect upon Ahab, except to send him back to Jezreel gloomy and angry, and the more ready to be led into new rebellion against Jehovah, to which his own covetousness speedily opened the way, and into which the plottings of Jezebel made it easy for him to enter.

On his return from Horeb, Elijah was directed by Jehovah to go to Damascus, the capital of Syria, from which to superintend the political movements in the Western

Kingdoms. The Invasions of Ben-hadad occurred about two years later, in 907 B. C. There is no record of the Prophet's activities during this interval.

3. Three Chapters on the Execution of the Doom of Ahab's House

The *Next Three Chapters*—1 Ki. xxi., xxii., and 2 Ki. i.—contain the Scriptural Record of the *Crimes against Jehovah and the Royal Covenant, that led to the Destruction of Ahab's House*; in which Elijah appears as the prominent actor.

These Chapters should be studied as a *Literary Unit*, narrating three Stages in the progress of the Crime, each occupying a Chapter.

The *First Stage* is marked by Ahab's repudiation of the Law and Authority of Jehovah, in the matter of Naboth one of His followers, three years after the conflict on Mt. Carmel,—which led a Prophet to Pronounce Sentence on Ahab and his Royal Line (1 Ki. xxi.).

The *Second* is the Wicked Alliance of Ahab and Jehoshaphat in their war against Syria, two years later (904 B. C.), which led to a further and grosser repudiation of the Authority and Covenant of Jehovah by the two Kings; Ending in the Execution of the Sentence of Death upon Ahab himself (1 Ki. xxii.).

The *Third* is the Restoration of Baalism in grosser form, as the National Religion,

less than a year later (904 B. C.), by Ahaziah; who in fatal Sickness appealed to Baal-Zebub instead of to Jehovah, and defied Elijah the Representative of Jehovah; followed by his speedy death, and by the death of Joram the last of the Line, at the hand of Jehu the Avenger twelve years later (892 B. C.), which thus completed the *Execution of Jehovah's Sentence on the House of Omri* (2 Ki. i.).

The *Translation of Elijah* occurred in the midst of this Period (899 B. C.). Immediately connected with it was the *Call of Elisha to be his Successor* in the same great work of seeking to Save Israel from Idolatry and Destruction.

From this point onward in 2 Kings, Elisha becomes the Central Figure in the Divine Struggle to hold Israel to Loyalty to Jehovah.

The story of Elisha, as told by Professor Beecher, will be found in The Bible Student and Teacher for September, 1904, page 546, with the title of "The Biography of Elisha". It will be given in outline later, when the work of that Prophet is taken up.

B. Constructive Exposition of the Lessons of the Period

i. Exposition of the Lesson for February 26

"Elijah Meets Ahab in Naboth's Vineyard"—1 Kings xxii. 1-29

[This is the Topic and this the Scripture assigned by the International Committee to February 26. The Lesson of Covetousness is a mere incident in the Scriptural record of the Crimes against Jehovah that led to the destruction of Ahab and the House of Omri. As already seen, this incident of Naboth is simply the First of Three Stages in these Crimes and the Destruction that followed, in the First Two of which Elijah appears as the prominent actor.

The Lesson will be *extended to take in the Three Stages*, 1 Ki. xxii., xxiii., 2 Ki. i.]

1. *First Stage*, the Crime of Ahab and Israel against Naboth as a *Worshipper of Jehovah*, and involving Ahab's Repudiation of the Law and Authority of Jehovah; for which Jehovah Sends Elijah to Pronounce Sentence of Death on Ahab and his Royal Line.—1 Kings xxi. 1-29.

The Scenes of the events are Ahab's palace in Samaria, and the Vineyard of Naboth in Jezreel, 20 miles to the north.

(1) Note the arbitrary and despotic Demand of Ahab upon Naboth and the latter's

Refusal, with the Religious Reasons for it; and the Effect of it upon Ahab (1 Ki. xxi. 1-6).

When Ahab, in consequence of the two-fold victory over Ben-hadad, found himself in the enjoyment of peace, instead of turning his thoughts to Jehovah, who had given him the victory, he is found planning to beautify the garden of his summer palace at Jezreel. This plan led him to covet the near-by vineyard of Naboth and to make demand for it. The reply of Naboth was, literally: "Far is it for me *from Jehovah* that I should give the inheritance of my fathers unto thee" (ch. xxi. 3). This language implies—

(a) That Naboth was a worshipper of *Jehovah* and had not bowed the knee to Baal, and that he belonged to those who had remained faithful notwithstanding the widespread persecution and the popular apostasy.

(b) That he held the alienation of his vineyard to be a *sin against Jehovah*, the transgression of a direct command of *Jehovah* recorded in the Law (Numbers xxxvi. 7).

(2) Study the Plot by which Jezebel gained possession of the Coveted Vineyard, through the Fourfold Crime of Deceit, Perjury, Robbery and Murder, and in Defiance of *Jehovah* the God of Naboth,—in the Guilt of all of which Ahab Shared (1 Ki. 8-16).

The plot of Jezebel therefore involved, in addition to a horrible crime, a *formal repudiation of the law and authority of Jehovah*, in which the King and the rulers joined her, so that the sin was an official and national one.

(3) Study the Mission of Judgment on which *Jehovah* Sent Elijah to Ahab, and the terrible Sentence Pronounced upon the King and all his House (1 Ki. xxi. 17-24).

For this act, not merely as a crime, but as a *rejection of Jehovah*, the Prophet Elijah was sent to announce personally—no one but the terrible Prophet of Carmel seemed equal to the message—the awful retribution that should fall upon the guilty King and Queen and upon the whole House of Ahab.

(4) Study *Jehovah's* Estimate of Ahab and his Sin; and His gracious Deferring of the Execution of the Sentence upon the

Royal Line, because of his even Seeming Repentance, until the day of his Son (1 Ki. xxi. 25-29).

[The terrified Ahab was driven to the outward forms of repentance, and in view of his thus humbling himself *before Jehovah*—although here as elsewhere in his career one looks in vain for even a shadow of genuine moral or religious faith or expression, or of real recognition of *Jehovah* as the Covenant God of Israel—*Jehovah* graciously sent Elijah with a message deferring the ruin of Ahab's House until the day of his son (verses 25-29).

The Divine estimate of Ahab and of his sin is given parenthetically (verses 25, 26):

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of *Jehovah*, whom Jezebel, his wife, stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom *Jehovah* cast out before the children of Israel".

He had abandoned himself entirely to the idolatry on account of which God had destroyed the Canaanites and given their land to the Israelites.]

2. Take up the *Second Stage in the Defection from Jehovah*, as seen in the Wicked Alliance of Ahab and Jehoshaphat in their War against Syria; whereby both Kings were led still further to Repudiate the Authority of *Jehovah* for that of Baal, and to Prepare the way for Spreading Baalism over Judah as well as Israel; which furnished the Occasion for the Execution of the Prophet's Deferred Sentence of Death upon Ahab.—1 Kings xxii. 1-53.

[This Chapter has already been considered from another point of view, in the Lesson for January 29, with the Topic "*Jehoshaphat's* Good Reign in Judah", January, p. 55.

By referring to that exposition it will be seen that Jehoshaphat's reign was mainly a struggle against idolatry for the introduction and prevalence of which he was himself largely responsible.]

Both Kings allowed themselves to be led astray by the 400 calf-worshipping prophets of Ahab, claiming to be prophets of *Jehovah*, and rejected the warning of Micaiah, the true Prophet of *Jehovah*. The prophecy of Elijah was literally fulfilled when the chariot of Ahab was washed in the pool of

Samaria, and the dogs licked up his blood.

3. Take up *the Third and Final Stage in the Repudiation of Jehovah's Law and Covenant*, by Azariah and Jehoram; for which the Sentence of Jehovah through the Prophet was at last Executed in Full, and *the House of Omri Blotted out*.—2 Kings i. 1-18.

The restoration of the false religion in aggravated form by Ahaziah, Ahab's son—including that of his father, of his mother and of Jeroboam, the son of Nebat (1 Ki. xxii. 5-7)—and his appeal in his sickness to Baal-zebub, involved a *flagrant rejection of Jehovah* (2 Ki. i. 2), for which sin Elijah is sent to the King to announce his death, in the further execution of the sentence against the House of Ahab (1 Ki. xxii. 51—2 Ki. i.).

[This restoration of idolatry *abrogated the royal covenant with Jehovah*. Here again Elijah, the stern Prophet of Carmel, called probably from Carmel itself, seemed the only appropriate messenger. "As regards his relation to Jehovah, which was the main point with every Israelitish King", Ahaziah, as already seen, was one of the very worst of them all. He showed his defiance by sending bands of soldiers to seize Elijah, with the evident intention of destroying him. The miracles with which his defiance was met failed to have the least softening effect upon him. And even when the angel of Jehovah sent the

Prophet to the death-chamber with the death-sentence: "Thus saith Jehovah, Forasmuch as thou hast sent messengers to inquire of Baal-zebub, the God of Ekron, is it because there is no God in Israel to inquire of His word? Therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die" (verse 16),—there is no hint of even such a recognition of Jehovah in terror as Ahab gave when the death-sentence was passed upon him. The swift execution followed the word: "So he died according to the word of Jehovah, which Elijah had spoken" (verse 17). It was the last recorded word and act of the Prophet of Judgment in dealing with the degenerate Kings of Israel.

The sin of Ahaziah would seem to have filled full the cup of Israel's iniquity, and yet Jehovah mercifully granted further respite during the reign of Jehoram, when Elisha had taken the place of Elijah. It was after sixteen years of long-suffering that sentence was executed upon Jehoram, the grandson of Ahab; that Jezebel was thrown from the palace window and devoured by dogs under the walls of Jezreel; and that Jehu blotted out the House of Ahab.]

The entire Lesson, as thus extended to *the close of Elijah's active career and still further to the destruction of the House of Ahab*, brings out this with awful emphasis, the sinfulness and destructiveness of the sin of rejecting Jehovah, the Covenant God of Israel, for other gods. The perpetual lesson is: In obedience to Jehovah is life; in disobedience to Him is death.

ii. Exposition of the Lesson for March 5

"Elijah Goes up by a Whirlwind to Heaven"—2 Kings ii. 1-18

This is the Topic and this *the fragment of Scripture* assigned to the *First Lesson for March*. The choice of this fragment breaks up a Chapter that is a *unit of movement in the unfolding of the Plan of God in this great Crisis*.

There are in it *Two Essential Parts*, (1) the Translation of Elijah on the Completion of his Work, and (2) the Inauguration and Divine Accrediting of Elisha as his Successor; so that the Lesson should be extended to embrace 2 Kings ii. 1-25. This furnishes *Two Subjects for Study*.

1. Take up the Translation of Elijah to Heaven, as marking the Divine Approval; and the Prophet's Preparation of Elisha

for it, by Testing his Fidelity and Strengthening his Faith by Miracle, on the Way over Jordan to the Scene of the Ascension.—2 Kings xxii. 1-11.

(1) Study *the Preparatory Incidents in the Order of their Occurrence* (2 Ki. ii. 1-10).

[It is unnecessary to dwell here upon the record of the miraculous removal of Elijah at the close of his mission. The narrative is familiar, simple, clear and straightforward. The objections urged against it are merely the old objections to the Supernatural, i. e., to God in human history, merely the old objections to God in redemption.

The time came when the work of Elijah was finished and the purpose of Jehovah to take him up to heaven was to be fulfill-

ed. Elijah in testing Elisha's fidelity, on starting from the School of Prophets of Bethel for that at Jericho, and again on starting from Jericho to cross the Jordan, requested him to remain behind; which his attendant steadfastly refused to do. Twice—at Bethel and at Jericho—the Sons of the Prophets forewarned Elisha of the Coming Event.]

The miracle with the mantle—in view of the 50 sons of the Prophets—prepared Elisha to be on the alert for the coming event; and led him, from a humble sense of his insufficiency for his new duties, to seek a "double portion of his master's spirit" to fit him for them; which Elijah promised conditionally.

(2) Consider *the Translation of Elijah to Heaven* as a signal Token of the Divine Approval of his Work and an appropriate Close of his Career as the Great Prophet of Reform (2 Ki. ii. 11).

This triumphant departure (so different from what the prophet had once passionately desired (1 Ki. xix. 4), testified God's approval of his fidelity to his difficult task. It classed him with Enoch as an example of piety, as his work as a Leader in a great crisis gave him a place by the side of Moses in the Transfiguration of Jesus on the Mount.

a. Elijah's translation was the only suitable close to his mission. As Bähr phrases it (Lange's Commentary on Kings):

"The peculiar mode of Elijah's removal stands in an unmistakable relation to his vocation, which consisted in this, that he was to be, by word and deed, the herald and instrument of the divine judgment against apostasy and idolatry, and was to renew the broken covenant (1 Kings xvii.). [His entire public life and work had, therefore, the character of that of judge—on the one side destroying and consuming, and on the other reforming and constructing. Just as everywhere in the Scriptures, and especially in the Old Testament, *fire* is the form in which all the action of God as Judge presents itself (Deut. iv. 24; ix. 3; xxxii. 22; Num. xi. 1, 2; xvi. 35; Isa. iv. 4; xxvi. 11; Ps. xxi. 9; 1. 3; Zeph. i. 18; Heb. xii. 29; 2 Pet. iii. 7, 12; etc.), so the words of this instrument of the divine energy were words of fire, and His deeds were deeds of fire.

When now this fire-prophet is removed and carried away by God in a fiery storm, it is clear that it is not a divine judgment which was executed upon him, but a divine confirmation of his work, in its predominant aspect, viz.: the judicial; so that it is, as it were, the seal of God

upon that which Elijah was for his own and for all future times, viz., the surety for, and the herald of, every great judgment-day of God, i. e., of the fire, which acts as well to purify and build up as to destroy and devastate (Mal. iii. 2; iv. 1-6).

His translation, far from being indifferent, accidental, and insignificant, bore the same stamp as his temporal and earthly appearance, and corresponded perfectly to his peculiar and unparalleled position in the divine economy of salvation. Only in this way can his removal and the mode of it be explained".

The manner of his removal thus perpetuated and intensified the power of the Prophet's influence, and greatly helped his successor, Elisha.

b. The Scriptures elsewhere abundantly recognize the facts of Elijah's history and his exalted position in the work of redemption.

[He was a second Moses. "Moses founded the theocracy, Elijah renewed it, and both appear at the same time, on the Mount of Transfiguration, to Him who completed it (Matt. xvii. 13)".

The close of his career was unique. Each of the three great dispensations of religion has its illustration of triumphant ascension into heaven. "The translation of Enoch occurred in the patriarchal age. The scene on Oliver represents the ascension or translation of the Christian era. And the remarkable translation of Elijah very appropriately belongs to the prophetic age".

He also held an exalted place as an earnest preacher of righteousness. As such he was the type of John the Baptist (Luke i. 17; Matt. xi. 14), and the kind of preacher needed in a degenerate and self-indulgent age.]

2. Take up *the Immediate Entrance of Elisha upon his New Ministry*, by Furnishing to the Various Classes in Israel the Miraculous Credentials of his Divine Mission.—2 Kings xxii. 12-25.

(1) Elisha, as he *Saw Elijah Disappear*, in his Cry "Chariot of Israel and Horseman thereof", brought out the fact that his Master had been a *better Defense to Israel* than any Military Force could have been; and, Receiving the Promise (Conditioned on his beholding the Ascension) of the Double Portion of his Spirit, Called in Faith on the Lord God of Elijah, and by another Miracle with the Mantle Crossed the Jordan in view of the Sons of the Prophets in Jericho (2 Ki. xxii. 12-14).

(2) These Sons of the Prophets *acknowledged him at once as the Successor of Elijah*; nevertheless against his strong Protest Sent out a Search Party of Fifty to seek for the Body of Elijah; which Returned after three Days to Receive the Prophet's further Rebuke (1 Ki. xxii. 15-18).

(3) The Men of Jericho (where he seems to have settled), by their Petition for the Healing of the Brackish Spring and the Barren Ground, by which Sign (wrought not by the Salt but by the Power of the Word of Jehovah), Elisha still further Confirmed the Faith of the Sons of the Prophets in the Jericho School, before taking up his Prophetic Journey to the Schools at Bethel and Carmel (1 Ki. xxii. 19-22).

Elisha, as suggested by Dr. Beecher, had probably been long engaged in this itinerary educational work among the Schools established here and there among the 7,000 faithful dissenters; in which his wealth, culture and political connections had probably made it possible for him to exert a commanding influence. On this point, Dr. Beecher, in September, 1904, p. 547, in "The Biography of Elisha", says suggestively concerning the Prophet's early activity and influence:

"From the incident when Elijah found Elisha plowing with twelve yoke of oxen (1 Kings xix. 19-21) we learn that Elisha was a man of property, who might, if he had chosen, have lived a life of luxury. The whole account we have of him makes the impression that he was a man of gentlemanly breeding and culture and dress and mien. No specific statement to this effect is made, but all readers instinctively think thus of him, in contrast with their thought of the roughness of Elijah.

"His first appearance is in the earlier stages of the story of the Shunammite woman (2 Kings iv. 8-17). As we have already seen in considering the Lessons on Elijah, this was earlier than the first recorded incidents in the life of Elijah, though Elijah's actual career must have begun some time before. This earliest picture of Elisha is of his making trips from time to time across the country in his character as 'man of God' (2 Kings iv. 9), and being entertained by the Shunammite family. This part of the story presumably covers some years. It is natural to think that Elisha was going from one community of 'the sons of the prophets' to another, strengthening the purpose

of the members, and giving counsel in questions that might arise".

"The prophets had some kind of a post in Carmel (1 Kings xviii. 30, 31; 2 Kings iv. 22-25). In other passages we find them mentioned as at such places as Bethel, Gilgal and Jericho (e. g., 2 Kings ii.). The Tishbites or 'settlement men' of Gilead, of whom Elijah was one (1 Kings xvii. 1), are probably to be thought of as similar communities of men under prophetic influence. In these early years Elisha was not the official head of the prophetic companies. Perhaps we may best think of him as a volunteer worker going from place to place in the interests of the movement for a purer worship of Jehovah and a more complete obedience to Him".

(4) *Elisha's immediate Itinerary*, on which he now Proceeded, Took in Bethel with presumable Schools of Prophets of Jehovah and Baal; Mount Carmel which had been the Scene of Elijah's Victory over Baal; and Samaria (1 Ki. ii. 23-25).

The main incident in the journey was *the bold and blasphemous defiance of the Prophet*, and Jehovah the God whom the Prophet represented, *by the Young Men*—adherents of Baal and probably students in the School of the Prophets of Baal, or that of the Calf-Worshippers, in this idolatrous City; who joined indignity to the person of one Prophet of Jehovah to derision of the ascension of another", the news of which had quickly reached them from Jericho.

[These were not "little children", as the Authorized Version has it, nor even "young lads" as in the Revised Version. The Hebrew so translated is used of persons of mature age; "being applied to the reapers of Boaz (Ruth ii. 15), to Absalom (2 Sam. xviii. 5), to Solomon (1 King. iii. 7), and being often translated "servant" (Neh. iv. 23, etc.). This would take in the classes of university students in any age or country. Their conduct and language were such as we have witnessed from university students even in Christian lands.]

This insolent, deliberate, official Insult to the Prophet, calling upon him in derision to follow his Master Elijah, and at the same time hurling defiance, in the name of Baal and the Bethel Calf, at Jehovah the Covenant God of Israel, required to be met by condign Punishment publicly administered in the name of Jehovah. It was a necessity to save the Prophet and the followers of Jehovah from persecution and

death at the hands of these idolaters, made bold by the belief that they had gotten rid of Elijah who had destroyed the prophets of Baal on Mount Carmel.

Probably because of this judgment, evincing the power of Jehovah and accrediting Elisha as His representative, the Prophet went his accustomed way to Carmel and

Samaria without molestation. His mission as the Miracle-Working Prophet was also well begun.

The Translation of Elijah and the Inauguration of Elisha are thus seen to be bound together in this Chapter, the former preparing for the latter.

iii. Exposition of the Lesson for March 12

"Elisha the Prophet Restores a Child to Life"—2 Kings iv. 8-37

The Topic of the Second Lesson for March is "Elisha the Prophet Restores a Child to Life". The Scripture assigned to it is a fragment of Chapter iv.

Chapter iii., with the War with Moab, and the great Victory through the Prophet of Jehovah, is entirely omitted. So the greater portion of Chapter iv. is omitted. It should all be taken into the Lesson (ch. iv. 1-44), as giving a graphic picture of the condition of the Sons of the Prophets and

of some of Jehovah's Faithful Seven Thousand, and of the ministry of Elisha among them.

The Topic of the Lesson as thus extended may be stated to be—

Some of the Miraculous Acts by which Elisha Aided Some of the True Israel, and Confirmed their Faith in his own Mission as the Man of God and in Jehovah as the only True God.

Events in Elisha's

[As the International Lessons do not attempt to give a comprehensive view of either the Struggle of Elisha to Save Israel from idolatry and destruction, or of the Course of the Scripture narrative in Kings, it seems best here to give a brief outline of the later work of Elisha, from Dr. Beecher's "Biography of Elisha", already referred to. We regret that it can not all be reproduced here for the aid of both teachers and students.

Elisha's active Career as Prophet in Israel extended from his Call in the fourth year of Ahab, 908 B. C. (1 Kings xviii., xix), until his Death in the reign of Joash in Israel, grandson of Jehu, 845 B. C. (2 Kings v. 8), a period of more than 60 years.

The Call and earlier Appearances of Elisha have already been noted. The Rebellion of Mesha of Moab (2 Kings i. 1-5) followed the death of Ahab. Elisha again appears in connection with the expedition against Moab (2 Kings iii.), when by furnishing water for the armies of Jehoshaphat and Edom he saved them from calamity, and gained a decisive victory over Moab.

From the Translation of Elijah Elisha appears as preeminently the Miracle-working Prophet.

The earlier miracles, beginning with the Crossing of the Jordan, fill 2 Kings ii.-iv.

In 897 B. C. he appears in the miraculous (Vol. xiv.—8)

Struggle to Save Israel

Healing of Naaman (2 Kings v.), which greatly enhanced his political influence in Damascus.

The growth of the prophetic communities called for enlarged accommodations, which gave occasion for the miracle of causing the iron to swim (2 Kings vi. 1-7).

In the Syrian Wars that began in the 8th year of Jehoram of Israel (898 B. C.), Elisha was the dominating factor (2 Kings vi. 8-vii. 20).

Elijah was commissioned on his return from Horeb, 908 B. C., to anoint Jehu to be the future king of Israel (1 Kings xix. 15, 16); and in the Jehu Revolution, 891 B. C., which blotted out the House of Omri, Elisha, exerted a controlling and shaping influence (2 Kings vii. 7-x. 36).]

For many years after the Revolution (until 848 B. C.), Elisha seems to have lived an uneventful life under the three successors of Jehu, who were not in sympathy with him. The closing scene of his great life is recorded in 2 Ki. xiii. 14-21. Of the close of his career Dr. Beecher writes an interesting summary:

"According to the Bible numbers his public career was a long one, not much less than seventy years, from the time when he began visiting the family at Shunem. We are to think of him as a middle-aged man during the years from the translation

of Elijah to the revolution. Not much less than forty-five years after the revolution, the young king Jehoash, grandson to Jehu, visited the old prophet, then on his death-bed. Directed by the prophet, Jehoash opened the window eastward, and shot the arrows that betokened Jehovah's deliverance from Syria. Alas, the man of God had to witness the same spirit of laxness that had so largely frustrated the efforts of his long lifetime; the prince smote thrice and stayed, instead of smiting till he was bidden to stay.

"Then Elisha died, and had only an inconspicuous burial, but this lack of honor resulted in God's bestowing honor upon him. The hostilities inaugurated by Mesha had not yet ceased, the land being infested by Moabitish brigands. Through fear of them there was an attempt to bury another man in Elisha's easily opened grave; and the attempt proved that Jehovah could manifest His power even through the bones of the miracle-working prophet".

This Sketch (in 2 Ki. iv.) of the *Prophetic Ministry of Elisha and the Religious Conditions in Israel* may be studied as made up of *Three Miraculous Incidents*, Dealing with Three Classes of the Adherents of Jehovah, as the Prophet Went to and fro in his Itineraries among the Faithful from Jericho to Carmel.

1. Study the Story of *Elisha's Dealings with the Widow of one of the Prophet-Disciples*, who had been left burdened with Debt and driven into Exile; whose Needs he supplied by the Miraculous Increase of a little Anointing Oil which was her Sole Possession.—2 Kings iv. 1-7.

Dr. Beecher connects all these incidents with the fifth year of Jehoram of Israel who succeeded Ahab in 904 B. C., five years after the slaughter at Carmel. He says:

"Assuming that these incidents are narrated in the order in which they occurred, they all belong, with the miracle of the oil (2 Kings iv. 1-7) and the raising of the Shunammite's son, to the fifth year of Jehoram of Israel, and to the part of the year not later than the harvest (2 Kings iv. 18-37). It must have been later in the same year that the Shunammite family, by the advice of Elisha, went to the Philistine country to sojourn (2 Kings viii. 1-6); for their stay there lasted seven years and terminated before the overthrow of Jehoram. A famine that lasts seven years in a particular region is due in part to political causes, and the causes in this in-

stance are not far to seek. Shunem was within reach of the devastations by Shalmanezar and by the armies that resisted him, and was on the path of the Syrian raids into Israel in the years when Syria and Israel were not in alliance to check the Assyrian.

"The scarcity in the land affected the sons of the prophets at Gilgal, and led to the incident in which the prophet's meal proved an antidote to the death that was in the pot (2 Kings iv. 38-41). In a year soon after that, in a time of 'fresh ears', just before the harvest, Elisha performed his miracle of multiplying the loaves and first fruits (42-44)".

(1) The First Narrative shows how the Prophet Miraculously Aided in their *Extremity the Widow and Orphans of a well-known Prophet-Disciple* who had been peculiarly Faithful to Jehovah,—who must have represented a numerous Class in these times of Persecution and Syrian Invasion (2 Ki. iv. 1-7).

[The *set-back given to Baalism* by the manifested power and supremacy of Jehovah, in connection with the death of Ahab, stayed for a time the tide of persecution. When Joram came to the throne of Israel (in the 18th year of Jehoshaphat), the writer of Kings tells us that, though he "wrought evil in the sight of Jehovah", he nevertheless reversed the policy of Ahab and Jezebel, putting away the image of Baal which Ahab had made, and, though adhering to the Calf-Worship of Jeroboam (as the great protection against Judah), appearing for the time being to have ceased persecuting the followers of Jehovah.]

This gave Elijah and Elisha an opportunity to organize more thoroughly Schools or Communities for the Prophet-Disciples at Centers all across Israel, from which to reach, instruct and aid the faithful, and which became powerful agencies in holding the True Israel to Loyalty to Jehovah and the Covenant. As these communities consisted largely of mature men and their families, in the times of active persecution there were doubtless many helpless widows and orphans belonging to them scattered over the country from Jericho to Carmel.

[Lange remarks that these Schools were not found at this time in Judah, the prophets there appearing only rarely and sporadically; due doubtless to the idolatrous priestly influence introduced by Solomon, and the lack of great prophetic leaders loyal to Jehovah.]

The Helpless Ones of this Class, Selected as the objects of this First Miracle, were

the Widow and Sons of a Prophet-Disciple whom Elisha himself *knew well* as a genuine Follower of Jehovah; who from being apparently well-to-do had died leaving them burdened with debt, with only the alternative of exile or slavery; so that the Widow in her extremity was obliged to appeal to Elisha for aid.

[Tradition has it that this was *the widow of that Obadiah who had sheltered the Prophets of Jehovah in the days of Ahab*. Her words to the Prophet, "And thou knowest", etc., seem to lend some coloring to the tradition. The change in their outward circumstances may be accounted for by the fact that Shalmanezer (according to the monuments) had just before this invaded Israel and raided the region of their home along the Syrian road; whereby they may have been bereft of the father and their all. That in such circumstances the sons should be sold into slavery for the debts was in accordance with Hebrew Law (Lev. xxv. 39-41).]

This notable miracle Relieved the poverty-stricken Family, and by direction of Jehovah provided for their future Support while the stress was on them; thereby showing them and their neighbors, that "the living God, the God of Israel, before whom these Prophets stood" (1 Ki. xvii. 1; 2 Ki. iii. 14), was with them "as a father and judge of the widow and fatherless".

2. Study the *Second Narrative of Miraculous Manifestation* (again to Representative Individuals), which Records the Reception the Prophet met with at the Home of a *Rich Shunammite Woman*, on his journey to Carmel; what he promised her through Gehazi in Return for the Hospitality; and the Fulfilment of that Promise in the birth of a Son and his later Restoration to Life.—2 Kings iv. 8-37.

Shunem, a few miles to the north of the Summer Palace of the Kings of Israel at Jezreel, and in the foot-hills of Mount Hermon, was at the point at which the Prophet swung round to the westward in his journeys to Carmel. The Prophet later sent this Family to reside elsewhere during seven years of famine; for an account of which and her return and the restoration of her property, see 2 Kings viii.

Three Principal Points in the narrative come out with special prominence, and are

readily followed in the study, in taking in its entire scope:

(1) *A Pious, God-fearing Woman Received the Prophet as a "Holy Man of God"*; for whom her husband at her Request built a little Chamber on the Wall of the House, where he might Rest as he Passed to and fro on his Journeys between the Prophet-Communities and their Chief Place of Worship on Mount Carmel (2 Ki. iv. 8-10).

(2) *One Day, in Recognition of her Hospitality, he sent Gehazi his attendant to Inquire what might be Done to Requite her Kindness*—Suggesting that he might Influence the King or the Captain of the Host in her behalf—but Received in Reply only the Cry of a Mother's Heart for a Child that should Complete the Happiness of the Home and Perpetuate the Family; whereupon Jehovah Promised to Bless her Home with a Son, which Promise was Fulfilled the following Year (2 Ki. iv. 11-17).

(3) *Soon after, however, a great Trial Befalls her in the Death of her Son*, who is stricken down in the Field by the Summer Heat and borne Dead by the Mother to the Prophet's Chamber; who then Hastened after the Man of God to Mount Carmel; Who Restored the Child to Life again,—Demonstrating the Fidelity of Jehovah to His Promise, and His Power over Life and Death (2 Ki. iv. 18-37).

This constitutes the *Lesson for March 12*, with the Topic "Elisha Restores a Child to Life".

The Narrative suggests the following *Subjects for Consideration*:

(a) The Story of the Death of the Child (verses 18-21).

(b) The Woman's Hurried Journey to the Prophet to Mount Carmel and her Appeal to him; who sent Gehazi to Lay the Prophet's Staff on the Face of the Child (verses 22-29).

(c) The Shunammite being insistent in the Name of Jehovah her God, the Prophet immediately accompanied her to Shunem, and through Prayer to Jehovah brought the Dead Child to Life and Restored him to his Mother (verses 30-37).

"The glory of God is the end and aim of the entire story, and the work of the Prophet serves, here as ever, only to reach this end" (*Lange*).

3. Study the *Third and Fourth of these Miracle Narratives*, which belong together, as they Both Concern the Circles or Communities of the Prophets; Showing Jehovah's Presence with and Care over them.—

2 Kings iv. 38-44.

"Whereas in the first two narratives it is individual faithful servants of Jehovah, who experience, through the prophet, His marvellous, protecting helping, and saving might; here it is the entire community of sons of the prophets, that is to say, of those who, in the time of apostasy, form the core of the covenant-people, and represent the True Israel. . . . The two narratives are intended to strengthen faith in Him whose instrument and servant the prophet is. . . . We might place over them as a title, Psalm xxiii. 18, 19: 'Behold the eye of the Lord is upon them that fear Him; upon them that hope in His mercy; to deliver their soul from death (vers. 38-41), and to keep them alive in famine (vers. 42-44)' (Lange).

(1) In the *First Incident, the Prophet, at Gilgal, in a time of Dearth*, by use of a little Meal, Rendered wholesome a Poisonous Pottage on which the Community safely Fed (2 Ki. iv. 38-41).

(2) In the *Second Incident, a Follower of Jehovah, from Baal Shalisha, who could not take his First Fruits and Tithes to the Priests or Levites (Num. xv. 19, 20; Deut. xxvi. 2) who had been expelled from Israel, took them to Elisha as the "Man of God", the Head of the Prophets; with*

which Scant Supply, at the Command of Jehovah, he Fed One Hundred of the Sons of the Prophets, and had an overplus Remaining (2 Ki. 42-44).

[The glimpses given of the Sons of the Prophets, in these incidents, show that their life was one of self-denial and hardship. They greatly needed the encouragement in this miraculous intervention of Jehovah, to assure them of His covenant care over them.]

In the entire series of miraculous incidents is shown the Fidelity of the Prophet and the marvellous Care of Jehovah over the Faithful Ones who are the True Israel.

It must be obvious that the outcry against the extraordinary "multiplication of miracles", at this point in the Sacred History, comes from failure to appreciate the gravity of the situation, and especially that *God was, in a special sense, in and over that history shaping and moving things and forces and men for the moral and religious ends of His Revelation of Redemption*. As already seen, this was one of the three great epochs when God seems to have specially lifted the veil between the natural world and the Supernatural. Upon the successful issue of the Mission of the Two Prophets depended the Salvation of Israel from utter Apostasy and Destruction, and subsequently that of Judah from the same fate.

iv. Exposition of the Lesson for March 19

"Defeat Through Drunkenness"—1 Kings xx. 12-21

This is the Topic of the Third Lesson for March, and this its Scripture. The Lesson *passes back* to select these verses from 1 Kings xx. As presented in this way it is, of course, impossible to give any conception of the Aim and Plan of the writer of the Book of Kings. Only some brief and loosely connected suggestions can here be given. The first suggestion is, to begin that Lesson with the Chapter, making it cover Chapter xx.

Some of the points involved in the Chapter have already been presented, at least incidentally.

1. Study the Record of the Invasion of

Israel by Ben-hadad King of Syria with all his Kings; who Besieged Samaria and made Successive Demands upon Ahab.—1 Kings xx. 1-11.

"About the nineteenth year of Ahab, Shalmanezar was across the Euphrates, threatening the regions to the west, though it turned out to be only a threat, and not an actual invasion. At this date we find Ben-hadad attacking Samaria (1 Kings xx.). He has in his army thirty-two kings, and his power over them is such that he can remove the kings from military command, and put captains in their places. He makes demand on Ahab for a surrender that is by its terms utter and complete" (Beecher).

(1) Ben-hadad's *Original Demand*, "with its verbiage about gold and silver and wives and children, was a Demand that Ahab should accept him as the Dictator Chief of the Confederacy, placing Israel's military resources at his Disposal"; a Reasonable Demand if the alternative was Subjugation to Assyria; to which Vassalage Ahab Consented when he Sent back the Message, "My Lord, O King, according to thy saying, I am thine and all that I have" (1 Ki. xx. 1-4).

(2) The *Second Demand* of Ben-hadad was, that Ahab should Submit to the Spoliation and Ravishing of the City; to which additional Indignity Ahab and his Counselors and the People Replied that they will Fight to the Death rather than Submit (1 Ki. xx. 5-9).

(3) Ben-hadad's *Wrathful Appeal* to "his gods" (as against Jehovah), and his boastful Threat of Speedy Annihilation, Called forth the Answer of Ahab which has since Taken its Place among the World's Proverbs: "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off" (1 Ki. xx. 10, 11).

The Second Demand meant, of course, the absolute Subjugation and Destruction of Samaria and Israel.

2. Study Ben-hadad's Order to his Vast Host to set themselves in Array to Attack the City, Issued from the Midst of his Drunken Debauch with the Kings; the Continuance of which Debauch made all the Leaders Drunk and Sent the Army Leaderless to Swift Destruction.—1 Kings xx. 12-21.

(1) The Folly of the King in Issuing such an Order from such a place is Manifest; Jehovah by a Message to Ahab through an unnamed Prophet Intervened and Enabled him to Take Advantage of the Disorganized Condition of the Great Syrian Host, and Designated the 242 of the Princes of the Provinces to Lead the Attack on

them (1 Ki. xx. 12-15).

(2) While Ben-hadad and the 32 Kings Continued "Drinking themselves Drunk", the Attack of the Young Men Threw the Headless Mass into Disorder, which Ahab followed up by administering to them an overwhelming Defeat that completely Scattered the Syrian Army (1 Ki. xx. 16-21).

3. Study the *Second Invasion of Ben-hadad*, of which Ahab was Forewarned by the Prophet of Jehovah; in which the Syrian King was not only Defeated but made a prisoner; the Fruits of which Victory were Lost and the Displeasure of Jehovah Incurred by Ahab's Receiving him as his Brother, making a Covenant with him and Dismissing him; from which disloyal Act the Stern Rebuke of the Prophet sent him Home to his Capital Gloomy and Angry, further to Defy Jehovah.—1 Kings xx. 22-43.

[The order of the Narrative readily suggests the subordinate subjects for Completing the Study of the Chapter. The gloomy condition of Ahab fitly prefaces the story of Naboth's Vineyard, in Chapter xxi.]

In the usual Lesson Leaves, Chapter xx., or at least the central portions of it, is transformed into a *Temperance Allegory*. Hence the Topic, "Defeat through Drunkenness".

Peloubet, e. g., has it thus, taken in Outline:

"Ben-hadad the Syrian King Invading the Land of Israel, a Type of King Alcohol's Invasion of Our Country".

Ben-hadad's Invasion is a Type of King Alcohol's,—in the Great Host that moves to the Attack; in the Exorbitant Demands; in the Renewals of the Attack; in the Divine Source of Victory, the Lord; in the Human Instrumentality, the Young Men of the Princes of the Provinces.

v. Outline of the Lesson for March 26

Review: "The First Century of the Divided Kingdom"

The Fifth and Last Lesson for March is devoted by the International Committee to

a Review of the Lessons of the First Quarter of 1911.

I. *Open the Review with the Lessons on the Founding of the Two Kingdoms under Rehoboam and Jeroboam.*

1. Lesson for January 1: "*The Kingdom Divided*", or "*The Revolt of the Chosen People from Jehovah, under Solomon and Rehoboam.*" See December, p. 312.

Compare and contrast the Books of Kings and Chronicles, in which this is recorded. See December, p. 310, and Bible League Primer No. 1.

Note the Place of the Books of the Division in the Plan of the Bible and of Redemption.

2. Lesson on *Jeroboam's Setting up the Idolatry of the Calves in Israel.* See December, p. 315.

Set forth the Life-Purpose of Jeroboam; the Object of his Idolatrous System; and his Swift Downward Career, showing the destructive Influence of Idolatry.

II. *Review the Lessons Drawn from the Early Conflict with Idolatry and Baalism.* See January, p. 51.

1. Follow *the Career of Asa in Judah, in its Three Periods*, as set forth in Asa's Good Reign in Judah. See January, p. 52.

2. Follow *the Evil Work of the House of Omri in Israel*, as set forth in the Lesson for January 22, on "Omri and Ahab Lead Israel into Greater Sin". See January, p. 54.

3. Follow out *the Varied Course of Jehoshaphat, in its Four Periods*, with its Alternating Failures, as set forth under "Jehoshaphat's Good Reign in Judah". See January, p. 55.

III. *Review the Opening Lessons on the later Struggle of the Prophets Elijah and Elisha to save Israel from Baalism and Destruction.* See January, p. 60.

Trace the Courses of the Two Prophets, and note their characteristic Differences, as outlined by Dr. Beecher.

1. Take up *the First Mission of Elijah to Ahab*, under "Elisha the Prophet Appears to Israel". See January, p. 60.

What was the Purpose of the Famine, and the long Delay?

2. Outline *the Victory over Baalism on Mount Carmel*, under "Elijah's Victory

Over the Prophets of Baal". See January, p. 62.

3. Follow *Elijah in his Flight, his Girding at Horeb for his Future Work, and his Return to Damascus to Anoint his Assistants*, as set forth under "Elijah's Flight and Return". See January, p. 64.

4. Take up *Elijah's Sentence of Doom on Ahab* for the Repudiation of Jehovah's Law and Covenant, as set forth in the Lesson on "Elijah Meets Ahab in Naboth's Vineyard". See February, p. 110.

Trace the Course of the Divine Judgment in its Three Stages, in the Blotting out of the House of Omri.

5. Outline *the Ascent of Elijah and the Call and Mission of Elisha as his Successor*, as set forth in the Lesson on "Elijah Goes up by a Whirlwind to Heaven". See February, p. 112.

Note how the Ascent and the Call are bound together in the Chapter.

IV. *Review the Opening of Elisha's Independent Career as Elijah's Successor.* Sketch his character and Outline his career. See Dr. Beecher's Notes, February, p. 114.

1. Outline *the Helpful Ministry of the Miracle-Working Prophet*, as so marvelously exhibited in the Chapter in which is found the Scripture of the Lesson, "Elisha Restores a Child to Life". See February, p. 115.

Picture the Three (or Four) Miraculous Narratives of this Chapter, as showing the wide-reaching Ministry of Elisha in *Molding all Classes of those in Israel who Remained Faithful to Jehovah*—the 7,000 that had not bowed the knee to Baal.

Trace on the Map *the Course of the Prophet's Journeys* to the Schools of the Prophets, from Jericho to Mount Carmel the Great Place of Religious Assemblies, with outlook over the Mediterranean and the Western World of the Future, for which the Prophet was preparing the way.

The further events in Elisha's Mission—of which an abridged outline of Dr. Beecher's paper of 1904 will be found in this issue, p. 115—will be taken up in the Lessons of the Second Quarter.

Reading the Bible Through Intelligently in a Year

THE MANAGING EDITOR

Daily Bible Readings for March, 1911

[Note.—The Morning Readings for March continue *Numbers*—the Book of the Military Organization of the Tribes about the Tabernacle for the Conquest of Canaan—beginning with Chapter xi.—with which opens *Part 2*, which records *the Rebellion, Apostasy and Destruction of the Generation that had Come out of Egypt*. See conclusion of the February Readings, January, p. 50.

The Evening Readings for March continue *Luke*—the Gospel of Jesus the Divine Man, for the Greek, the Man of Intellect and Taste and of Universal Humanity—beginning with Chapter xvi.—which is in the midst of *Part 2*, which records *the Work of the Divine Man for the Gentile World*. See Readings for February 23, January magazine, p. 49.]

From *Numbers*—Morning

Wed., March 1.—Numbers xi.-xii.

[I. *From Sinai to Kadesh-barnea—with the Rebellions, and the Rejection and Turning Back of that Generation to Perish in the Desert* (chs. xi.-xiv.).]

A Journey of Complaints and Murmurings over the Hardships of the Road to Kadesh, From all Classes; in the midst of which Jehovah Organized the Seventy Elders to Aid Moses.

Thurs., March 2.—Numbers xiii.-xiv.

Reports of the Reconnoitering Party from Kadesh, on the borders of Canaan, Led to open Rebellion against Moses and Jehovah; for which the People were Turned back into the Desert, where in 40 years of Wandering all but Caleb and Joshua were to Perish.

Fri., March 3.—Numbers xv.-xvi.

[II. *The Period of Wandering in the Desert* (xv.-xxv.).]

I. *Providences, Special Legislation, and the Judgments gradually Blotting out the Rebels* (xv.-xix.).]

The Special Legislation for Worship in the Desert; and the terrible Judgments on Korah and his party for Revolt against Jehovah and against Aaron and Moses.

Sat., March 4.—Numbers xvii.-xviii.

Jehovah settles the Question of Aaron's Supremacy by the Budding of his Rod; and then assigned his Duties in Bearing the People's Sins, and the Duties and Portions of the Priests and Levites.

From *Luke*—Evening

March 1.—Luke xvi. 1-31

This Chapter is in the midst of the Perea Gospel for the Gentile World. Jesus Teaches that the Life in the Kingdom is a Life of Faithful Stewardship in the Things of this World. Ending in Heavenly Rewards (Unjust Steward and Rich Man and Lazarus).

March 2.—Luke xvii. 1-37

The Life in the Kingdom is to be a Life of Forgiveness (the Law of Offences), of Humility (The Master and Servant), of Faith and Gratitude (the Samaritan Leper), and of Waiting for the Spiritual Coming of "the Son of Man".

March 3.—Luke xviii. 1-43

The Life in the Kingdom is a Life of Prayer, believing and humble (the Unjust Judge and the Pharisee and Publican), of Childlike Resting in Faith in God, and of Obedience and Self-Denial (the Rich Young Ruler), Resulting in Present Satisfaction and Everlasting Salvation.

March 4.—Luke xix. 1-48.

[Part III.—*The Sacrifice of the Divine Man for All Mankind* (xix.-xxiii.).]

The Preparation for the Sacrifice, in the Approach to Jerusalem, and His Public Entry as Messiah.

SUNDAY, March 5.—Numbers xix-xxi.

The Law of the Red Heifer,—Type of Christ's Cleansing in the Desert (xix.).

[II. *Conclusion of the Wanderings in the Wilderness, and Commencement of the Conquest of Canaan* (chs. xx.-xxv.).

The Death of Miriam, the Smitten Rock, the Judgment on Moses and Aaron, and Aaron's Death (xx.).

The Victory over Arad, and the Fiery Serpents; Victories over Og and Sihon, and Arrival East of Jordan (xxi.).

Mon., March 6.—Numbers xx.-xxiii.

Balak King of Moab in Terror sends for Balaam to Curse Israel; who is constrained by Jehovah to Bless them; whereupon Balak offers still larger Bribes.

Tues., March 7.—Numbers xxiv.-xxv.

Balaam with his Face towards the Hosts of Israel Uttered his Great Prophecy and leaves Balak. Israel was led later into Idolatry and Licentiousness by the Moabitish Women, probably by the plotting of Balaam.

Wed., Mar. 8.—Numbers xxvi.-xxvii.

[Part III.—*The Conclusion of the Wanderings, by the Military Organization of the New Generation that had Grown up in the Desert, to Take up the Work in which their Fathers had Failed and Perished; and their Conquest of the East Jordan Country* (chs. xxvi.-xxxvi.).

I. *Organization for Conquest, and Special Ordinances for their Guidance* (xxvi.-xxx.).]

The Numbering and Organization by Moses and Eleazer; the Law of Inheritance of Daughters; Moses, Warned of Death, Installing Joshua in his Place.

Thurs., March 9.—Numbers xxviii.-xxix.

Ordinances for Guidance in the Campaign—for the Daily Sacrifices and Sabbaths, and Directions for the Festivals from the Passover to the Holy Convocation in the Seventh Month.

March 5.—Luke xx. 1-47

Luke Continues his Account of Jesus' Preparation for the Sacrifice by giving a Summary of His Daily Teaching in the Temple, in which He Vindicated His Authority as Messiah before the Sanhedrin, the authorized Guardians of the House of God, and the Rejoicing People. The Discomfiture of all His Assailants was Complete,—but it Resulted in the Plot for His Death.

March 6.—Luke xxi. 1-38.

Jesus Prepares His Disciples for what Awaits them by Predicting His Second Coming, with the Rejection of the Jews and the Bringing in of the Gentiles.

March 7.—Luke xxii. 1-71

Jesus Institutes the Supper as the Memorial of His Death, Deals with the Dispute about which should be Greatest, and is Hurried on to the Agony and the Trial for the World's Salvation.

March 8.—Luke xxiii. 1-56.

Luke Exhibits Jesus, the *Compassionate Divine Man*, Voluntarily Yielding Himself up to His Enemies and the Sacrificial Death of the Cross,—in the Agony, Betrayal, Trial and Delivery to be Crucified; and in His Crucifixion—with the Lamentations of the People, the Compassionate Prayer for the Suffering Murderers, the Saving of the Dying Thief, the Supernatural Darkness and Rending of the Vail of the Temple, and the Verdict of Innocence by the Centrian and the People.

March 9.—Luke xxiv. 1-53

Conclusion.—The Divine Man, Savior of All Nations, in the Grave of Humanity, in His Resurrection as the Son of Man, in Sending the Apostles with the Gospel to All Nations.

[(D) JOHN—the Gospel for the Christian—Written to Confirm the Faith of the Church and Invigorate their Divine Life for the Carrying out of the Great Commission for the Conquest of the World for Christ, in which they were Engaged.

It was written by John the Apostle—after Jerusalem had been Swept Away, and Ephesus had become the Christian Center—on the request of the pastors and leaders in Asia Minor for a "Spiritual Gospel". For Divisions and Plans, see "Constructive Studies in John the Gospel for the Christian".]

Fri., March 10.—Numbers xxx.-xxxi.

Laws to the Heads of the Tribes impressing Sacredness of Vows (xxx.).

[*II.*—*Conquest and Settlement of the East Jordan Country; and Events and Regulations attending it* (chs. xxxi.-xxxvi.).]

Moses Commissioned before his Death to Avenge Israel on Midian for leading the People Astray (xxxi.).

Sat., March 11.—Numbers xxxii.-xxxiii.

The Conquered Country Divided between the Two and a Half Tribes, on Condition that they aid Joshua in the Conquest of the West Jordan Country; followed by a List for Record of their Encampments in the Wilderness, and by the Doom of the Idolatrous Canaanites.

SUNDAY, March 12.—Numbers xxiv.-xxxvi.

The Book Concludes with Moses' Direction for the Division of Canaan; the Ordinance Establishing the Cities of Refuge; and the Regulations respecting Female Inheritances, for the Daughters of Zelophehad.

[(E) DEUTERONOMY—the Book of the Second Giving of the Law by Moses at the end of his Career, to Gird the New Generation that had Grown up since Sinai, for Taking up and Completing the Task in which their Fathers had Failed and Perished, namely, Establishing Jehovah's Throne and the Law in the Promised Land.]

It consists of Two Great Orations, Binding them to Loyalty to Jehovah and His Law; and a Conclusion Containing the Farewell and Death of Moses, impressing on them their Privileges, Hopes and Responsibilities.]

Mon., March 13.—Deut. i.-ii.

[*Part I.*—*Introduction and First Great Oration, Impressing on the Young Generation the Wonderful Providences, Deliverances and Judgments by which Jehovah had Brought Israel from Egypt to Canaan, which only Joshua and Caleb of the Older Generation were to Enter* (chs. i.-iv.).]

The first two chapters trace the providences and Blessings down to the Victory over Sihon.

Tues., March 14.—Deut. iii.-iv.

These Chapters Sketch the Victories over Heshbon and Bashan, and Set forth the Glories of the Law under which they and their Children were to live in Canaan.

Wed., March 15.—Deut. v.-vi.

[*Part II.*—*Second Oration, Extolling the Glory of the Law under which they and their Children were to Live in Canaan,*

March 10.—John i. 1-51

John Opens his Gospel with a Prologue Setting forth the Incarnation of the Eternal Word, and His Mission of Redemption as Jesus Christ. He follows it with the Official Induction of Jesus into His Office by His Forerunner, and His entrance upon His Messianic Work in Gathering His First Disciples.

March 11.—John ii. 1-25.

[*Part I.*—*The Incarnate Word as Savior of All the World* (chs. i. 19—vi. 65).]

First Manifestation as Messiah at a Wedding in Cana, Privately; Second Manifestation, Public, His First Official Cleansing of the Temple.

March 12.—John iii. 1-36

The Manifestation of Jesus to Nicodemus the Typical Pharisee and Teacher, as the Only Way of Everlasting Life (through His Cross); Confirmed by the Baptist.

March 13.—John iv. 1-54

John relates Two Crises of Faith in the Non-Jewish World. His First Manifestation of Himself as the Savior of All the World was to the Woman of Samaria at Jacob's Well; which prepared the First Harvest of Samaritans. The Second was to the Gentile Nobleman in Galilee, a Typical Gentile, with his Household the First-Fruits of the Gentiles.

March 14.—John v. 1-47

The First Crisis of Unbelief in Jerusalem, Brought on by the Healing of the Cripple in Bethesda; Messiahship Vindicated.

March 15.—John vi. 1-71

The Galilean Crisis of Unbelief: The Two Signs that Led up to it,—the Miraculous Feeding of the 5,000 at the Passover

and Bespeaking their Loyalty to it (chs. v.-xxvi.).

I. Obedience to God as the Aim and End of the Law (chs. v.-x.).]

This Part opens with the Foundation Truth, that Obedience to God is Life,—Ch. v. Laying Down the Principle, and Chapter vi. Exhorting them to Obey the Law in all its Requirements.

Thurs., March 16.—Deut. vii.-viii.

Moses next Seeks to Dissuade them from Those Things that would Hinder their Obedience: Intercourse with the Heathen, Forgetfulness of God's Mercies and Self-Righteousness.

Fri., March 17.—Deut. xi.-xii.

To Incite them to Obedience Moses Reminds them of the frequent Rebellious Murmurings and Provocations that had led to the Destruction of their Fathers and Calls for Love to Jehovah in view of the Underserved Grace and Love Shown them.

Sat., March 18.—Deut. xi.-xii.

[*II.—Deductions or Conclusions from these Teachings Concerning Obedience* (chs. xi.-xxvi.).]

(*I.—As Regards God and Worship* (xi.-xv.).]

He Lays Down the Supreme Commandment, of Love to God; and the First Duty, to Worship the True God and not Idols.

SUNDAY, March 19.—Deut. xiii.-xv.

He Warns them to Avoid and Punish Seducers to Idolatry; to Guard against Legal Uncleaness; and to Observe the Times and Seasons of Worship, including the Sabbatical Year.

Mon., March 20.—Deut. xvi.-xvii.

[*(II)—As Regards the Religious Festivals, and their Conduct in their Relations in the Promised Land, Religious, Social and Civil* (xvi.-xxvi.).]

The Regulations for the Conduct of Men, either in authority Civil, as Kings who were to be Chosen by God, or in Ecclesiastical authority.

Tues., March 21.—Deut. xviii.-xix.

These Regulations Concern the Observance of the Religious Festivals, and the Duties of Judges and Kings.

Season (in which Jesus took the place of the Paschal Lamb); the Rescue of the Disciples from the Engulfing Night-Storm. The Crisis, Came the next day in the Synagogue at Capernaum, when Jesus, in Explaining the Feeding of the Multitudes, Revealed Himself as "the Lamb of God", the Only Sacrifice for Sin, Causing Many of His Disciples to Forsake Him.

March 16.—John vii. 1-53

[*Part II.—The Incarnate Word in Deadly Conflict with Unbelief* (vii. i. 1—xii. 50)]

Jesus' Messianic Appeal to the Jews through the Feast of Tabernacles.

March 17.—John viii. 1-55

Having Thwarted the Jews' Attempt to Etrap Him the next Day, in the Temple with the Problem of how to Deal with the Impure Woman, Jesus again Pressed His Claim on them, as Commissioned by the Father to Judge them, in Three Addresses.

March 18.—John ix. 1-41

Still at the Feast of Tabernacles, Jesus Subsequently Vindicated His Claim to be the Light of the World by Healing a Man Born Blind;—a Sign Judicially Tested and Confirmed by the Official Investigation of His Enemies,—so thorough as to need only the Blind Man's Argument.

March 19.—John x. 1-42

Continuing Jesus Revealed Himself to the Man Born Blind and to the Jews, in a Threefold Allegory. as the "True Shepherd of His People", who was to Lay Down His Life for them.

March 20.—John xi. 1-57

In the Culminating and Decisive Sign of His Public Ministry, Jesus Manifested Himself as the Messiah, the Resurrection and the Life, in Raising Lazarus from the Dead,—an Unquestionable Proof of His Divine Power and Mission.

March 21.—John xii. 1-50

Jesus, by His Public entry into Jerusalem, Manifested Himself Officially as Messiah, and the Final Breach Came.

Wed., March 22.—Deut. xx.-xxi.

Regulations follow concerning War, the Expiation of Uncertain Murder, and Restriction of the Polygamous Customs of the Age.

Thurs., March 23.—Deut. xxii.-xxiii.

Regulations intended to Ameliorate and Put an End to the Evil Family and Social Conditions that prevailed.

Fri., March 24.—Deut. xxiv.-xxv.

Regulations to Save the Family from the prevalent Easy Divorce, to Protect the Rights of Property, to Perpetuate the Families, and to Ensure Righteous Judgment in the Courts.

Sat., March 25.—Deut. xxvi.-xxvii.

Regulations for Offering First Fruits and Tithes (xxvi.).

[*Part III.—Conclusion.—Oration Persuading the People to Obedience, and the Farewell and Death of Moses Enforcing it* (chs. xxvii.-xxxiv.).]

I.—Concluding Address of Moses, Enforcing his Previous Calls to Obedience to the Law of the Lord God (xxvii.-xxx.).]

The Solemn Rehearsal of the Law to be Written on Stones (xxvii.).

SUNDAY, March 26.—Deut. xxviii.-xxx.

Obedience Urged, by Promises of Blessing, and by Denouncement of Curses, and Ratified by the People's Own "Amen".

Mon., March 27.—Deut. xxxi.-xxxii.

[*II.—Concluding Historical Events, Embracing Moses' Farewell and Death* (chs. xxxi.-xxxiv.).]

Moses Resigns his Charge to Joshua Foretelling Israel's Apostasy, and Delivers the Law to the Priests, and Delivers his Prophetic Song to the People.

Tues., March 28.—Deut. xxiii.-xxxiv.

Moses pronounces a Blessing upon the Tribes, each in particular; and then Views the Promised Land from Mount Nebo, dies and is buried by Jehovah in an Unknown Grave.

March 22.—John xiii. 1-38

[*Part III.—The Instructions of Jesus to His Disciples to Prepare them for their Future Work* (xiii.-xvii.).]

The Supreme Manifestation of Jesus' Love.

March 23.—John xiv. 1-31

Jesus' Distinct Program for His Departure to His Father, and His Coming again.

March 24.—John xv. 1-27

Jesus' Prospectus of the Spiritual Life in the Kingdom, Set forth on the Way to Gethsemane in the Allegory of the Vine,—Unfolding the Nature of the Glorious Life to be Lived by His Subjects.

March 25.—John xvi. 1-33.

Provisions for the Conquest of the World under the Dispensation of the Spirit: the Work of the Disciples in Founding the Kingdom is to be by the Conquest of a Hostile World by Saving Man from Sin, thereby Restoring the Kingdom of God on Earth; for Aiding which Conquest His Departure would Enable Him to Send the Holy Spirit as their Helper,—unfolding the Doctrine of the Holy Spirit.

March 26.—John xvii. 1-26

The Lord's Prayer of Consecration to the Work of the Kingdom follows, to Bind them to that Work for the Glory of God.

March 27.—John xviii. 1-40

[*Part IV.—The Incarnate Word Laying the Foundation for Redemption in His Voluntary Death for the Sin of the World* (chs. xviii.-xix.).]

John Relates how Jesus voluntarily surrendered Himself to His Enemies to be Crucified for the Sin of the World.

March 28.—John xix. 1-42

Scourged by Pilate and abused by the Soldiers—Pilate, still Declaring His Innocence, sees Jesus led away to Golgotha, where He is Crucified,—Pilate himself writing the Inscriptions on the Cross,—Ending in Burial in the tomb of Joseph.

B. The Purpose and Scope of the Historical Books

I. JOSHUA—the Book of the Conquest and Settlement of Canaan—the First Book of the Theocracy, *records the Establishment of the Chosen People and Divine Religion in Canaan* under the leadership of Joshua, with Jehovah's Throne among them at Shiloh, the Center of Religious Instruction, and the Inauguration of a System of Universal Education through the distribution of the Levites among the People.

The Conquest and Division of Canaan are its Natural Divisions.

(A). The First Three Historical Books—Theocracy

The Five Books of Moses (called the Pentateuch) Constitute the *First Natural Division* of the Old Testament, setting forth the Origin of the Divine Religion of Redemption in its Mosaic Form, and its Commitment to the People chosen to take charge of it.

The Historical Books (9 or 12) form the *Second Natural Division* of the Bible, Setting for the Embodiment and Development of the Law in Charge of the Chosen People, in the National Life and Institutions.

Three Books (Joshua, Judges and Ruth) are devoted to the *Theocracy*, Three Double Books (Samuel, Kings and Chronicles), to the *Theocratic Monarchy*; and Three (Ezra, Nehemiah and Esther), to the Period when the People were under *Foreign Rule*. These furnish the background of the Poetical and Prophetical Books, which should be studied in connection with them.]

Wed., March 29.—Joshua i.-ii.

[Part I.—*The Conquest of Canaan under Joshua* (chs. i.-xii.).]

The Book opens with the Appointment of Joshua as the Leader, and the Sending of the Two Spies to Jericho to see if the Way was clear for the Advance.

Thurs., March 30.—Joshua iii.-iv.

The Historian Records the Miraculous Passage of the Jordan with the Ark of the Covenant in front, upon Joshua's Rousing Marching Orders.

March 29.—John xx. 1-31

Jesus, Risen from the Dead, Manifested Himself to His Disciples in such ways as to Vindicate His Reality and Messianic Authority, Dispelling all Doubt regarding this greatest of Miracles.

March 30.—John xxi. 1-25

By this Last, Great Sign by the Sea of Tiberias, Jesus Resumed Control of the Lapsed Group of Disciples, and gave the Initial Impulse to their work.

(B) The Purpose and Scope of the New Testament Historical Book

ACTS OF THE APOSTLES—The account of the Embodiment of the Gospel in the Life and Institutions of the Church—Records the Planting and Extension of the Church, under Control of the living and reigning Jesus and the Guidance of the Holy Spirit, from the Three great Racial Centers over the Jewish, Oriental and Graeco-Roman World. It rests back on the Gospels as the Old Testament Historical Books on the Pentateuch.

The *Three Capital Events* are, the Founding of the Church in Jerusalem at Pentecost; the founding of the Graeco-Gentile Church at Antioch by the Hellenistic Preachers and Paul; the Founding of the Church at Rome by Paul.]

Fri., March 31.—Joshua v.-vi.

By the Circumcision at Gilgal of the Generation that had remained Uncircumcised in the Wilderness, the Covenant of Israel was Renewed (the Older Generation having lived and died out of Covenant); the Passover was celebrated, bringing out the Central Idea of their Religion; on which the Capture and Destruction of Jericho put the Stamp of the Divine Approval and gave Israel its First Foothold in Canaan.

March 31.—Acts i. 1-26

The Introduction. The Final Preparation (in ch. i.) by Jesus for the Inauguration at Pentecost of the Dispensation of the Spirit. It contains: (1) Jesus' Special Teaching during the 50 Days on Earth, to Prepare the Disciples for Pentecost; (2) His Ascension and Session at His Father's Right Hand; (3) the 10 Days of Prayerful Waiting in Jerusalem, including Jesus' First Work from Heaven in Filling the Vacancy in the Apostolate.

The Cost of Progress:—Does It Pay?

PRINCIPAL P. T. FORSYTHE, D.D., HACKNEY THEOLOGICAL COLLEGE, HAMPSTEAD, ENG.

That is a great thing to ask and we can only ask it because we are sure the Cross has the key of the moral nature.

We talk loosely, feebly, wildly of a belief in progress. But what is to save us from progress? Are we to be the harried victims of a progress which knows no idea or power in spiritual control of it? Is progress only to be shaped by the external powers and pressures of the time? Is it to be measured by their results—by mere liberty, comfort, enjoyment? What a heartless, what a demoralizing idea that of progress can be, if it be not inspired and ruled by a spiritual presence within, which is at once its impulse, its law, and its goal; if it have only a vague hope which is not a vital faith; if it have only a far-flung ideal which is not also a near and satisfying living Christ, who says to the martyrs from His Cross, "Ye do it unto Me"!

It has been seriously asked by historical thinkers, whether the idea of external progress and mere culture is really a boon to the world. What do we gain—what does anyone gain at last from the notion of a mere civilization, a mere growing complexity, the intricate evolution of the world and of society? What do we gain from the notion that it all works to some vague goal, far off, immeasurable, and indeed unintelligible; always coming never come; always promised, but never here, and never sure? How shall we prevent the idea of progress from becoming an illusion, as age after age rolls by and Paradise never arrives? How shall we withstand the upheaval when the disillusion becomes general and desperate? A mere idea only generates final despair. We paint it in many hues fresh, borrowed from the heart; and then we pass away, and it is appreciably no nearer. Ages and races die, and it is not come; and it often seems to retire, as society grows more complex, as the burden heavier, and as problems silt up to a dangerous bar.

In early life we lay the ideal color heavily and loudly on the great picture, so that

it can be seen from the gallery; but in later life, when we are more disillusioned and more sympathetic, we turn to consider. We consider, with great pity, the generations on generations, the millions of lives, that have been sacrificed for a dream, for a good they never can taste, and a glory they never can share. Races innumerable have gone under in agony for the sake of that onward impulse and that shining mirage. They perished for no fault of theirs; and they suffered bitterly for a future they could never enjoy. "Other races entered on their achievements, and enjoyed better conditions without merit; only in time again to succumb without guilt".

Mere progress is an alternation of undeserved woes and unmerited boons. Even if the erased generations made no plea for themselves, and went under like cattle obedient to a remorseless altruistic fate, yet we may make the plea for them. What profit have they in their blood? What fruit do they have of their death?

Could any future reward them like the faith of a present God, whose love has need of them for its work, whose Cross has need of them to fill up what it leaves behind, whose long labors with a stubborn world hallows their toil, and whose bottles store up all their tears?

If it is all but progress, all but a desert march, whose is the Promised Land? Shall the Promised land be theirs alone who live last, on whom the world's end comes, those who appropriate all the past, eat the sacrifices of the dead, and transmit nothing because they have no posterity to consider? Is history like a lucifer match, whose brief end alone grows quick and warm and luminous by the friction of life, only, however, to flicker out swiftly into the primeval dark?

Is there any answer to these questions *along the line of progress alone*? Is there any without a historic God, without a God present at the center of history in Christ, and in the heart of history in the Spirit, a God whose Cross needs those lives? Is there any answer if we do not

possess in Christ the world's prevenient goal, if we have not the end of history already pervading it in Jesus Christ, the same yesterday, to-day, and for ever? Is there anything *within progress which does not progress*, but stands, as the Cross does, in finished control, the Master of all that is yet to be? Is there not something which opens the book of humanity, gives its contents meaning, and makes it worth while? Is there not something in the world on which the soul may not only move but *rest*—something in whose rest we know ourselves to be not a means but ends, not pawns in the game but priests unto God, not mere links in a chain but jewels on God's neck? Has every age, every soul, *some absolute worth, some immediate worth in itself to an Eternal God*? Is there a precious value in all that happens besides its measurable contribution to an ideal goal, or its gift to the coming time? Does its worth lie but in place and value for an endless line, and not rather in its present worth for an infinite God?

The things we prize most—are they the things we just inherit from the suffering or energy of the past, and enjoy without effort or merit of ours? Nay, surely the most precious thing is the sacrifice of ourselves that we offer, because the Lord has need of it, the thing done as to Him, the partnership of His death. Is it just offered to a future in which we have no part or lot, to ages with which we have nothing to do?

"Ye have done it unto Me"—is that *not still the last estimate of the best we do for man?* How was it with Christ? It was not to man's future, but to a present holy God that Christ Himself poured out His dying soul. It was into God's hands He committed His spirit; not to a future

that would do Him justice.

After all there is *something deeper, more vital, than progress*. This rapacious progress moves but in the outer ranges of our civilization. The inner, higher, more spiritual powers and possessions of human nature change little. The human heart was for Shakespeare substantially what it was for Homer. It was for Goethe as it was for Shakespeare. And for all our progress the modern maid may see ever less clear and true than Rebecca by the palm-shaded well. *The best and highest things are they not among those that change scarcely at all?* Exempt from progress, they are our peace, and strength and eternity.

Now, have we in the God of Christ, His Cross, and His apostles the central, changeless, universal thing our progress needs? Have we that in our faith which saves us from progress as a cant? Have we at the heart of things, yesterday, to-day and for ever, One who is Himself the changeless treasure in all change, and the eternal gain in all loss?

Well, if we cannot be sure of that, our religion is a mockery and our faith is vain. For it is the great last meaning of the Cross. We believe that the greatest gain for which the human race can die is Christ. For it to live at its best is Christ, and to die more Christ. That is the certainty, the reality which the Church has in trust for the world. That is our gospel for the world, and without it the Church has no business to be.

The Church's gospel of the Cross is the moral key, the moral stay, the moral reserve of civilization. It is the only thing that makes civilization worth while and saves it from itself for eternity.

Are We Students of the Word?*

REV. C. L. THURGOOD, MINISTER OF CENTRAL CHRISTIAN CHURCH,
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* It is now more than three years since Pastor Thurgood sent us this paper, which he had prepared for the readers of the Christian Standard, on the Study of the Word. We print it at this late day because of its permanent interest and value. It shows how pitifully superficial the so-called study of the Bible is even in the case of preachers; and it explains how it may be deepened and broadened by plain laymen of only ordinary intelligence.

Pastor Thurgood made an address in our hearing, at the Pittsburgh Conference of the League three years ago, in which he expressed his abounding joy in hearing the Bible given the place of preeminence in the minister's study, in an address that gave rise to this paper. He has long been engaged in preparing for publication "The English Reader's Interlinear Greek New Testament", as an aid to right and thorough study of the Word.—Editor.

The new demand for large Bible classes will call for well-equipped teachers. Are we preparing for this? I said to a young preacher in one of our city bookstores, after he had purchased one of Dr V——'s books, "What Concordance do you use?" "Oh, I use the one in the back of my Bible". That expression set me a-thinking, as he is a bright, studious young man, and has quite a taste for the best in religious literature. Ever since this I have been saying, "Are we students of 'the Word'?"

Now let us suppose that that young preacher is going to preach a Christian Woman's Board of Missions sermon on their magnificent motto, "For the Love of Christ Constraineth Us". In an ordinary Bible-End Concordance he will look for some references, say, on the word "constrain". There he will find 2 Cor. v. 14; Gal. vi. 12. Not satisfied with that, he gets down his Cruden's Concordance and writes down some additional references: Matt. xiv. 22; Mark vi. 45; Luke xxiv. 29; Acts xvi. 15; xxviii. 19; 1 Pet. v. 2. Should he, however, have Strong's Exhaustive Concordance on hand, he will get the same references under the headings of "Constrain", "Constrained", "Constraineth" and "Constraint", with this additional information that the numbers at the end of the reference quotation will call his attention to the fact that these words are renderings of some three different Greek words.

But, supposing he has Hastings', Hudson's or the Englishman's Greek Concordance on hand, he will find that he has missed the original word that is translated "constraineth" in his text in the following references: Matt. iv. 24—Sick people *that were taken with divers diseases*; Luke iv. 38—Simon's wife's mother *was taken with a great fever*; viii. 37—For they *were taken with great fear*; 45—Master, the multitude *throng thee*; xii. 50—Now *am I straitened* till it be accomplished; 19:43—And *keep thee in on every side*; xxi. 63—The men that *held* Jesus mocked him; Acts vii. 57—*Stopped* their ears, and ran upon him; xviii. 5—Paul *was pressed* in the spirit; xxviii. 28—The father of Publius lay *sick* of a fever; Phil. i. 23—For *I am in a strait* betwixt

two. Include in these the text-word being studied (2 Cor. v. 14): "The love of Christ constraineth us".

Now let him get a sweep of the contents of the original word which he is studying and that is translated "constraineth" in his text, from these Hudson's or Englishman's Greek Concordance references where that same original word is used in the New Testament. *E. g.*, let him get the picture that is presented in the Saviour's words, "For the days shall come upon thee (Jerusalem), when thine enemies shall cast up a bank about thee, and compass thee round, and 'keep thee in' on every side". Now let him carry that picture of the Romans "keeping" thee (Jerusalem) in on every side, into the word "constrain," in his text, "For the love of Christ constraineth", or *keepeth* thee in on every side, as the Romans did or would do to Jerusalem. He may also bring to his aid the other pictorial instances of "taken with" a great fever, etc.

Thus by the aid of the Greek Concordance (or Hebrew Concordance, if studying "the word" of a text in the Old Testament), he can be *true* to the "original" of the English word he is studying, get a sweep of the content, arrive at the intent, and give his class (I am thinking also of the Bible-class teacher) the benefit of his researches. How much more accurate this is than to use the references given by Cruden's, or the crippled references given by Strong's or Young's Concordance.

May this article provoke more of our Bible-class teachers and young preachers to "*dig*" out the precious gold of intent of "the Word" in this way instead of getting into the habit of warming up the canned or kegged "57 varieties" of theological preparations, as *e. g.*, in such "hashed" affairs as the Methodist Ministers' Curriculum.

Happy is the one who has "ransacked" the Scriptures first, and then finds, in consulting the commentaries, that they corroborate his "laboratory" researches. Listen to De Quincey:

"How often do we hear people commenting on the Scriptures, and raising up aerial

edifices of argument in which every iota of the logic rests, unconscious to themselves, upon the accidental words of the English Version, and melts away when applied to the original text! So that in fact the whole has no more strength than if it were built upon a pun or an equivocal.

How many a novice has been "tripped up" on the word "study" in A. V.—"Study" to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". See *American Revised Version*. Such "word" studies will reveal many an oasis of an illustration. Even Marvin Vincent, in his "Word Studies in the New Testament", fails to remind his reader that "wash away" of Acts xxii. 16 has only another occurrence of that same word in the original in 1 Cor. vi. 11.

I know of nothing better for establishing the faith (which was once for all delivered unto the saints) than for our young preachers in their early ministry to lay a good foundation of the meanings and of

the content of the principal words of the New Testament. Let them take "faith", "repentance", "remission", "Christ", "Lord", etc. Get a good, large-typed American Revised New Testament, well spaced, so as to insert references, then a Hastings' Hudson's Greek Concordance (there is no reason why any one who can learn the Greek alphabet should not use this work), and then under the word you are studying (try the word "grace") insert the next reference that you find in that Concordance, and so on until you have completed the references, say, in Luke, then do the same in John, and so on until you have an avenue or boulevard of occurrences all through the New Testament. Then will you come to the Arc de Triomphe of joy over your vision. In the course of a few years you will have a Greek reference New Testament that will be one of the perennial or rather diurnal, joys of your life. Hear ye Him: "The words that I have spoken unto you are spirit, and are life" (John vi. 63).

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

The Present Needs of the Bible League

As fellow believers in our Lord Jesus Christ, we assume that our readers accept the Bible as the written Word of God. That Word is now being attacked and discredited by many who occupy pulpits in our churches, and by many who hold professorships in our theological seminaries.

It is certainly a matter of vital, practical interest to every true Christian that the faith of our children, and of all the rising generation, is in imminent peril of eclipse; that the essential foundations of faith on which the Church rests are being attacked by the so-called "best scholarship" which is an unbelieving scholarship; that the moral and religious basis on which this nation has been built is being destroyed.

The Bible League of North America is recognized over the world as the one inter-denominational organization engaged in waging successful battle against this widespread unbelief, and for the maintenance of faith in God and the Word of God.

The League has just entered on a Campaign—imperatively demanded by the present crisis—for the more vigorous and adequate prosecution of this work of defense and maintenance. We invite the friends of this great enterprise to aid us by generous donations just at the present time.

Suggestions regarding what can be done will be found on the advertising pages facing this Note.

Towards Completing Plan for One-Volume Bible Dictionary

We are perfecting the plan for the One-Volume Bible Dictionary that shall adequately meet the ordinary needs of ministers and Bible Students. The aim will be to make the Bible itself the central fea-

ture, and to bring to bear upon it the latest light from all sources. We shall be grateful to our friends for any practical suggestions they may have to offer regarding the plan and its execution.

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Notes Editorial and Critical

"My Witnesses"

WILLIAM PHILLIPS HALL, PRESIDENT OF THE BIBLE LEAGUE

"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses".—Acts i. 8.

Nearly nineteen hundred years ago our Lord and Savior Jesus Christ commanded His disciples: "Go ye into all the world; and preach the Gospel to every creature".

Within the lifetime of some of those very disciples, they and their associates actually went into all the world known to them, and preached the Gospel to every creature therein!

Justin Martyr, who suffered martyrdom in Rome in 165 A. D., wrote: "There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes, or live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the Universe in the Name of the crucified Jesus".

Clement of Alexandria, who was born about 150 A. D. and died some seventy years later, writing of the Gospel, says: "It has spread through the whole world, in every town and village, and city, converting both whole houses and separate individuals".

Paul, the Apostle to the Gentiles, says, in Romans i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world". In Colossians i. 23 he writes: "The Gospel, which ye have heard, which was preached to every creature which is under heaven; whereof I, Paul, am made a minister".

By these testimonies we are fully assured that the original disciples and their immediate successors, actually preached the Gospel to every creature known to them.

Doctor Philip Schaff, in his "History of the Christian Church", says: "There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than three hundred years from the death of St. John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized".

The Secret of Apostolic Success

If it be true that, "other things being equal, like causes produce like effects", then may we not, by carefully

and prayerfully considering the things and causes that contributed to the unequaled evangelistic efficiency of the Church of the Apostolic age, discover the secret of that efficiency, and make possible its restoration to the Church of the present time?

If there is any one thing, that, more than any other gives character to the Church of the Apostolic age, it is the fact that that Church possessed a dominating conviction that she had been called into being for, and had been called by her Lord to, the work of preaching the Gospel to every creature. So deep and mighty was this conviction that not only the apostles but all the members of that Church believed that their Lord had called them all to preach His glorious Gospel to all mankind!

The Church at Jerusalem—the first-born Church of our dear Lord—possessed a very large membership—certainly over eight thousand—and it is of that great company of Christians that Luke writes in the eighth chapter of the Acts of the Apostles, when he says: “And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles”. . . . “Therefore they that were scattered abroad went everywhere preaching the word.” And in the eleventh chapter of the same book, verses 19-21, we read: “Now they which were scattered abroad upon the persecution which arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to

Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord”.

The Great Commission

This account makes it perfectly clear that the Church of the Apostolic age believed herself called in and through the persons of each and all of her members—as well as through her apostles—to “preach the Gospel to every creature”. In other words, the Church of the Apostolic age positively believed that the Great Commission was given not only to the twelve apostles but to each and every one who believed in the Lord Jesus unto the salvation of their souls!

Paul, in his letter to the Ephesians—4th chapter, 11th and 12th verses—says: “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the fitting of the saints for the work of (the) ministry, unto the upbuilding of the body of Christ”.

In these words—in part translated directly from the Greek text—the Apostle clearly sets forth three facts; first, the divine appointment of apostles, prophets, evangelists, pastors and teachers; second, the divine appointment of the ministry of the saints—all who believe; and, third, the divine appointment of apostles, prophets, evangelists, pastors and teachers “for the fitting of the saints for the work of (the) ministry”.

Peter, in his First Epistle General to all Christians—2d chapter, 9th and 10th verses—says: “Ye are an elect race, a royal priesthood, a holy nation, a God-possessed people, that ye may declare abroad—or tell forth—the excellencies of Him who called you out

of darkness into His marvelous light; who in time past were not a people, but are now the people of God".

In these words—also, in part, a direct translation from the Greek text—it appears that Peter—like Paul—believed that all of God's people were called to "go into all the world; and preach the Gospel to every creature".

Philip, a layman, "preached Christ" unto the Samaritan; he also "preached Jesus" unto the treasurer of the Ethiopian Queen; and baptised all of those who believed under his ministry.

Ananias, a layman, under God, ordained Paul, "the Great Apostle to the Gentiles" "with the Holy Spirit sent down from heaven", and baptised him also. All of the twelve disciples at Ephesus were likewise ordained of the Holy Spirit through the hands of Paul.

All of the hearers of the word in the home of Cornelius at Cesarea were directly ordained of the Holy Spirit in exactly the same way as were all of the apostles and disciples upon the Day of Pentecost! Peter so states it. (See Acts xi. 15-17.) Peter also states—Acts ii. 38, 39—that "the promise", of the gift of the Holy Spirit is to all whom God may call. Inasmuch as God now calls upon all mankind to believe in His dear Son; and as "the gift of the Holy Spirit", in fulfillment of the prophecy of Joel, is promised by our Lord as a divine equipment for witnessing to Him and His blessed salvation, it follows, as logically as day follows night, that all who believe in Him are called to be His divinely empowered witnesses—to "tell forth the excellencies of Him who called them out of darkness into His marvelous light".

A Witnessing Ministry of the Gospel

When it is recalled that our Lord expressly charged His Apostles, "and them that were with them", to tarry at Jerusalem until they were endued with power from on high—by "the gift of the Holy Spirit"—before they began their witnessing ministry for Him; and when it is, furthermore, recalled that the Acts of the Apostles discloses the fact that all true believers in those days were likewise endued and endowed with the Holy Spirit, and obviously for the same purpose, to speak for God; it becomes perfectly clear that the Church of the Apostolic age believed in, taught, trained and engaged—under God—all of her membership in a witnessing, Holy-Spirit endued, ministry of the Gospel.

Speaking of the Church of the Apostolic age, Doctor Schaff says: "There were no professional missionaries devoting their life to this specific work; every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow-men". Again, he says: "In the Apostolic Church preaching and teaching were not confined to a particular class, but every convert could proclaim the Gospel to unbelievers, and every Christian who had the gift could pray, and lead, and teach and exhort in the congregation".

"On the other hand", he writes, "it is equally clear that there was in the Apostolic Church a ministerial office, instituted by Christ, for the very purpose of raising the mass of believers from infancy and pupilage to independent and immediate intercourse with God, to that prophetic, priestly, and kingly position, which in principle

and destiny belongs to them all".

There are many other things that we might say, in further support of the Scriptural and historical teaching of the call and command of our Lord through His Great Commission, to all who truly believe in Him as their Savior and Lord, to "go into all the world and preach the Gospel to every creature", but limitations of space and time now prevent.

In this brief consideration of our burning theme, we believe we have, under God, undoubtedly developed the fact that the original Church of Christ was a body of active, divinely ordained, ministering witnesses to Him. It was that Church through the universal ministry of her membership, under the leadership and empowerment of the Holy Spirit, that "went into all the world"—known to her—and "preached the Gospel to every creature" therein! The Church of no succeeding age has possessed or exercised such a ministry; neither has the Church of any succeeding age "preached the Gospel to every creature" throughout all the world known to her!

Is it Possible?

Is it possible to restore to the Church of Christ of the present day the original divine spiritual endowment and endowment, and accompanying evangelistic efficiency, of the Church of the Apostolic age? When it is recalled that that Church received her extraordinary spiritual empowerment for life and service in consequence of the consecration of all of her leaders and members to the life-work of preaching the Gospel of the Kingdom of God to all mankind; does it not logically, and scripturally, follow that, "other things

being equal", the "like cause will produce the like effect"?

History very clearly shows that, so long as the Church adhered to the original divine plan of engaging each and all of her leaders and members in the work of preaching the Gospel to lost mankind, our Lord continued with her in Pentecostal power and blessing; but that, with the cessation of that universal witnessing ministry of all of the people of God, the Lord ceased to so fully manifest His Presence to and through His Church as a whole—as is the case even up to the present day!

"To restore is to conquer" once said the Emperor of France. Is it possible, or will it ever be possible, to "go into all the world, and preach the gospel to every creature", unless the work be re-inaugurated in every essential particular as it was inaugurated "at the beginning" of the Christian era?

Our Lord planned and commanded all of His followers, "Go ye into all the world; and preach the Gospel to every creature". Our Lord commanded all of His followers to "tarry . . . until" they should "be endued with power from on high" before beginning their great world-wide evangelistic campaign. Will, or can, any other plan succeed? Will, or can, any less empowerment avail? Has not the time come for the ministry and membership of the Universal Church of Christ to restore the Witnessing Ministry of all of the people of God; and to re-inaugurate the world-wide evangelistic campaign, "with the Holy Spirit sent down from heaven, through all of the disciples of our Lord"?

A Transfiguration to be Effected

The late Doctor A. J. Gordon once said: "If only the Church could once more stand forth transfigured in its primitive ideal, it would be certain to repeat its primitive conquests". We believe that transfiguration will be effected! We believe those conquests will be repeated! We will endeavor,

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Is the World to be Won for Christ?

The opening paper of this issue, by President Hall, on "My Witnesses", sounds the hopeful note with which "The Bible Student and Teacher" greeted the Edinburgh Conference and

in a succeeding article, to show how such a transfiguration or restoration may be begun. In the meantime, we entreat all true ministers and members of the Church of Christ who may read these words to pray that we, and they, may be divinely enlightened and led in further consideration of this great subject.

the practical program that was its outcome. We quote from "The Evangelical Christian and Missionary Witness", of Toronto, the following paper:

" Criticisms of the Edinburgh Conference "

Now that the first enthusiasm of the great Edinburgh Conference is over, sober after-thoughts are making themselves heard, above the glowing official reports which are being widely spread.

We listened with deep interest to Mr. Mott's glowingly optimistic address as to the results of the Conference. The one word, Unity, expressed the greatest accomplishment of all.

But if the criticisms that are now being passed upon the Conference have any basis of truth, the Continuation Committee will find it difficult to call another united Conference that will be generally representative without a different foundation.

Three main criticisms are being made upon the Conference:

1. Its Recognition of Rome, not as an enemy but as a friend—not as an Apostate Church but as a Sister Church—not as the Anti-Christ but as a Christian system. The exclusion of the consideration of Missions among Romanists on the ground that

they were not non-Christian peoples was work worthy of the Jesuits.

2. Its Compromise With the Critics—the destructive mutilators of the Bible. The Missionary Review editorially, early in the autumn, made the following serious charge:

"Many missionaries wrote to the Edinburgh Conference expressing these views and giving their experience, and were astonished and indignant that their letters were not printed, while many others, expressing opposite views, of the newer school, were found in the reports of the Commission".

Before the Commission was abundant evidence of the terrible havoc wrought by Higher Criticism on the foreign field, but after a careful study of the printed report of the Conference Rev. T. Wright Hay says: "We look in vain for any protest from the Conference against the criticism of Holy Scripture which has wrought such havoc".

3. Its Silence Concerning Satan.

Writing to the Bombay Guardian a missionary voices his feelings as to the weakness of the Conference in this matter as follows:

"These lines are written under the profound conviction that no great advance can be made against the forces of heathenism until its Satanic origin and inspiration are more fully recognized. 'Let it be constantly remembered', writes Dr. Mabie, 'that the battle to be won is not between mere competitive systems of religion. The conflict is between rival kingdoms, of which there are but two, that of Christ, the Lord of Glory, and that of Satan, Christ's ancient antagonist'. One of Satan's triumphs in the present day is to get himself ignored, especially in this connection. At the

recent World Missionary Conference, one can almost fancy that there was 'a conspiracy of silence' on this head; the silence being broken, however, by one speaker who congratulated the Conference that 'the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, had now, happily, almost disappeared'. One can imagine how the report of that speech would be received in the nether regions—not with consternation! But indeed such complacent discarding, such airy dismissal, of the 'once so prominent' belief in Satanic agency can not be sustained either in face of the plain teaching of Scripture or of the equally plain facts of the heathen world."

Can the World be Won for Christ?

That is the problem that confronted the Edinburgh Conference. We have been aware of the short-comings of the Conference from the beginning. Indeed, the complaints have come up to us from well nigh all the world.

That there should be such drawbacks seems natural, when we consider the fact that the gathering was a spontaneous one, of the free-for-all order. Nothing short of the power of the Holy Spirit can bring just the right results from the deliberations of such a gathering. The ground of hope is

still in the Divine guidance, in the ultimate outcome of the movement that was there projected.

As we have had occasion to show, if the world is to be won for Christ it will require the united and persistent efforts of all the Christians in all the Churches in all Christendom, to win it; and that will require a new Pentecost. President Hall's paper in the present issue points in that direction, and his paper in the next issue will still more distinctly open the way for it.

* * * * *

Genius and Inspiration.

In recognition of this being the Tercentenary year of the Authorized Version of the Bible, the Rev. Wallace Radcliffe, D.D., LL.D., pastor of the New York Avenue Presbyterian Church, Washington, D. C.,—the

"President's Church" it is called—has begun, and will continue into April, a series of Sunday evening discourses on "Our Bible".

The topics are: "What the Bible Is"; "How We Got It"; "The Father

of the English Bible"; "A Translated Bible—the Word of God"; "The Bible and Its Stumbling Blocks"; "The Bible in Literature"; "Curiosities of the Bible"; "Great Words of the Bible"; "Some Other Bibles"; "One Indispensable Book".

These discourses are giving no uncertain sound. Their quality may be judged from a paragraph caught from the sermon upon "A Translated Bible—the Word of God":

"Men talk to-day about the Inspiration of Genius, and seek to rank the singers and orators of modern literature with Paul and John and Isaiah. But genius is not inspiration. Genius is the natural faculty, stimulated, elevated, strengthened, it may be, but still the natural faculty with eye and life glowing. It is not inspiration. Genius is natural: inspiration is supernatural. Far as the day is from the night,

high as the angel is above the new-born child is the inspired apostle above and different from the most brilliant and original of poets and orators. It is not a mere difference of degree. It is a difference of quality and kind".

That questions concerning the Bible are *live* questions is demonstrated by the fact of the notable attention these discourses are attracting among the thinking people at the National Capital, who are outside his regular congregation. Though not written—at least no manuscript is apparent—the Doctor is being urged, because of their value, to put them into permanent form. There are those who think the sermons themselves evince both genius and inspiration, but of course inspiration in an infra-biblical sense.

W.

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"The First Two Questions in the Bible"

REV. LEANDER S. KEYSER, CANAL DOVER, O.

The article in a recent number of your journal by Dr. Howard A. Kelly on "Two Great Questions", is very helpful and inspiring. However, Miss White of New York, who addressed the meeting referred to, is mistaken about those being the *first two* questions in the Bible. The first question I can find is the one the serpent put to Eve, "Yea, hath God said, Ye shall not eat of any tree of the garden?" This is the precise form of the question according to the American Revised Version. The second question is

the one Miss White called the first, "Where art thou?" The third and fourth questions follow in the next verse but one. The fifth is addressed to the woman. Gen. iv. 6, 7, are three more questions. Then in verse 9 follows the question, "Where is Abel thy brother?" which Miss White makes the second question of the Bible, but which is in reality the ninth.

This criticism will not affect the excellency of the lesson conveyed, but is made solely in the interest of accuracy.

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Rev. Dr. W. H. H. Griffith Thomas on What is at Stake in the Old Testament Criticism*

Some one propounds this question and addendum:

What is it that is essentially at stake in connection with Old Testament Criticism? There are so many earnest Christian men who say that the acceptance of modern criticism not only does not hinder, but really helps their acceptance of the Bible.

To which the Professor responds as follows:

While I would not for a moment judge any brethren who are prepared to accept the critical position, I would, nevertheless, venture to maintain that the vital problem is not any question of literary analysis, or minor points of history and criticism, but something that extends far deeper. I cannot do better than quote almost the very words of a scholar who passed away not long ago, Principal Simon of Bradford, England. In his "Some Bible Problems" (p. 284), he says that the essential question is

"Whether the story of Israel's history from the call of Abraham down to the preaching and writing of the last Apostle is, as to all its essential characteristic features, correct; whether, in particular, what it tells us of the part God took in it, is as objectively true as what it tells us of the

part men took in it What the Christian Church needs to be on its guard against, is the acceptance of a reconstruction of the history of Israel which eliminates the special divine acts, revelations, and inspiration, whose purpose was the reconciliation of God and man; in a word, all that has constituted, and still constitutes, its distinctive value".

This seems to me to go to the heart of the matter. The literary and historical questions can not possibly be separated, because modern criticism, on the basis of certain literary analyses, draws historical conclusions from the Biblical material which are absolutely contrary to the Old Testament, as we now have it, and also contrary to that view of it which was not only held by our Lord and His Apostles, but which has been that of the Jewish nation all through the ages.

Thus, the one question to be asked again is, "Can we trust the Old Testament record? Is it historically trustworthy"? When, for instance, it is said that "These are the journeys of the children of Israel and Moses wrote their goings out according to their journeys" (Num. xxx. 1, 2,), can we regard this as accurate? It is at this point that our differences commence, and to me the question of historical trustworthiness, quite apart from any view of divine inspiration, is absolutely involved in the questions raised by even what is called Moderate Old Testament Criticism.

* We are glad to note the continued, if not increasing, activity of Professor Thomas since his transfer from the Old World to the New. This extract is from that strong and enterprising monthly, "The Evangelical Christian", in which he is regularly answering Bible Questions.—*Editor.*

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A Morning Impression---Whence Came It?---No. 1

A Problem for Psychologists and Exegetes

Jesus said: "Ask and it shall be given unto you" (Matt. vii. 7). And St. Paul, imprisoned and in need, wrote "My God shall supply all your

need according to his riches in glory by Christ Jesus" (Phil. iv. 19).

The facts, narrated in what follows, can be relied upon as strictly true in every particular. They present a problem for the psychologist and exegete—difficult or easy?

Mrs. S—— is a devout and devoted Christian woman, given to prayer and good works. A standing question of her life is: Lord what wilt Thou have *me* to do?

One morning, having just left the breakfast table and sat down to do some much needed family sewing, there came into her mind, as clear and distinct as though produced by a vocal utterance, *this impression*: "Visit Mrs. L—— without delay." Whence the impression? Why the visit?

These two ladies, living in distantly separated parts of a great city, had met only once. Though Mrs. L—— was the wife of a clergyman, Mrs. S—— was the wife of a business man; so early a morning call would quite violate the conventionalities.

The needle paused, and there went up the silent prayer: "Heavenly Father, is *this* from Thee"? Instantly she *felt* this answer: "Take twenty-five dollars and go".

She went. Arriving in her carriage at the parsonage, she wrote on her card, "In His Name", and sent it in.

Mrs. L——, with radiant face and cordial hand, immediately appeared, and before the visitor uttered a word she exclaimed: "I know why you have come". And she went on: "You have brought twenty-five dollars to pay the rent of that widow who was to be turned out to-day. I could not raise the money and have been telling the Lord so, and I have asked Him to send it".

The widow and her three little children, by the death of the husband and father, were left without the means of support. The bereft woman, taking her little brood, hastened to her own father, an aged minister of the Gospel. He soon died, and she was destitute. She went to the great city and heroically tried to fight the battle of life with her needle. It proved an insufficient weapon against the odds she was meeting and, eviction awaiting her, she cried to the God of the widow and the fatherless to supply her need.

Said Mrs. L——: "At number ——, Twenty-second street, third floor, you will find Mrs.——, a delightful Christian woman, and her three little girls, whose necessities are making such touching appeal".

Mrs. S—— sped quickly to the place designated and relieved the need, grateful for that Morning Impression —(we need not stop to ask whom *she* thanked for it)—and grateful for the means to meet the opportunity which it brought her.

Whence this impression? This is a question which confronts modern psychology and to which it is bound to furnish adequate answer. If the mental state of Mrs. S—— cannot be accounted for on merely human and natural grounds—then what?

And how will the modern exegete, who holds that the only profit in prayer is in its personal reflex influence, account for the connection between the impression and the supplications of the widow and of the clergyman's wife? And more yet, account for the hard cash produced? Did prayer pay rent? Some "modern thought" exegetes of the olden time asked: "What profit should we have if we pray unto Him"? (Job xxi. 15), with

the implication that there would be no profit. Here seems to be a case to the contrary.

If God does not hear and really, truly, objectively answer prayer, then psychology and exegesis are bound to

furnish rational and sufficient answer to all these questions,—a not easy undertaking. There are exegetes, however, who could easily find answer.

This is not the only instance we have.
S. S. A. C.

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Sympathetic Words of a Student on League Lines of Study*

REV. HEMAN H. ALLEN, D.D., WASHINGTON, D. C.

I have been examining your work, "Why Four Gospels?" with surprise and gratification. The fact did certainly impress me very strongly that during the years that you were developing that work, I was studying the Gospels, and thinking along the same lines! Certainly without any Knowledge of what you were doing or had done.

Early in my ministry I began to think, surely there must be some reason for there being Four Gospels. The "Allegories" I waved aside in a breath. When Paul says this is an "Allegory" I accept it. The "Harmonies" were all right, but didn't meet the question. The "Theories" were not satisfactory. At length it occurred to me that the Gospels themselves might furnish us a reason for their existence, and so give us a clue to an intelligent answer to the question why there are four. "Immediately I conferred not with flesh and blood", but just took up the Gospels, one by one, and without note or comment, studied their contents; keeping before my mind the question, What

was the design of this Gospel, and for whom was it specially intended?

Matthew begins, and keeps the thought to the front: "All this was done that it might be fulfilled which was spoken by the prophets". There is the key. The Law itself, as expounded, is really a prophecy fulfilled in Christ.

Mark, with a few preliminary words, plunges into a recital of the stupendous miracles attesting the power of Jesus over all diseases of men, over all the forces of nature, over all the powers of the invisible world. There is the key. With this Gospel Mark confronted the proud Roman who idolized power.

In *Luke*: the childhood of Jesus; the Genealogy traced back to Adam; domestic life sweetened; the Good Samaritan, the Prodigal Son, the Importunate Widow, the Man of Wealth; the Gospel touching every chord in the throbbing, aching, longing heart of the whole human race. Again, there's the key.

John: The Eternal Word. Then, the spiritual Birth, spiritual Worship, spiritual Union, spiritual Service: once more, finally, there is the key.

There is the Key:—The Gospel of Fulfilled Prophecy; the Gospel of Power; the Gospel of Humanity; the Gospel of the Spiritual Life.

* Dr. Allen, by whom these lines were addressed to the Editor has been a life-long student and Educator. His early life was passed in connection with Centre College and Danville Theological Seminary, Kentucky. Ill health drove him in his later years to more quiet spheres of effort.—*Editor.*

This is the way the matter has lain in my mind for many years, dimly at first, but growing more and more clear as the years go by, until it reached an unfaltering conviction. Of course, if one accepts this view of the Gospels, all theories of Allegory, and four-headed beasts, and supplements, and epitomes, etc., etc., fall to pieces of their own weight. And, besides, much hostile criticism is neutralized. Discrepancies disappear.

I see by The Bible Student that you are against the *New Education* too. Good! I had about concluded that I was in a minority of one on that subject too. But I have noticed for a year or two past signs that leading educators are coming to their senses

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What is the Matter with the Schools?

The attempted partial answers, in past issues of the magazine, to the questions, "What is the Matter with the Schools Intellectually?" "What is

on that shallowest of all humbuggeries, the *elective system*, as inaugurated by President Eliot at Harvard. I have long held and openly said, that Dr. Eliot had done the cause of education more damage than all the good he had ever done in anything. Last week Charles Francis Adams said in a public speech in this city, that Eliot had done great damage to education, by his elective system! President Lowell has, I see, repudiated it. And Yale has found it a failure! But what amazes me is, that educated men should have *to try it*, to know it would not do! That the system would be disastrous, was as clear to me thirty or forty years ago as it is to-day. Why should not any educated man see it?

the Matter with the Schools Religiously?" seem to have awakened some slight interest in certain quarters. We give some signs of awakening.

An Indication of Individual Interest and Inquiry

We give at this point a single selected letter, just received, that voices its effect upon one man of initiative and enterprise, Professor George McCready Price, of the College of Medical Evangelists, Loma Linda, Cal.

Dear Sir:

I wish to tell you how much I appreciated your articles regarding the present perilous trend of higher education. What you say is none too strong. The times demand a prophet like yourself who has seen both the old and the new, and who can so well and so fearlessly point out the differences. It is surely because the Bible and its message has been relegated to the dust heap of oblivion, so far as they are concerned, that we have such twaddle, such inane dreariness, as now characterizes

much of our so-called higher education.

The point I have in mind is this: Where can I get some literature that will give me the *history* of this modern apostasy in the realm of education? I know that to you it is a living reality, for you have gone through it all; but for us younger men, who only know the modern condition, and such glimpses of the former time as we can gather from history, it becomes important to get in concise form the statement of the matter from the correct viewpoint.

I hope you will be able to give us the full statement of WHAT IS THE MATTER WITH THE SCHOOLS RELIGIOUSLY?

Can any of our readers furnish the desired history of this educational movement that was outlined in our

February issue? We know of nothing of the kind; indeed, we have reason to doubt if any of the so-called educational leaders have ever heard of it.

Some Signs of Recognition of the Wreck Wrought

We noticed some time ago the fact that the new President of Harvard had been obliged to repudiate the kindergarten elective system to the founding of which his predecessor had devoted his life, with the initiative aid of Charles Francis Adams who later came to regard it as one of his chief sins; and to substitute in its place an extemporized series of "group systems" that would make possible in that institution something that could be called "systematic" education. Only last week a friend of the writer heard the Massachusetts statesman in Washington loudly confessing and vigorously denouncing this sin of his youth.

The New York Tribune, ten days since, devoted an editorial to commenting on the announcement by Yale University of the adoption of the same kind of trumped-up "group system" by that institution, to keep from being forced to confess that it no longer "educates" in the old sense.

The New York Times of March 8 contains an indictment which shows that the wreck of the new American education reaches out still more widely. President Pritchett, of the Carnegie Foundation, presents in his annual report this typical comment by an Oxford tutor upon the training which our best-educated young men, the Rhodes scholars, receive before their residence at Oxford:

With regard to the American Rhodes scholars, I think that their training in America has, in most cases, encouraged smattering in a large number of subjects. As a general rule, they know nothing well, but know something about a great many things—the kind of knowledge you might get from attending public lectures. Moreover, apparently even in scientific studies, they have not been accustomed to keeping their hold on work for any great length of time. The examinations appear to be in work which has not been done very long before the date of the examination intended to test it. As a consequence, they at first find the Oxford system difficult, for the double reason, that they are expected to get up a subject thoroughly, and are tested by an examination much longer and more severe than that to which they have been accustomed, and on an extensive range of work, some of which has necessarily been done a considerable time before the examination takes place.

As the Editor of the Times remarks: This amounts to an indictment of American educational methods. It is a severe indictment. It is the more severe because it is a just one.

Consciousness of the "dead failure" seems to have begun to force recognition and confession.

In a later issue we hope to show why no such extemporized and secularized "group systems" can result in anything like a true Constructive Christian Education.

Repudiation of Moral Obligation, and its Results

I. Some First Fruits, Expressed in a New Up-to-Date Decalogue

On Sunday evening, February 26, The New York Tribune received a telegram from Philadelphia (printed in The Tribune of February 27), giving an account of a unique service in that City, and an equally unique attempt at reconstructing the Ten Commandments.

"Why Go to Church? was the subject of an address delivered by Rabbi Joseph Krauskopf at the Temple Ken-seth Israel to-day. Following a vigorous denunciation of the habit of non-attendance at religious services, the speaker declared that the class of persons who stay away from church will soon set up a New Decalogue for themselves.

"It will not be long", the Rabbi said, "before the Ten Commandments will read something like this:

First—I, man, am the highest that is; above me there is none.

Second—There shall be none to deny me what I want.

Third—None shall withhold anything from me if he would go unpunished.

Fourth—Remember the Sabbath Day for unrestrained fun and frolic.

Fifth—Let thy parents slave for thee and

do thee honor, seeing that they brought thee into this life without thy will.

Sixth—If it suits thy purpose best, thou mayest kill others or thyself.

Seventh—If it suits thy pleasure best, thou mayest commit adultery.

Eighth—If it serves thine interest best, thou mayest steal.

Ninth—If it serves thy purpose best, thou mayest bear false witness against thy neighbor.

Tenth—If thou desirest it thou mayest seize thy neighbor's home, thy neighbor's wife or thy neighbor's goods.

However it may be in the Synagogue, almost any person given to observation will find abundant evidence in sight that goes to show that in the Church, although this New Decalogue may not have been formulated and embodied in its Creeds, it comes very near being the governing rule of multitudes of its members. Indeed, it would seem as if, in some "advanced" religious, social and civil circles, it would be impossible for any remnants of the old faith, duty and virtue to resist for long the inroads of human depravity and rapacity that are in death-grapple to abolish them.

II. The Full Harvest, Appearing Here and There

Perversion of Trust Fund of Mr. Ford of the "Youth's Companion"

Already the instances illustrating what the full harvest will be are innumerable on every hand. The shipwreck of faith in Andover Theological Seminary has been followed by others in the Theological Schools and Colleges; one of the latest of which, involving the repudiation of the most

solemn religious and moral obligations, will be found under discussion in the present issue of this magazine. The latest indication of the far-reaching influence of this moral obliquity comes from the National Capital, just as we go to press, in the shape of the announcement of the seating by the

Senate of a man against whom charges of shameless bribery were unquestionably *proved* such as should have landed any man in any civilized nation in the penitentiary for life.

We turn from these and similar evidences of moral perverseness, to quote from an editorial in the "Record of Christian Work", for February, the fate that has befallen The Ruggles Street Church, Boston from which Rev. Dr. A. C. Dixon went not long ago to the Moody Tabernacle, Chicago. The funds have been diverted by the Trustees from the support of the great Institutional Church among the poor, for the maintenance of which Mr. Ford provided, and devoted to sustaining a so-called Ford Hall for an infidel club in another part of the City, leaving the old Church substantially wrecked. The Record's editorial, on "Misuse of Trust Money", is justly a scathing arraignment of the parties responsible.

Mr. Ford's Purpose and Plan.

The so-called Ford Hall meetings illustrate once more how indifferent to the wishes of a testator trustees of funds devoted to religious purposes can be. Mr. Ford, the proprietor of the "Youth's Companion", was for many years a member of the Ruggles Street Church, which ministered to a poor neighborhood in Boston. "The central thought and motive in the whole machinery of the church was", as he once wrote in a private letter, "the bringing of Christian truth to men for the salvation of their souls and for transforming them into helpful, conservative members of society". To carry on a work of this type he gave heavily in life, and arranged by will that these benefactions should continue, stipulating that the designated moneys should be spent for religious, benevolent and educational work in connection with his old church "with the same methods and the same organization existing and in use at my death".

Mr. Ford had certain anticipations of impending dangers from a social cataclysm, and believed that this could be prevented only by the teachings of our Lord Jesus Christ. He affirmed his conviction that "only through these teachings would men of all classes find the cure of human differences, and the content which nothing else can give". The income from the "Youth's Companion" building property was therefore to be used "for the religious, moral and intellectual improvement of the working men and women of Boston and their families".

"It is my desire", he wrote specifically, "that the work thus declared under this trust shall be carried on for as long a time and to as large an extent as practicable, in promotion of the work that for many years has been done in connection with the Ruggles Street Baptist Church, Boston. The purpose of the fund is to ameliorate class jealousies by sympathetic intercourse, helpful acts, and above all, in seeking to bring working people to accept Christ and Christ's teachings".

The New Ford Hall Club

Now what has been done? While the Ruggles Street Church is so pressed financially that it has been compelled to discharge social-charitable workers, a series of open platform meetings have been started with money from this bequest and carried on year after year in another quarter of the city, and without any relation to Mr. Ford's old church. On this platform appear men of all types of religious and irreligious belief, Jews, liberals, agnostics like Dr. Stanton Coit, and even a Jesuit. The writer heard Professor Rauschenbusch of the Rochester Theological Seminary speak. We were told (owls to the New England Athens indeed!) that "the churches were tired of dogma", by which the speaker did not mean, we may be well sure, Theodore Parker's dogma that sin is a stumble upward, or Professor Peabody's dogma that alcohol is a food, or Mrs. Eddy's dogma that sickness has no real existence. There was prayer—one of Professor Rauschenbusch's printed prayers—prefaced by an unpleasant story, which called forth guffaws, and was followed by vigorous handclapping. There was singing—but of a banal hymn in praise of America, the Beautiful" (the land of Beasts, and Jun-

gles, and trusts, and sweatshops, and saloons). Not a suggestion of praise to God manifest in the flesh! There was much talk about socialism, which the Jewish cigar makers present did not so much need as an ordinary well-to-do Protestant congregation. But of the things they need,—straight preaching about sin, and repentance, and eternal life,—not a whisper!

The fate was, of course, the last that Mr. Ford—devoted and reverent Christian—expected would befall his property. The writer has the profoundest sympathy with radical social movements, although he must confess to a feeling that the ordinary clack about "the social question" is a poor substitute for sinewy economic thinking. He believes that Christian men, as other elements in the community, should make their contribution to the subject, not, however, so much in talk or in print, as in practical measures. If there are those of our laity and clergy who wish to show sympathy with the under dog, why not, for example,

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The Silence of Holy Scripture a Proof of Its Inspiration

REV. J. C. QUINN, D.D., LL.D., ANTRIM, PA.

The usual arguments for the Inspiration of the Holy Scripture are drawn from fulfilled prophecy and the unity of Scripture. It seems to the writer that a very strong argument for inspiration can be drawn from the silence of Scripture. The silence of Scripture has often been noticed in the past. Archbishop Trench observes: "The silence of Scripture is often more instructive than the teaching of other books".

Morley Punshon says of the Scripture: "It is silent, not by inadvertence but by design." Boyle says, "That the Scripture resembles a sun dial, in which we are informed by the shadow as well as by the light."

The silence of Scripture presents for investigation, a field of boundless dimension. We might consider the

induce the governments of their respective cities to fit up the basements and halls of schools and other public buildings for trade union meetings and rest and recreation places? This would accomplish more as a social emollient than innumerable meetings of the Ford Hall type. But this is not the main point. That which first and foremost should be emphasized is that we have here a distinct misapplication of trust funds. "In the business world", remarked Mr. S. N. Brown, the president of the trustees of this fund, himself greatly disturbed at the action of his co-trustees, "the course of our body would be characterized by just one word—*embezzlement*".

But what of the preachers and teachers who are destroying the moral and religious foundation, and paving the way for the world-wide wreck involved in the installation of the New Ten Commandments?

Divine wisdom in the absence from Scripture of any information as to the origin of evil, the nature and ministry of angels, the unhindered progress of wrong, the mystery of life, the nature of other worlds, the existence of Satan, and the secrets of life beyond this. Neither our time nor the space at our disposal will permit us to speculate in these most interesting themes.

We will just now confine our attention to a few instances where we find the Holy Spirit has not mentioned certain things and facts, the omission of which proves beyond question that there is a design in a given incident or book, and, therefore, proving the Bible to be inspired of God.

I. The word of God is often silent with regard to dates. Compare for

example the narratives in 1 Kings vi. 1, with what Paul says in Acts xiii. 18-21. In the story in 1 Kings above we are told that it was in the 483rd year after the Israelites came out of Egypt that Solomon began the work in building the House of the Lord.

Now read Acts xiii. 18-21 and we find a seeming discrepancy in the two accounts of the same incident. Here we have 40 years in the wilderness, 450 years under the rule of the Judges, making 490 years. Add to this 40 years under King Saul, making 530 years. Then we must reckon 40 years under King David, making 570, and it was the fourth year of King Solomon's reign when he began to build the House of the Lord. Some add 3 years more, making a total of 573 years in all, according to Paul's resume of Jewish history.

But we learn from 1 Kings vi. 1 that it was in the 480th year after the children of Israel came out of Egypt that Solomon began to build the House of the Lord. We have, therefore, a discrepancy of 93 years, a *seeming discrepancy*, because the Bible, a spiritual book to be interpreted along spiritual lines, can not contradict itself. Consequently, before passing the judgment on a seeming discrepancy, we should get at all the facts; in which case we will find that there is, after all, no contradiction between the two narratives. It will aid us to see the harmony in these two incidents, when we note this principle in the Word of God: "God never reckons time with His people (Israel) *when they are out of fellowship with Him*" through idolatry.

In Judges we have these facts worthy of notice: the Israelites were in captivity *five* times of varied length to their enemies, because of

their idolatry and unbelief, viz: Captivity of King of Mesopotamia, Judges iii. 8, equal 8 years. Captivity to King of Moab, Judges iii. 14, equal 18 years. Captivity to King of Canaan, Judges iv. 3, equal 20 years. Captivity to Midianites, Judges vi. 1, equal 7 years. Captivity to Philistines Judges xiii. 1, equal 40 years. Total being 93 years.

This number of years during which the Israelites were in captivity, explains the difference of 93 years found in the two narratives above. Another case may be mentioned here, referred to Daniel ix. 24-27, where we find Jewish history in blank during the dispersion, *i. e.*, between the rejection of Christ by the Jews and his second advent. This time is not counted in Jewish history. See *Christ's silence* as to the *day of vengeance*, when in the synagogue at Nazareth, he read the Scripture lesson for the day. (See Luke iv. 17-18 with Isa. lxi.). Jesus closed the book after reading the word "To preach the acceptable year of the Lord". His mission during His earthly ministry was to preach the gospel of the king. The *day of vengeance* was future, not within the range of his present ministry. It will come with His second advent in the near future.

Note also that the Old Testament is silent about Christ's second advent. (See 1 Thess. iv. 13-17.) Here is a special revelation given to St. Paul.

There is another silence, in Hebrews xi., where the Heroes of Faith pass before us,—a sudden hiatus of *forty years* between two remote events (xi. 29, 30), for *the time in the wilderness out of covenant*.

The silence of Scripture is controlled by the Holy Spirit, and proves the Scriptures inspired.

"The Religion of the Future"—Some "Cobblers'" Opinions About It

Extracts from a Review of Ex-President Eliot, by Prof. Edward D. Morris, D.D., LL.D., Columbus, O.*

(I) The Specialists and their Slender Furnishing

The ancients had a wise word of caution for "specialists", of the application of which the moderns need to be reminded. The caution was addressed to the "cobbler," who was advised to confine his authoritative pronouncements about man to the "sandals", i. e., the part of which he might reasonably be supposed to have some knowledge. His opinions regarding the "soul", or indeed regarding anything above the "sole", were naturally looked upon as having no general validity or value.

Of late the specialist "cobblers" have busied themselves in forgetting the sandals, and trying to reconstruct, without "knowledge", the man above that treads upon the soles. Our readers will be interested in seeing how they have been handled by one of the foremost theological Instructors of the past generation in the Presbyterian Church, formerly President of Lane Theological Seminary, Cincinnati, O.

Sir Oliver Lodge, D.Sc., is an English physicist, now Principal of the University of Birmingham; author of books on Elementary Mechanics, Electricity, Life and Matter, and other kindred subjects; knighted for some valuable discoveries in telegra-

phy. Dr. Lodge undertook not long ago, though without systematic training in theological science, to formulate a *Catechism* for the use of parents and teachers in educating religiously the boys and girls of England. Subsequently he found it desirable to publish an explanatory commentary on his Catechism, entitled the *Substance of Faith*. The two productions quite illustrate his naive confession that the drawing up of a creed or catechism is a singularly difficult task,—as he might well have learned beforehand from the extensive history of the formulating of such Church symbols, whether Greek, Roman or Protestant. That the author is a novice rather than an expert in this special sphere—that the result is a remarkable conglomerate of truth and speculation, not unmingled with error, will be apparent to any intelligent, thoughtful reader. Some illustrations of this fact will appear during the present discussion.

Charles William Eliot, LL.D., became after his graduation an instructor and subsequently Professor of Chemistry, and the author (with an associate) of Manuals on Chemical Analysis and Inorganic Chemistry; then for forty years was engaged as President in the expansion and endowment of Harvard University;—an American layman, as he described himself, so disavowing special culture in theological studies, but referring as his teachers along such lines to Darwin and Spencer and John Stuart Mill, to Kuenen and Robertson Smith and Wellhausen. Dr. Eliot recently delivered at the close of the Harvard Summer School of Theology a notable Lecture on *The Religion of the Future*. Such is the eminence of the author in public estimation, that this Lecture was at once printed in full or largely in the secular press, widely commented upon in various quarters, and here and there accepted not only

* This Review of Dr. Eliot, former President of Harvard University, and incidentally of Sir Oliver Lodge, was read before the Columbus Association of Presbyterian Ministers, soon after Dr. Eliot's Lecture was delivered at the Harvard Summer School. It was printed in pamphlet form by the Association for wider distribution. We regret that we can not reproduce it as a whole, since the adequate knowledge and consummate ability of the Professor enable him to go far towards settling the place of the individual specialists and the value of their opinions.—Editor.

as a prophetic synopsis of the religion of coming ages, but as an announcement, somewhat authoritative in tone, of a new type of religion for the present day. To this Lecture, emphasized as it is by the prominence and influence of its author, thoughtful, independent, candid consideration may well be given.

One can hardly refrain at the outset from raising the query, whether physicists like Dr. Lodge or chemists like Dr. Eliot, or other like experts in this or that department in the complex science of Nature, are really well qualified to make catechisms, define the substance of faith, frame or condemn creeds or theologies, discuss forms of worship, challenge churchly authority, pronounce judgment on Holy Scripture, diagnose religious experiences, and criticise varieties of existing religion; and meanwhile—in addition to all this—to prophesy categorically about some new and universal religion which is yet to appear, superseding all current form of belief and worship, somewhere in the coming ages of the world. This at least is true, that when such scientists leave the special spheres of research to which their lives have been given, to enter the very different sphere of philosophical or spiritual verities, they are no longer Samsons but become as common men. It may also be true that sometimes their scientific rules and processes, misapplied, precipitate them unawares into practical mistake or even serious error.!

In entering on the study of this noted Lecture, we are at once confronted by the preliminary question, "*What is Religion?*" The word is used in many different connections, and with large varieties of meaning; to enter into any detailed definition is hardly necessary here. Three main elements are obviously included in it; *first*, a mental conception, more or less intelli-

gent and comprehensive, of God as an existent Being, and of his vital and permanent relations to the world, and especially to man as his moral creature; *secondly*, a distinct class of sentiments or affections, such as awe and reverence and love, submission and loyalty and adoration, awakened within the soul in greater degree or less by this mental conception of God as He is in himself, and as holding such natural and spiritual relations; and *thirdly*, a life and character conformed more or less fully to what the intellect thus discovers, and what the heart and soul so feel and experience. Without enlargement, this may be accepted as a sufficient analysis of the term; it is for substance the definition more or less utilized by Dr. Eliot in his exposition both of current religions and of the Religion that is to be.

Dr. Eliot introduces his main discussion by an enumeration of a large variety of religious beliefs, dogmas, ceremonies, authorities, forms of worship, which though now existing will, as he affirms, constitute no part of the Religion of the Future. It is a strange, grotesque conglomerate. In this category he first names the adoration of any personified forces or objects in nature, or of any imaginary deities whether kindly or malevolent; the veneration of deceased ancestors or rulers or teachers; belief in devils, satan or witches or the evil eye, or magical arts in the interest of religion; and various other superstitions and usages found more or less distinctly in crude forms of natural religion. In the same category he further names all Hebraic anthropomorphisms of God, the identifying of any human being with the Eternal Deity, faith in the Bible as an inspired guide, the offering of sacrifice in any form as propitiation for sin, the idea of conversion and the new life attained through grace, all assumptions of churchly rule, and other important constituents in what he styles institutional Christianity. All these of both classes, from the lowest superstitions now or formerly existing among pagan peoples, up to the most sacred elements in evangelical Protestantism, even Holy Scripture and the divine Redeemer, are here thrown together in one aggregation as things to disappear from the world when the New Religion shall rise above the horizon.

* In this connection one easily calls to mind the old suggestive story which Pliny in his *Naturalis Historia* relates respecting Apelles, the illustrious Greek painter. Having finished one of his portraits, the artist placed it in front of his studio, and concealed himself behind the canvas where he might hear the comments of spectators passing by. Among them was a shoemaker, who criticized the painting because there was one eyelet too few in the sandal, and received thanks for his criticism. On another day, emboldened by his success, he began to point out another defect in the thigh or hip of the figure, when Apelles sharply rebuked him in terms which Pliny has preserved in the Latin tongue, and which became a Roman proverb: *Ne sutor supra crepidam judicaret*,—let not a shoemaker pass judgment above the sandal.

(II) Their Ventures Above the Sandals, and the Abortive Results

Dr. Morris exposes the monumental ignorance, and more than monumental incapacity of these men, shown in their dealings with the Commonplaces of Theology. By their entire misconception of the essential truths,—of God's Immanence in the World, running headlong into Pantheism; of the

more important doctrine of God's Moral Transcendence Above the World; of Sin Actual and Salvation Possible; of the Nature, Work and Worship of the Christian; of the Future Life, the Life Indeed,—they have left the Christian system an incoherent and self-contradictory mass.

1. Defective Views of the Doctrines of Sin and Salvation

Some paragraphs from the strictures of Professor Morris on the tutorial view of the particular Biblical Doctrines of *Sin and Salvation* will serve to illustrate the crudities of the men who have never seen anything in the theological man above his sandals. He says:

The next point to be noted in the scrutiny of this remarkable Lecture relates to its teaching concerning *Sin and Salvation*. If God is indeed above the world as well as within it, and is administering an equitable and majestic government over man and life, the question whether human nature, disposition, and conduct are acceptable with Him, or otherwise, becomes one of transcendent interest; and all types of religion must be estimated largely according to their answer to this fundamental question. That sin exists—a general, pervasive and fearful fact—no one can deny who fairly, honestly surveys and studies human life, human conduct and character as they actually appear, the whole world over. The Bible does not create sin; it only records it and describes its effects. Yet it is true that the most comprehensive biography of human sinfulness in all its dark varieties, to be found anywhere in literature, may be read in the pages of the Old Testament; at the bar of its arraignment, humanity stands a culprit, and from its condemning testimony no man can escape.

As to such sinfulness, Sir Oliver Lodge avers that the fall of man was not a fall downward but upward—an ascent from a state of mere animalism to a point where

he could for the first time distinguish between right and wrong. Dr. Eliot also casts aside the entire conception of man as a fallen being, or of any moral alienation as existing between man and God. Lodge describes good and evil as antithetic forces with which man has to deal in life, having acquired the ability to discern their difference and to choose between them. Eliot rejects all such antitheses between good and evil, spirit and matter, wickedness and righteousness, as inconsistent with the rational concept of one eternal and omnipresent Energy, inspiring the whole creation, and especially the world of humanity, in all its parts and members at every instant of time. Lodge defines sin as the act of a free agent, who sees the better but chooses the worse, because he is moved by a selfish nature; yet he delineates it as akin to disease and ugliness and misery, rather than to positive transgression against God and his law. Eliot nowhere defines sin, or uses the word except informally, preferring the word evil, as a substitute—a word which as he uses it points to the consequences of sin rather than toward the moral source from which such consequences proceed,—forgetful of that cosmic saying of Jesus: An evil man out of the evil treasure of his heart bringeth forth evil things. Yet while the British physicist approaches the truth more nearly than the American chemist, it cannot be gainsaid that both alike fail signally to apprehend the real nature of sin, or adequately to estimate its baleful activities in the individual man and in the world. And yet, there the solemn Fact stands, awful in its vast magnitude, still more awful in its influence and result, while both

men are practically dumb, if not unbelieving, in its presence. As well were it to question the occurrence of a solar eclipse at some hour when the whole earth lay chill and silent under its benumbing shadow!

But it will be obvious to every careful reader that in their dealing with the problem of salvation, both the Catechism and the Lecture are singularly deficient. The Catechism starts with the hypothesis of Evolution, follows along rationalistic rather than biblical landmarks, represents Christ as only a man in whom the immanent God has chosen specially to incarnate Himself, regards the Holy Spirit as only an impersonal influence flowing off from the divine immanency, and describes the Bible as inspired only in a sense like that in which the great teachers, prophets, poets and saints of all ages have been. It indeed uses such terms as revelation and regeneration, grace and salvation, the kingdom of heaven, eternal life; but in senses largely different from their ordinary acceptance. In words it recognizes a divine scheme or method of redemption from the potency of sin, and urges faith and obedience and love as present duties. Yet nowhere does it recognize distinctly the claim which the divine justice makes, or set forth any atonement or any divine ministry of sanctification; in a word *it nowhere offers to the guilty, fallen soul any comprehensible foundation or warrant for a hope of salvation.*

The answer of the Lecture is even more defective. It denies that man is or ever was in any sense fallen or corrupt in nature, or that God in sovereignty is ruling and judging men according to

their lives, or that Christ is an atoning Savior, or that the Holy Spirit is present as a sanctifying and restorative power in the world. It affirms that no such mediation is needful; and so waives aside the entire idea of salvation from either the guilt or the power of sin. It counsels us not to make so much account of the evil and the ugly in the world, to cease speculating on the origin of evil, and to fix our thoughts rather on the good and the beautiful in life. It declares that in the Religion of the Future the spiritual redemption of the individual man, either in this world or any other, will not be a primary consideration; sudden conversions here, or some sudden paradise gained hereafter out of a selfish or sensual life, will be no part of its message. It will teach men that repentance can wipe out nothing in the past, that propitiation in whatever form is useless, and that moral restoration or growth is a personal process only. Other kindred declarations are scattered here and there through its pages, and underneath all lies the dark hearsay that the Man of Nazareth was not a divine Savior but a man only, and that the Book which reveals Him and Salvation through Him, is an uninspired volume, unworthy of human credence. *But in all this there is no approach to a solution of the momentous problem either of sin or of salvation;* it is merely bold and flat negation throughout, with a large admixture of naturalistic unbelief. Assuredly, if the vaunted Religion of the Future can say nothing loftier, nothing more consoling than this, it never can become the accepted, welcomed, satisfying faith of our sinful, sorrowing world.

2. Speculations About "the Church of the Future"

Dr. Morris does not accept the current Unitarian and infidel misrepresentation of the Christian Church, especially as represented by Protestant Christianity. He affirms—and affirms justly—

"It may safely be said, notwithstanding the adverse opinions of Drs. Eliot and Lodge (and the animadver-

sions of that large class of kindred critics who fabricate a religion for themselves out of the recognizable defects in existing religions) that the Christian Church, especially in its Protestant forms as representative of historic Christianity in contrast with the various natural religions, is the grandest institution to be found in the

best civilizations the world now contains".

With some paragraphs on this Church of the Future in contrast with the Christian Church of the present, this extended notice must close:

It is almost painful to contrast with this Church of the living God, with its holy psalms and praises, its lofty petitions, its adoration and hallelujah—to contrast such a Church with the worship and the organization which Dr. Eliot foretells and depicts as characterizing the Religion of the Future. He writes out the creed of that Religion as consisting of one doctrine only, the doctrine of an immanent and loving God; and of one duty only, the duty of service to other men.* He describes the rites and observances of that Religion, as consisting in the commemoration of the good thoughts and deeds transmitted from former generations; its symbols relate not to sacrifice or dogma, but to liberty, truth and beauty; and its sacraments are not supernatural or miraculous, but signs of natural and spiritual grace only. He portrays its priests as leaders, heralds, prophets—men specially qualified and trained for its service. He speaks of its canonized saints, of its heroes, and of its communions—communions with the Great Spirit, with the spirits of the departed, and with one another. In language eloquent but vague he thus describes the worship which his Religion will cultivate; but he nowhere mentions confession of sin or gratitude for divine mercies as elements in that worship, neither does he anywhere refer to prayer as a form of adoration, or as a power effectual

with God. And while he does not use the term church, as descriptive of this Religion, he suggests that some form or measure of organization, and even of authority, may be needful in sustaining this unique faith. In a word, he portrays a thin and pale and spectral church,—natural in every feature, resting on human foundations only, and devoid of propagative efficiency. To imagine that such an organization can ultimately spread itself over all the continents, and become the dominating Church of mankind is only a grotesque and unprofitable fancy.

Dr. Eliot speaks of Christ as a Teacher with some measure of recognition and regard; closing his Lecture with the prediction that the revelation of Jesus will become more wonderful in future ages, and claiming also that the New Religion, as he sets it forth, will be in essential agreement with that revelation. Yet he also declares that religion is a matter chiefly, if not wholly, *of this world*, and that duty simply consists in doing what is to be done here and now, without looking much toward any other life than this. He accuses current Christianity of attempting vainly to control sinful men by incentives drawn from eternity, and of offering consolations from that eternity which are too dim and distant to be of much value to the suffering and sorrowful here.

How contrary to truth these affirmations on both sides are, the experience of myriads is ready to testify. But Dr. Eliot goes much further by asserting that the prevailing Christian conceptions, as he calls them, have hardly more influence with educated people than Hades and Olympus,—that the fear of hell does not deter men from wrong, and that heaven—the heaven which our Lord so clearly revealed—has never yet been described in terms very attractive to the average man or woman.

And finally he places himself in open antagonism not merely with the belief and hope of universal Christendom, but with the direct and unchallengeable teachings of Christ Himself, in the *frightful declaration that heaven and hell are in fact unimaginable, and that there would be but slight loss of power toward good, or away from evil, if heaven were burnt or hell quenched*. And this dark heresy he presents as one of

* It would be amusing were it not amazing to see the physicist and the chemist, after their profuse denunciation of existing creeds and churches, each sitting down in solemn earnest to write out, as each has done, a suitable creed for the Religion of the Future. Dr. Eliot labors under a two-fold delusion at this point—*first*, that the private members of the various Protestant communions, as well as those holding official positions, formally subscribe to their respective Confessions; and *secondly*, that such Confessions are somehow imposed or forced upon officials against their will and their personal belief. Nothing could be more untrue in fact. No protestant minister is required to assent to a church creed unless he voluntarily accepts and approves it as expressing in substance what he personally believes. The door of exit is also always open; and no man is more despicable than he who continues to eat at the table of a church or stretches out his hands for a stipend from its treasury, while forswearing the church faith which he has of his own accord pledged himself to uphold.

the tenets of that Religion of the Future of which he claims to be a reliable revealer. It may be added also that it is at this point that his naturalistic rationalism exposes most clearly its real nature and its unspir-

itual and destructive tendency; nothing more is needful to indicate the practical outcome of the type of Unitarianism which he conspicuously represents.

3. Two Concluding Queries Propounded and Answered

We may pause for a moment further to glance at the concluding paragraphs of this notable Lecture. In these paragraphs Dr. Eliot states and briefly discusses two final questions—whether this New Religion, supplanting what he calls archaic and crude Christianity, will ultimately expand and grow until it becomes at length the universal faith of the race; and when, if ever, such a consummation shall be reached.

As to the *first question*, he bases confident expectations on *the simplicity of that Religion*, in contrast with the complexities and disagreements of current religious beliefs; on its freedom from all dogma, ritual and ecclesiastical domination; on its ground in the scientific reason and in the natural virtues; on its ethical teaching and influence, and on its special harmony with the intellectual, social, political developments attained in this enlightened age. On such grounds he claims for it a unique adaptability to all the moral and religious needs of mankind, and also a special potentiality which will finally lift it far above the limitations of what he depreciates as family or tribal or national religions, and give it a scope and range as wide as humanity. He admits indeed that, so far as outward organization is involved the progress of this Religion will be but slow; and that its potency may appear chiefly in its modifying and ameliorating influence on existing churches, beliefs and usages,—such educative ministries bringing about at last what he oddly describes as Christian Unity.

As to the *second question*, Dr. Eliot confesses that the date of this cosmic apocalypse of faith can not be foretold: experiment alone, he adds, can supply the answer. He acknowledges that the progress of the New Religion toward such a consummation is conditioned by many natural causes, such as the extension of general knowledge, the measure of scientific attainment, the degree and quality of human civilization—a humane religion, he truly says,

must wait for a humane generation. He seems indeed at times to claim that this Religion is already in sight, and that its full evolution may be the crowning glory even of the twentieth century. But what he says at other times clearly implies that many a century must pass before the world can get itself ready to understand and embrace such an exalted type of faith—disclosing itself sometime, somewhere, to the reason and heart of our waiting race. One can not refrain from wondering whether he seriously thought of Asia and Africa with their benighted millions, or of the blindness and unbelief prevalent in many a Christianized land, while his fancy was portraying the universal spread and acceptance, under existing conditions, of his ideal Religion of the Future!

The answer of orthodox Christianity to these two questions is short but decisive. It points to the Arianism once popular and flourishing in the Orient, but overcome and rejected at Nicaea; it points to the modified varieties of that heresy which gained currency during subsequent centuries in Europe, but were at last cast out everywhere as in substance heretical; it points to the reproduction of the ancient error in the Socinianism of the Reformation, skillfully advocated but finally overthrown, more by Biblical and reasonable argument, even than by persecution; it points to the speculative Unitarianism of Clarke and Priestly in England, attractive to many especially for its ethical temper and teaching, but so far discredited as a proven error that it declined finally into a relatively insignificant form of religious belief in the British Isles. And in view of such a historic record of a type of belief, always seeking recognition as Christian but always repudiated by the concurrent consciousness of Christendom, it safely concludes that, *whatever may happen to existing orthodoxy, this heresy can never become the dominating faith of the world.*

But orthodox Christianity is not content with a negative conclusion; it has its own very different vision of the Religion and the Church of the future; it looks for another, more reasonable, more inspiring apocalypse. It still believes in a personal God, infinite in His being and in every perfection, above the world as well as within it, and everywhere and evermore supreme. It still reverently accepts His just government and His holy law revealed in both nature and Scripture, as the ultimate rule of human life and destiny. It still rejoices in the blessed Immanuel, the Son of God, who came down from heaven and dwelt among men for their salvation, and who is, and is to be, their one and only Teacher and Priest and King so long as the world standeth. It still rests in His redeeming power and grace and sacrifice as the only ground of human hope; and accepts His exemplified life and character as the divine norm and model for all mankind the world over. It welcomes for this life that career of duty and service which He has appointed for His disciples; and anticipates an eternal state of reward and blessedness where He already is, and where those who love and follow Him here shall finally be gath-

ered to worship and enjoy the one triune God, Father and Son and Holy Spirit, forever. And meanwhile it steadfastly labors, and will ever labor, for the final triumph of His Gospel, and expects a millennial age of righteousness and peace on the whole earth, secured through His love and His omnipotence.

Thus believing, trusting, serving, hoping, our orthodox Christianity can not even imagine that the day of grace and salvation, which is already pouring its benign radiance even on many pagan lands, and which promises in its ascension to flood the whole world with its redemptive glory, shall sometime pause on the way to its ordained zenith, and shall then turn, downward and backward, into the obscurities of some dim and chill twilight, either of Arianism or of speculative naturalism. While it thus hopes and labors, it waits for no New Religion to rise up, out of the earth, and disclose itself to our humanity somewhere in the remote future; it rather watches and prays for the New Jerusalem, which is to come down from God, out of heaven, in His own appointed time, prepared as a bride adorned for her Husband, the Living, Eternal Christ.

A Revelation or an Evolution---Which?

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The central content of the problem which to-day divides Biblical scholarship and distracts religious thought is in the question—Is the Bible a Revelation or an Evolution?

Through the Christian centuries the faith of the Church has been that it is a revelation from God, supernatural (albeit through human channels), and therefore of divine origin and authority; for holy men produced it as they were moved by the Holy Ghost (2 Peter i. 21). But "modern thought", in the enouncements of higher criticism and new theology, declares it to be neither supernatural nor divine (except as all nature-processes are divine), and therefore merely human.

Professor Charles Foster Kent, of Yale, in his "The Origin and Permanent Value of the Old Testament", exploits the idea

that in Genesis i. 1—ii. 3—the first story of creation, the "E" document so called—Deity is always designated as *God* or *Elohim*, and is conceived of as a spirit, accomplishing his purpose by progressive stages through the agency of natural forces, and because of which representations "it is not difficult to recognize at once the work of a late priestly writer" (p. 226).

On the other hand, in chapters ii. 4—iii. 24—the second story of creation, the "J" document so called—*Jehovah* is the name of Deity, and he is conceived of after human analogies, as intimately associating with men and as revealing himself directly to them by word and visible presence; and so "the work of an early prophetic writer is evidently before us" (*ibid*).

Other considerations, to be sure, are ad-

duced, but they are of the same import as respects the origin and date of this portion of the sacred volume.

And as to these writers, the Professor says that "the atmosphere and point of view" of the priestly products are as a whole of the exilic and post-exilic periods; and he locates "the remarkable priestly literary activity between 600 and 400 B. C., and possibly extending even later" (p. 149). Still further: "Knowing"—how we wish we knew how he "knows" this—"that the first chapter of Genesis was written by a priest who lived long after his race had ceased to think of God as having a body like a man", and who had "conception of God as a spirit" (p. 227), this first creation story must have been written long after the second was produced by the unspiritual-minded prophet with his crude, anthropomorphic ideas of Deity,—the earliest known prophet whose writings have come down to us, living more than two centuries before the exile and its spiritual-minded priest.

Thus the Professor's view-point is that of the Bible, not as a Revelation, but as an Evolution. From the rough to the refined, from the material to the spiritual, from the human to the divine, from the prophet to the priest—that is what evolution calls for, whether in nature or in grace; and so the order in the Scriptures must be adjusted to fit the evolutionary philosophy.

From prophet up to priest! Heaven save us! Who was it that materialized Deity into a golden calf for the people to worship? It was priest Aaron (Ex. xxxii. 4). Who was it that literally crammed the crass concept down their throats in his endeavor to lift them to a higher, nobler, even a spiritual, conception of God? It was prophet Moses (Ex. xxxii. 20). Who was it that led the first Jewish king from his low, perverted, priestly apprehensions of sacrifice up to a lofty and true idea of spiritual service and worship? It was prophet Samuel (1 Sam. xv.), the founder of the School of the Prophets. Who was it that stood single-handed and alone against a court debauched and degraded by priestcraft, home and foreign? It was prophet Elijah (1 Ki. xviii.). Who was it when, by priestly ministrations, oblations to God had become "vain", incense an "abomina-

tion", appointed feasts hateful, fairly "wearying" Him, sought to recover priest and people to a spiritual conception of Deity that has been the uplift and illumination of the ages? It was prophet Isaiah (see chapter i., and all through his book), first in the list of major prophets. Who was it that when the people "set their heart on iniquity"—"like people, like priest"—"ashamed because of their sacrifices", denounced judgments on priest and people alike? It was the prophet Hosea (see chapter i. and all through his book), first in the list of the Minor Prophets. But why go on and exhaust the catalogue of prophets; for as to prophetic spirit they are pretty much alike?

And it should not be forgotten that it was when, through priestly decline, the Urim and Thummim worn upon the high-priest's breast ceased to be an oracle for revealing the Divine will (1 Sam. xiv. 37; xxviii. 6), that real prophecy, real mediatorship between Jehovah and His people, was set free from its connection with the priesthood, and Samuel instituted the discipline of the prophetic college.

From prophet up to priest? Nay! From Exodus to the end of the Old Testament just the reverse has been true. Says Dean Smith of Canterbury, "The opposition between the priest and the prophet has often been noticed by writers of every kind"; . . . "the prophet seized the law in its inner, and therefore its higher and more spiritual reality; while the priest saw chiefly its lower and objective aspect". So it has been always since then, and is now. The world has little, if anything, to hope for from the priest; everything to hope for from the prophet. The priest, while performing proper functions it may be, has been a dead weight on true spiritual on-going, reactionary, an obstructionist; from the priest in the papal chair down, say, to every priest in the archdiocese of Cardinal Gibbons (which includes Washington and all Maryland) who has just been bound, fettered, gagged by the oath against all modernity prescribed by the Pope's encyclical of last September 1; the prophet has been a living force, progressive, a constructionist, speaking for God, a voice crying in the world's moral and spiritual deso-

lation, "Prepare ye the way of the Lord, make His paths straight".

And where do the "scholars" get this new-style Old Testament prophet and priest of theirs? There is not one particle of external historical proof of him; he is an invention, pure and simple, of their own fertile fancy. Go to!

When Joseph's brethren saw the paternally-preferential coat of many colors, "they could not speak peaceably (*shalom*) to him" (Gen. xxxvii. 4). Beholding this priestico-prophetic garment, this polychrome, dolly-varden raiment woven by the "scholars" out of their aniline imaginations, and which they are flaunting before our unastigmatic vision, it is difficult to say *shalom* to them. Dear, deluded and deluding brethren, don't longer abuse our patience, but stuff the variegated vesture into the rag-bag, and let us have peace.

What with the earthquakes in San Francisco and the convulsions in the Synod of California, the denizens of the Pacific coast may well pray for cosmic and ecclesiastical peace. At the Synod's late meeting, the teachings of one of the professors in the San Francisco theological seminary—Rev. Thomas F. Day, D.D., of the department of Hebrew exegesis and Old Testament literature—were called in question; indeed rather more than that.

The report of the Committee appointed to attend the Seminary examinations, while cordially commending the work of the other five professors, sharply criticized that of Dr. Day as revealed, or evolved, by the Middle class:

"It appeared to your committee to be a clear case of a professor coaching his students to hold that a portion of the Sacred Scriptures is a forgery, imposing on an unsuspecting people, and to defend themselves in so doing. To us the whole proceeding was astonishing and deplorable".

What concerns this present writing is not the unpacific situation beyond the Rockies, but a particular statement in the Professor's pamphlet defense:

"The Pentateuch, with the exception of a possible nucleus, is not the work of Moses but the product of various hands and its constituent documents date from various periods, according to the law of progressive development in religious ideas and usages".

Here it is: the Bible not a Revelation, but an Evolution "according to the law of progressive development". We do not wonder, therefore, that the Synod (ten presbyteries) by a rousing majority voted the Professor's un-mosaic, pentateuchal teachings "unsatisfactory, because incompatible with the Standards of the Presbyterian Church in the United States of America as interpreted by her highest courts".

But it may be asked, Did not the Professor in his pamphlet defense declare his belief in the inspiration of the Pentateuch? To be sure, he did say that, but inspired how, in what sense?

Very familiar now is the favorite theory of the modern-thought school that the Bible, like the sacred books of the non-Christian religions, is the outgrowth, the product, of the "religious consciousness" of the race. The word "inspiration" is applied to the Bible and other sacred books alike; yea, also to the works of genius, so-called, like Homer, Vergil, Shakespeare, Milton, Goethe. The inspiration differs not in kind, but simply in degree; only the Semites, having more of a "genius for religion", a greater sensitiveness and susceptibility to "inspiration", have in the Bible given us the best output of all. And we are told that it is a mistake to regard the canon of our Sacred Scriptures as closed; for as God inspired prophets and apostles of old, so He speaks by inspiration through men now. Said a once distinguished, but later an extinguished, professor: "I try to show that inspiration is the only final and normal condition of human life; that holy men of old were inspired to the end that all humanity might finally be inspired".

Is that "inspiration"? Y-e-s; but it is not the inspiration of a Revelation, only of an Evolution. Revelation-inspiration and evolution-inspiration are not of the same category, do not exist in the same plane. There is a Biblical, Westminster, popular, common-sense use of the term "inspiration", and that is the revelation sense. Now, to apply the evolution sense of the term to the Bible, and let the impression be conveyed that it is used in the other sense, is a fraud of the first water; it is neither honorable nor honest. Such moral obliquity would be incredible were it not so common.

Campbell, of the London City Temple, believes in the divinity of Christ: "We believe that Jesus was divine; so are we. Every man is a potential Christ". A professedly orthodox clergyman preaches on atonement, and he parallels and illustrates the atoning sacrifice of Christ with the sacrifice which one person makes for another,—a mother for a child; but that is not atonement in the Bible sense: it is only a sort of sanctified, or sanctimonious, altruism.

What inspiration! what divinity! what atonement! Such jugglery of words, such thimble-rigging, such buncoism, such a shell game, in religious nomenclature ought to be stopped at once and forever. An editorial caption in the March number, last year, of *The Bible Student and Teacher*, asks: "Is This the Age of the Apotheosis of Perjury?"

Far, far be it from this pen to intimate that brethren intentionally or consciously choose positions or propositions which are chargeable with such reprehensibility as is above suggested; but it is perfectly legitimate to show—as is here attempted—to what results their postulates and processes logically, necessarily, unescapably lead. The contents of premises are bound to go into their conclusion; and the content of con-

clusion reveals what is in premise.

The action of the Synod of California has received editorial consideration in *The Independent* of last November 10, which is both a revelation and an evolution,—an evolution of journalistic amenity from liberalism in theology, and a revelation of Christian courtesy (?). Accordingly, the action is "A Bit of Medievalism", and the voters and vote are decorated with prismatic characterizations that evince the skill of artistic genius: 'a sad and amusing spectacle of a substantial majority that has not learned anything during the past generation'; "a solemn affirmation of a moribund traditionalism"; "biblical literalists"; 'rear-guard of obscurantists'; "heresy-mongers"; "men whose geology and anthropology have not outgrown the literalized poetry of a Hebrew folk-tale"; 'conservatism that brings obloquy on religion'; "the real heretics"; and in the irresistible sweep of the large majority to their conclusion, like the porcine rush in Gergesa, "nothing could stop the plunge over the Gadarene declivity".

That is smart, but it can hardly be called sucrose! It sounds more like an *impudent* insult, a *demonstrated* dementia from which the columns of such a journal as *The Independent* should be *warded*.

"Nullification"—Is It Involved in the Present Situation?*

REV. JOHN W. DINSMORE, D.D. LL.D., SAN JOSE, CAL.

When Andrew Jackson was President of the United States, certain laws enacted by Congress were distasteful to South Carolina, and she took it upon herself to

* This article, reprinted from "The Herald and Presbyter" of March 1, is a clear and forcible statement of what is involved in the present situation in the Presbytery of New York under the lead of Union Theological Seminary. Dr. Dinsmore was a leading member of the Permanent Judicial Commission before which the protests of the minority of the Presbytery were considered at the session of the General Assembly at Atlantic City in May, 1910.

The statement enforces the legitimacy of the points made in "The Bible Student and Teacher", in the editorials entitled "New York Presbytery on its Way to 'Nullification'", in the issues for December, 1910, p. 271, and January, 1911, p. 19. We are in complete accord with Dr. Dinsmore's conclusions, from which we see no possible way of escape.—Editor.

disregard and defy them. Her legislature said: "These laws are unauthorized by the Constitution and violate the meaning and intent thereof, and are null and void." It was further announced that these laws were not binding on the citizens of that State, and that any attempt to enforce them would be resisted. Jackson, acting according to his nature, met the crisis with boldness and promptitude. He remonstrated with the people of South Carolina, pointed out their folly and the fallacy of their contention, and plainly warned them that the laws would be enforced with all the power at his command and that resistance would be treason.

This ended it for that time. But here was raised the issue touching the jurisdiction of the Federal Government on the one hand and the rights of the States on the other, which in the end had to be fought out, which cost us a frightful fratricidal war, and kept the nation for four weary years wallowing in a sea of tears and blood.

Now, no intelligent citizen ever claimed that Congress, or even the Supreme Court, can alter or amend the Constitution. Nor can Congress enact any law which is not warranted by the Constitution. But if any law of Congress is challenged, it is not the prerogative of any State to decide the question and act accordingly. The Government, through its authorized tribunal, the Supreme Court, decides that question, and that decision is the law of the land until set aside by the same tribunal, or by an amendment of the Constitution itself. The decision may be a hateful one, but it is the law. The *Dred Scott* decision was the law of the land until it, and others like it, were swept away by an amendment to the Constitution.

The Supreme Court can not alter or amend the Constitution, but it can interpret it, and its interpretation is the law, binding on all States and all citizens. It does not require a lawyer to understand this.

Now, comparing things ecclesiastical with things civil, there is a striking similarity between the attitude of the New York Presbytery toward the General Assembly and that of South Carolina toward the General Government in 1832.

The presbytery has openly disregarded and practically set at naught the judicial decisions and solemn public deliverances of the General Assembly. In effect, the presbytery says, These edicts and judgments of the Assembly are null and void, and not binding on us. We shall go right on as if they never had been heard of.

If that is not nullification, then what is? Is it charged that these decisions and deliverances are unconstitutional, and therefore null and void? How can that be shown? No instructed Presbyterian ever claimed that the Assembly can alter or amend the Constitution of the Church, or that it can enact any law not warranted by the Constitution. But the General As-

sembly, when sitting as a deliberative body, and especially when sitting as a court, is the authorized expounder and interpreter of the Constitution. Its judgments touching the meaning and scope of the Constitution are the law until regularly set aside.

The Presbyterian Church is not a congeries of segregated and independent bodies held together only by a bond of general agreement and sympathy. It is a Church, a confessional and constitutional Church. It has a Constitution and laws, and these every office bearer within her fold is solemnly pledged before God to uphold and maintain. No man need ever take that vow unless he wishes to, but, having taken it, common honor and honesty require that he keep it.

If a question arises as to the meaning, scope or application of any provision of the Constitution, the Constitution itself provides the authority and the method by which the question is to be determined. That authority is lodged in the General Assembly, and the method is explicitly prescribed.

Well, has the Church never spoken on these questions that are now causing so much unrest? Are they open questions?

The General Assembly has pronounced judgment with great frequency and with utmost emphasis. By solemn judicial decision, and by scarcely less solemn public deliverance, the Church has again and again given her testimony, and that without the least variation.

Particularly, in recent years, since these destructive errors have been demanding tolerance in our pulpits and our seminaries, has she over and over again uttered her solemn and most earnest warning against them. Begin, for instance, with the great deliverance of 1882, which was republished by order of the Assembly of 1891. It was written by the late lamented and eminent Dr. Howard Crosby, and is a ringing condemnation of the so-called Higher Criticism.

From that time on scarcely an Assembly failed to reiterate in one way or another the like testimony against these ruinous errors. The Assemblies of 1893 and 1894 passed judgement on these questions in great judicial trials. The Assembly of 1899 sent

forth a solemn and affectionate remonstrance and warning to all under its jurisdiction. The Assembly of 1910 sent forth a judicial judgment denouncing these rationalistic theories as subversive of the very foundations of the faith, and, in addition, the Committee on Bills and Overtures, by direction of the Assembly, prepared a great deliverance which was unanimously adopted, and ordered to be read in all the congregations.

If there is any way in which the Church can speak her mind and give her testimony, surely she has done it in respect of these heresies.

And yet shall we be told by uninformed or insincere men that these are open questions in the Presbyterian Church? That such questions as the virgin birth, the raising of Lazarus, and the actual bodily resurrection of Christ, are open questions? That men who discard, or at least doubt what the Bible says, and what the Church of God has adoringly confessed from time immemorial, may preach in our pulpits and teach in our seminaries? That one may profess to accept the Confession and solemnly vow before God to uphold and maintain it, and yet treacherously undermine the very foundations on which it rests?

If this is not treason, worse than Jackson had in mind, then what is it? If our

Lord was not born of a virgin, as the Scriptures teach, then what kind of a birth had he? The only alternative is shocking and blasphemous. The last General Assembly explicitly said that no man who disbelieves in the virgin birth and other related truths, or is in serious doubt concerning them, ought ever to be licensed or ordained to the ministry in this Church. And yet, since then, the New York Presbytery has done that very thing. Is not this nullification, and of the most defiant kind?

It is high time the whole Church awoke to the gravity of the crisis that is upon us. What is to hinder one presbytery from filling the Church with men who will pervert and destroy the faith? Unwelcome as it may be, the Church has no alternative but to take effective measures to safeguard the precious interests committed to her. Congregations must be on their guard against these men who are poisoned by teachers who are committed to a propaganda of unbelief. The laity of the Church must be on the alert against men who deny, or at least do not believe, the fundamental truths of God's Holy Word. Our ancient and historic Church may have to go through a severe experience before false humors are expelled. The Presbyterian Church can afford to be smaller, but she can not afford to repudiate her immemorial testimony and betray the truth of God.

The Church and Its Creeds*

PROFESSOR WALTER QUINCY SCOTT, D.D., NEW YORK CITY

At the recent opening of a theological seminary† the president delivered an address under the above title. We gather from the introduction to this extended discourse that its topic was chosen because

"there is needed a clear understanding of the relation of the Church to its creeds" as a basis for harmonious adjustment between "the coast of our thought" and the "modern wave".

As nearly as the writer can make out from a careful survey of the entire address, the proper relation of the Church to its creeds is to abolish them altogether in so far as having binding effect is concerned, and let them take their places in historic literature as mere formulae of opinions containing more or less truth.

* The author of this paper, in review of President Brown's Address that was discussed in the January issue of *The Bible Student and Teacher*, is a life-long teacher who has for several years been connected with the Bible Teachers Training School, of New York City, so widely known, of which Rev. Dr. Wilbert W. White is founder and head. The review appeared in the January issue of *The Bible Record*, and is here reprinted by permission.—*Editor*.

† The author of this article is an alumnus of the Seminary referred to.

Then let the Church have, as *one* Church ought to have, but *one* creed and that creed merely the formulation of the Church's "life principle".

So then this one Church "is an organization consisting of those who belong to Jesus Christ, organized on the basis of His Spirit and engaged in His business". This is not a very luminous definition of the only Church, but we learn that "in the consciousness of those who really make up this Church there is a process of choice which we call religious or Christian experience". What this common experience is can be understood from a very early description of it, "Believe on the Lord Jesus Christ", which is "not a phrase of definition at all, but a simple call to share the experience". Paul gives a vital form of it, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead",—a statement which shows, as our author observes, "that He is living and His Lordship actual and enduring".

But if these quotations from the Scriptures are taken as satisfactory statements, as far as they go, of the common Christian experience, why is it that the address from this point forward does not appear to recognize the Scriptures as the material source of the statements that constituted the simple creed that came to be known as the Apostles' Creed? or as the source of the Nicene Creed? or of later creeds as they came to be developed? Dr. Brown says that "by degrees not only some definition but also some explanation and inference crept into such [baptismal] avowals which took on a more formal and stereotyped character. . . . At length what we know as the Apostles' Creed grew up,—or, perhaps better, was built up—and we see a few additional statements and some incentives to the Christian life included. Then the declaration of Nicæa, the decree of Chalcedon; long afterward the articles of Trent and the Protestant formularies". Of course President Brown does not mean to convey the idea that the Apostles' Creed was completed before the Nicene, nor that the Tridentine Canons and Decrees preceded the Protestant formularies. We understand him to indicate a process in tradition and in history of

building up "reasoned systems of Christian truth", a process of "passing from the necessity of a few beliefs to the necessity of many" because of a deep-rooted and persistent "belief in the absolute necessity of particular beliefs". And so it comes about that "it is the creed with this weight of tradition upon it that we have to deal with to-day. It is no longer the simple avowal of experience".

Then how are we to deal with "this creed" or these creeds "with this weight of tradition" upon them? Shall none of them have binding effect to any degree upon any office-bearer or even any member of "the Church"? Shall the only formula of membership or of leadership be the simple avowal of the "Christian experience"? Where shall we find that formula? or who shall make it? If we take it from the Scriptures, does the formula carry with it authority from the Scriptures? If the avowal of experience is not so much a definition of faith as a call to share the experience, still do the Scriptures give the formula any authority? If they do, then why not accept the few brief statements of the Apostles' Creed as a convenient summary of Christian doctrine taught explicitly in the Scriptures? What are the Scriptures for? Are the essential facts and saving truths of Christianity to be transmitted by tradition only? How could Jesus and His apostles have taught the Christian gospel as they did without the Old Testament Scriptures? What would Christian believers have known of Christ and His teachings after the apostolic age without the New Testament Scriptures? We can readily imagine the traditional continuity of an avowal of Christian experience, but it would be difficult to imagine the developments of the formulated descriptions of that experience. But the Church received and has continued to receive the Scriptures of the Old and New Testaments as the inspired Word of God, as its rule of faith and practice. President Brown recognizes that even the most elaborate systems of belief have been set forth in answer to a mental demand, and that "it is inevitable that the mind call upon religious experience to describe itself and expound itself". Well, then, the Church as a living body of individual believers has

continued to formulate and will continue to formulate according to the Scriptures the articles of its faith and practice. But just as hitherto these formularies will continue to be brought to the test of the Scriptures as taught by the Spirit of God. Nor will the Church cease to formulate the teachings of the Scriptures because "a part of the modern discontent with creeds and systems lies in modern indolence of mind as another part lies in weariness of antiquated terms", nor because of any other reasons which the "modern" mind may have for its discontent with formulated teachings of the Scriptures. For these are not merely religious opinions in framing which "the intellectual is of necessity predominant, if not alone", but are the teachings of the Scriptures expressed, however imperfectly, with the whole heart and mind and soul of Christian believers.

Furthermore, what sort of unity is to be gained by setting aside all formulated creeds as having no other validity than that of more or less related groups of religious opinions, and resting simply upon an avowal of Christian experience? Shall the Church stop at that beginning of a believer's faith and not even formulate that? Shall the Scriptures be put on the shelf with other historical writings and used for what any teacher may happen to think they are worth? For it is affirmed in the address before us, concerning "the leaders in the Christian religion" that they "should have, hearty and convincing in their own souls, the spiritual experience of the life of Jesus Christ, involving entire commitment to His scheme of personal living with its end in the triumph of His kingdom everywhere"; and after specifying other qualifications, it is finally affirmed that "of specific opinions on religious matters the Church should exact no more than the common consent of those who make up the Church acknowledges to be the absolute minimum requisite for realizing the experience and setting it forth in simple, unmistakable terms". Leadership measured by such an "absolute minimum" would be no leadership at all. The Church could neither be effectively organized nor accomplish any progress under a ministry responsible only for such

limited qualifications.

The unity of the Church cannot be found by abolishing the creeds of her various denominations any more than a fleet at sea could be united by abolishing all sails and rudders.

All of the sad things that can be said and must be said concerning the bitter strifes connected with the making and establishment of representative creeds, do not discredit the great fact that precisely by means of her creeds has the Church in every age prevented unbelief in the teachings of Christ and His apostles as recorded in the Scriptures from attempting to establishing itself within the Church, and has at the same time by means of the same creeds brought all believers toward a clearer vision of the unity of their faith and of their brotherhood in Christ, because all alike were taught to search the Scriptures under the guidance of God's Spirit.

It is not historically correct, e. g., to say that the adoption of the Nicene symbol was "a signal for war", and that the strife was "hot and bloody because those who opposed it felt their Christian rights invaded, and their very Christianity denied". The fact is the "war" was begun long before by Arius and his followers. For Arius taught that Jesus was a "creature", created "out of nothing", by "nature" absolutely different from the Father, "foreign" to God. He was deposed by a large synod at Alexandria, and Arius himself instigated the rioting that followed and composed songs which the mobs sang in the streets. The Church at Nicaea had no other alternative than to condemn the teaching of Arius and reaffirm the doctrines of the Christian faith. The Church which believed in the deity of Christ could have no responsibility for the "war" waged against it by men who claimed official right to teach in the pulpits of the Church that Christ was a creature. It is an instructive fact that there have been and are now antagonists of the creeds of the Church who appear to have no scruples in seeking to occupy pulpits in the Church at the Church's expense. If they have any doctrines of their own to substitute for the creeds why do they not organize a church or a society of their own? Then we should have another illustrative if not illuminating creed!

"The Church and Its Creeds"---Rejoinder to Review of the Address in January Number

PRESIDENT FRANCIS BROWN, D.D., LL.D., UNION THEOLOGICAL SEMINARY,
NEW YORK

The Editor of "The Bible Student and Teacher" has been good enough to send me a copy of the January number, containing strictures on a recent address of mine at the Union Theological Seminary, and to invite a rejoinder from me, if I should be disposed to make one. Without this invitation I should hardly have done so, for I am so far from seeking controversy in the matter that the very purpose of the address was to suggest a way of avoiding controversy, and uniting all Christian forces for the active promotion of the Kingdom of God. But since the opportunity has been formally put before me, it would perhaps be wrong for me not to undertake it, especially since I might seem, in that case, to acquiesce in serious misrepresentations—unintentional, I am sure,—not only of my specific positions, but also of my whole attitude of mind.

I recognize marked divergences between the Editor's opinions and my own, but I venture to think that, in part, they arise at different points from those at which he finds them, and, in part, are less fundamental than he supposes. Such as they are, it is of course entirely conceivable that he may be right in his judgments, and I quite wrong. I can sincerely say, however, that I desire to know the truth, and am not consciously governed by pride of opinion in any views I may here express. I shall endeavor not to trespass unduly upon the patience of the Editor and his readers.

The address on "The Church and Its Creeds" was delivered at the opening of our Seminary year, when it is our custom to have some topic treated by a member of the Faculty which possesses more or less general interest. This year the duty fell to me. It was, so far forth, a routine matter, and would have attracted no attention, beyond its original audience, if the *New York Observer* had not asked leave to publish it.

The address was not an assault upon

the historic creeds nor a depreciation of them. On the contrary, it emphasized their importance and value. It also exalted the historic Church. It endeavored to show that there was some lack of adjustment between the Church and its Creeds, owing to a partial difference of organizing principle—the Church being made up of those who are united to Christ by a vital, religious experience, and the Creeds being an expression of that vital religious experience, *plus* a considerable amount of explanation and inference. It took the ground that the Church would be more united and efficient, and that barriers to its progress would be removed, if a distinction were made between these elements, and agreement asked, whether among members or among ministers, in the matter of experimental religion, and what is inseparably concerned therewith, rather than in the region of inference or explanation.

This is doubtless an imperfect summary. I really wish those who have read the Editor's views on the address might also read the address itself (in the *New York Observer* of November 10, 1910). The Editor's representation of it, whose good faith I do not question, appears to me, in fact, a travesty—so little does it in reality convey the impression of what I tried to say, and supposed I had said.

As already intimated, the occasion of the address, although public, was of a rather domestic character. The gathering was made up of students, alumni and friends of the Seminary. Their general mind I knew well, and they knew mine. This fact has importance in relation to the charge that the address tacitly rejected "the Biblical Foundation." All who heard it believed in the Bible as a revelation from God, and knew that I thus believed in it. They knew that reverent study of the Bible underlies all our work here. They knew, without my giving them chapter and verse, that when I said that "Believe on ~~the~~

Lord Jesus Christ" was a very early form of Christian statement I was quoting from the Bible. If I had multiplied illustrations, such as "Follow me", or "Thou art the Christ"; they would have recognized their source at once. "There was no "tacit rejection" of the Bible, nor do I think that this idea could have occurred to any person present. The Bible was postulated from beginning to end.

But it is not enough to have truth in the Bible. No teaching of the Bible has practical religious value for me until it becomes part of my experience. This I suppose to have been the way in which the great verities of the Bible found their way into the life of the race. The prophets and psalmists and apostles set forth truth which they had themselves tested in their own experience. St. Paul, I understand, proclaimed a gospel which had met his own needs. There is no way known to me by which truth can become religiously effective for any man except by being practically tested in that man's experience. The gospel is verified anew whenever a human soul turns to God. While it keeps away from God, the gospel is no less true, as a proposition, but it has no religious value for that soul until it becomes a part of the personal experience. I do not see how any Christian man can deny this, or why he should wish to do so.

Now I suppose that the essential part of a Christian creed is that which can and does enter into Christian experience. This gives us a wide range of religious truth, for there is no stereotyped and uniform Christian experience. But it appears to me that there are many creeds,—and it is, naturally, most likely to be the case in the longest and most elaborately constructed ones,—which contain statements that are not verifiable in experience. These statements seem to be largely in the nature of the interpretation of the facts of experience or inference from such facts. The differences between Christians are, I have ventured to think, to a very considerable degree in the realm of interpretation or inference. Good men differ widely from each other in their understanding of Scripture, and in their inferences from Scripture. But these are matters of intellectual process, which do not involve a fundamental

difference in the religious experience or condition of those whose opinions diverge.

I understand the Christian Church to be made up of those who belong to Jesus Christ by a vital, religious experience, and it is my earnest desire, which seems to me a really Christian desire—according to the mind of Christ—that their oneness in Him should become more evident. I do not see how this can be brought about if intellectual opinions are to be given the same prominence with experimental Christianity. The Westminster Confession of Faith may be perfectly accurate in every statement, but not all Christians can see it to be so. In the interest of the unity of Christians the distinction then might well be made—from my point of view—between the avowal of actual Christian experience, and matters which are not involved in this avowal, and which may therefore, as between Christians seeking to unite in their Master's service, be left in abeyance.

I should not have been without hope that the Editor might accept this position, at least as a reasonable theory, in view of his interpreting the constitution of the Presbyterian Church as "providing for any reasonable measure of divergence from the Standards that does not destroy the integrity of the Evangelical Faith." Elsewhere, however, he contends against any distinction between the religious experience, and the opinions that interpret it. This is certainly not my view. I can only regret that it is his. It seems to involve the position that experimental religion is the same thing with right opinions, or, at least, cannot exist without right opinions as to a large area of matters included in a system of theology. To me, the acceptance of a Savior and trust in Him are quite different from assenting to a set of theological propositions, to a large degree independent of this, and far more important—no matter how true the propositions may be. If I am wrong here, of course my whole aim in the address was preposterous. But then, of course, it will fall by its own folly, and can do little harm. When it comes to appear folly to me, I hope I may have grace to abandon it myself. For the present the fact remains that I know many Christian ministers of the highest

effectiveness who can not accept all of the propositions of the elaborate creeds. I hold the conviction—matured through many years and not now published by me for the first time—that no Christian body is justified in excluding from its ministry men whom it cordially recognizes as Christian ministers of other churches. Others—the Editor among them—hold a different view, and again it is quite conceivable that they are right and I am wrong, but is it subversive of Christianity to raise the question? I personally believe, with all my heart, that it ought to be possible for intelligent, competent, well-trained Christian men, who are burning with love to Jesus Christ and to the people for whom he died, to unite in one organization without being compelled to agree in all their theological statements, whether statements of Biblical interpretation or statements of inference from such interpretation. It is because subscription to elaborate creeds puts a barrier in the way of such union that I wish to see it modified, and also because some things which rouse Christian enthusiasm at present find no adequate utterance in any of the great historic creeds, particularly those things which have to do with the active promotion of God's Kingdom. "Already"—it appeared to me, and still appears to me,—“old creeds have an artificial relation to present Christianity, because they are not the expression of present Christianity”. Therefore I desire readjustment. This may be an unwise desire, but is it an unChristian and wicked desire? Our terms of subscription have no ultimate, divine authority. The Presbyterian Church lived many years without any formula of subscription at all. Is it not permissible to express the wish that the present requirement might be altered?

I have the impression that the number of those who share this desire is increasing. When a sufficient number of Presbyterians have it, some steps will probably be taken toward realizing it. Until then, nothing effective can be done. But I confess I do not know why a desire to remove barriers to Christian Unity should be thought immoral. It certainly cannot be thought heretical. I have made no attack upon the Westminster Confession and Catechisms, nor upon any of their statements; I regard

them as noble monuments of Christian thought. I subscribe to them in the sense required without hesitation or quibble. But, like all elaborate creeds, worked out into systematic statement, they contain things which, in my judgment, however earnestly they may be commended, ought not to be *imposed* on Christian preachers and teachers, because the minds of good men do not agree about them, and are not likely ever to agree, and because the emphasis, in a Christian creed, ought to lie on that which makes it distinctively Christian, so that Christianity may be evidently, what it is in reality, a religion before it is a theology, and a religion for all mankind. I have suggested no specific formula. I proposed no new Creed. This did not lie within the scope of the address. I said: "I know it is easier to speak in generalities than it is to answer all the specific questions that spring up when we undertake so great a change. But all these questions can be solved with the aid of God's Spirit." I crave for the Presbyterian Church the honor of taking a forward place in this movement, but my address had not simply Presbyterians in mind. For the Christian conquest of the world it is necessary that Presbyterians should march shoulder to shoulder with Congregationalists and Baptists and Episcopalians and Methodists and Lutherans and the rest, and we must take into the Christian ranks those who are Christ's, but cannot as yet find themselves at home in any of the organized churches, that the whole body, the Church of the Living God, may go forward in His power, with blessing for all nations. Is it possible that the truth of the Bible, which comes from God and is vital with his Spirit, can suffer when he is leading his people to such a triumph?

That the Editor thinks there is something dangerous or positively evil in this programme I very much fear. Perhaps it is because I state it so imperfectly, or because he distrusts me and anything I advocate. I am very sorry if it is so. I wish all such personal obstacles could be eliminated, and I myself forgotten. Might not the address published in the *New York Observer* of November 10, 1910, be read again, with everything that connects it with Union Seminary in particular drop-

ped out? Might we not together, in all humility, inquire how we can work with God and all His true servants in establishing His Kingdom? Might we not try to understand Him better, and each other also?

Might we not recognize honest attempts to do His will, even if we felt obliged to call them mistaken? Might we not remember that one is our Master, even Christ, and that all we are brethren?

The Presbytery of New York on its Way to Repudiation

The Editor's Review of President Brown's "Rejoinder"

We are glad to make cordial acknowledgment of the courteous spirit and manner of Dr. Brown's reply. No one can doubt his sincere desire to know and obey the mind of Christ. There should be no difference between us on this point. Nevertheless his reply only makes it clearer that he wishes and hopes to eliminate from the historic Creeds of Christendom, and especially from the Westminster Confession of which he has solemnly declared his acceptance, a very large part of that which gives them distinctive value. Indeed, the rejoinder needs but to be carefully read to convince any one that the President's attempted answer *has failed to meet any one of the four points, made in our review of the Address.*

I. The First Point made was, that, while the Presbyterian and Evangelical Standards make the Sacred Scriptures, as the one accredited revelation from God, the only and infallible rule of faith and practice, the Address of President Brown proposes to substitute for this man's "religious experience".

After taking into account Dr. Brown's explanatory statements, we are constrained to reaffirm this point with even added emphasis.

First the assertion of the Address, that "all who heard it believed in the Bible as a revelation from God, and knew that I thus believed in it", does not meet the case; since the fact is patent and undeniable that, in the examinations before the Presbytery, the students trained in the institution quite uniformly, if not universally, doubt or deny that doctrine in the authoritative historical sense in which the Presbyterian Church, and the Evangelical

Churches generally, accept it; as is also the further fact that the Seminary leaders stoutly support them in making their reservations and denials.*

Nor can the affirmation, that in the Address, "the Bible was postulated from beginning to end", be allowed to pass unchallenged as proof of acceptance of the Bible as a revelation of God in the ordinary Evangelical Sense by *President Brown himself. The question here is one of facts; and we have yet to hear of any unsupported claims of honesty so sincere and stable as not to go to pieces when hurled against the thick bosses of the Almighty's buckler of facts.*

If the Bible is declared to be "postulated", in what character was it postulated?

Was it postulated *as the final authority by which all alleged Christian experience is to be tested?* On the contrary, it is quite obvious to what kind of "verification" the speaker proposed to subject its statements. We all agree that our personal experience of the grace of Christ best qualifies us to confess Him, and that the work of His Spirit in our hearts alone enables us to set our seal to the doctrines of the Bible. But, is it true that our duty ends when we have confessed the little that we have learned by experience? Is every Christian limited in his confession to his own personal and private experience of the

* It is the purpose to show, in a later issue of the magazine, by proofs amounting to demonstration, that *President Brown's affirmation regarding the Address*, that "all who heard it [presumably those connected with the Seminary] believed in the Bible as a revelation from God", *is directly contrary to fact*, i. e., if the statement is to be taken in a Presbyterian and Evangelical sense. The proofs will be brought from the published writings of his associate, Rev. Dr. William Adams Brown—to omit the teachings of other Professors—the successor of Henry B. Smith.—*Editor.*

truth? If so, his confession will be meager indeed. Should we not confess together also what the Apostles and Prophets have taught, *because* they have taught it, even if we cannot say that we have fully, or perhaps at all, scaled the heights whercon they dwelt? May we not teach what Christ taught even before we "verify" it, *just because He taught it*? Peter taught his converts to believe and confess what Paul taught, though it was "hard to be understood". If he had followed Dr. Brown's plan, he would have bidden them "verify" it out of their own experience before they said anything about it.

It may be taken as axiomatic, that *alike in the region of religious facts and truths, there are some things that we can never "verify"*. The Church is surely under obligations, when necessity arises, to confess the *facts* which the Scriptures teach. How can we "verify" out of our own experience, for instance, the facts of the life of Christ,—that He was born of the Virgin Mary and wrought His mighty works, that He suffered under Pontius Pilate and was crucified, dead and buried, and that His body was raised from the grave? Here we reach the root of Dr. Brown's error. He plainly means that "religious experience" may reject, or call in question, the facts alleged by the sacred writers. Therefore he would not have in the creeds of Christendom unqualified assertions of such facts, if these creeds are made a test of entrance to the ministry. Nor can the fundamental *truths* involved in God's plan of salvation be evolved from, or verified by, the "light of nature", whether in man or in creation; but must be received (as the Standards teach) by God's revelation as their only authoritative basis.

The failure to "postulate" the Bible, *in this authoritative sense*, as the foundation of the Evangelical faith, is, as we take it, the basal failure in the Address, and one that marks and mars it throughout.

To make this failure plainer, if possible, we invite the reader to turn to Dr. Brown's statement in his "Rejoinder" (see p. 162, col. 2, line 32), beginning: "Elsewhere, however, he [the Editor] contends against any distinction between the religious experience, and the opinions that interpret it". We have only to say that we make no such contention; we repudiate

both the "religious experience" in question and the "interpretations" of it, as *baseless and worthless*, when set over against the authoritative Word of God.

According to the Biblical and Evangelical View (with which the Presbyterian Standards are in accord, see especially the Shorter Catechism), Christianity is:

(1) A Divinely Revealed and Authoritative Creed, setting forth the duly accredited facts and truths concerning God and the Way of Salvation;

(2) An Inner Divine Life, wrought by the Holy Spirit though Applying these Teachings of the Word of God in the Regeneration, of Sinners, and in the Development of their Christian Experience through Faith in that Word;;

(3) A Life of Outward Christian Activity, under the direction of the Holy Spirit, in bringing the Sinner back to Obedience to God, in his Conduct, through Conformity to the Commandments, diligent use of the means of grace, and the carrying out of the Prayer for the Restoration of the Kingdom of God on Earth in the Work of the Great Commission.

If this be true, any so-called View of Christianity—whether New or Old—that fails to "postulate", or that minimizes, any one of these elements, must be both superficial and false. The only possible basis for a rational "religious experience", i. e., one that does not land its subjects in superstition or in hopeless doubt or ignorance, is God's truth revealed and accredited in His Word. A true, Evangelical Christianity "postulates" all these three elements; thereby securing for itself a broad, Divine and impregnable basis. The Modern View substantially repudiates them all.

II. The Second Point made was, that the Christian Creeds, "THE Faith" of Jude (ver. 3), having, and so far as they have, a Divine Basis in the Bible, are in a substantial sense rightly *authoritative over the Religious Faith and Life of the Christian*, and especially the official Christian Teacher, who subscribes to them; and are not, as according to the Modern View, mere formulations of religious "opinions" having no essential Validity, and therefore no Authority.

We are unable to find any substantial reasons in the rejoinder for retracting or modifying our statement, that Dr. Brown instead of exalting the Creed of Christendom, attacks and seeks to throw discredit upon it. This appears in the whole method and spirit of the labored argument of that rejoinder: in the putting forward of "many

creeds" antagonistic and contradictory, as against the substantially consentaneous Creed of the Bible and of Christendom; in founding the teachings of "the prophets, psalmists, and apostles" on "their own experience", rather than on the revelation of God; in insistence on the Creeds being chiefly made up of man's interpretations of his religious experience, and so of his fallible "opinions" on passing phases of the religious life; in repeating the statement entirely false to fact,—as shown by Dr. Scott on another page—that the adoption of the Nicene Creed was "a signal for war" "hot and bloody", for which (as assumed to be true in all heresy cases), those who stand for the truth are to be held odiously the only responsible party.

But, to return to the Address; Dr. Brown does most assuredly propose to minimize, if not abolish, subscription to the Creed of the Church with which he is connected, not only as a condition of Church membership but even as a qualification for official position as a teacher.

Just what part of the Confession he personally rejects and what part he accepts, he does not state. It is plain that he does not accept all, and what he says strongly suggests dissent from many of its positions. He gives, however, as his reason for the radical eliminations which he proposes, that no creed should be founded pure and simple upon the teaching of Scripture, but upon "the Religious Experience." This experience is to be limited to a minimum. It should include only what every Christian could assent to as his own personal experience. The practical effect of this would be, that a candidate for the ministry in the Presbyterian Church, or in any Church, would only be asked to profess his faith in what could fairly be asked of a sincere Christian for Church membership.

This being so, it follows that we could not exclude from the ministry those who held the most diverse notions: for instance, Pious Romanists (for there surely are such), who still hold the superstitions of the Papacy, the doctrine of the mass, prayer to the Virgin, Purgatory, or auricular confession. Could Christian Scientists be excluded as such, or Swedenborgians,

of "evangelical" Unitarians? Is there any limit?

This is certainly a radical program. No matter how sincere its author may be, and how highly gracious in expressing himself, his proposal is open to severe criticism from those who recognize in the Scriptures God's inspired and authoritative revelation of salvation.

There is not space here to repeat what was said in our former paper (January, p. 21), regarding the fallacious processes by which the repudiation of creedal authority was reached. The necessity for that is, however, obviated by the appearance in this issue of the able paper on "The Church and Its Creeds", from the pen of Rev. Dr. Walter Q. Scott, which deals with the Biblical basis and the binding force of the Creeds, and their necessity to the maintenance of the faith of the Church. That paper shows, that the author of the Address, even if a Hebrew Specialist, is not at home in the questions particularly involved in the discussion he undertakes. A life devoted to specialism in Hebrew grammatical forms does not guarantee the furnishing required for such discussion. When the late President Harper, of Chicago University, with almost, if not quite, the same furnishing as President Brown, undertook with absolute confidence to reconstruct out of hand the curriculum of the Theological Seminary, his good "neighbor", President Strong of Rochester, very naturally came that way and "searched him out"; which is likely to be the fate of any one who, with like qualifications, follows in his footsteps, whether in reconstructing Creeds or Curricula.

III. The Third and Fourth Points made may be taken up together, as involving in common the question of *Moral Obligation to Creed and Church*.

The Points we made were, that the repudiation by a minister of the binding force of the Ministerial Vows or Creed-subscription by which he gains an official place and standing in a Church, and the use of that place with the claim of immunity as a vantage-ground from which to destroy that

Faith and that Church, both alike involve Moral Obliquity of the gravest character.

There can be no question regarding the attitude of the ethical systems and the Standards of the Evangelical Churches on these points. Any man's word, even if simply uttered, binds the man to keep it. The Churches are voluntary societies which no one is forced to enter even in order to become a preacher—the whole world is wide open for his preaching if he has a message that he must utter—but when a professed Christian man voluntarily enters such an association he enters into an agreement that binds him to loyalty to its interests in accordance, not with his subjective notions or vagaries, but with the requirements of its Constitution.

President Brown has no words in his rejoinder to meet these counts. There are assumptions and assertions, but *no proofs*. The rejoinder is even more "astonishingly dogmatic"—to use the recent phrase of an American Cardinal—than was the original Address. We can only refer here to what was said regarding this issue, in the January magazine, p. 28. Whatever may be claimed for honesty and all that, we are utterly unable to conceive of any moral standing-place in the Church for the minister who repudiates his vows, or uses the position gained by them in that Church to compass its destruction. We closed with saying, "We are sure that such cases involve *moral principles* that hold in this world and in all worlds."

We can only repeat, "We are sure" that this count of moral principle holds an impregnable position. The masterful ethical teachers of the ages—from Moses and Aristotle and Koheleth, Jesus and Paul, to Kant and Calderwood—have emphasized the indefeasible obligation of man, in his social, civil and religious relations, *to truthfulness when once he has given his word*, whether with or without vow; and have strenuously maintained this as the moral foundation, not of Christian civilization merely, but of all human society. Nor can it be reasonably treated as a mere matter of "conventional arrangement" or "human opinion" that can be swept aside

with a breath; it is a principle of divine unchangeable order that can not be safely disregarded in this or any other rational world.*

So much space has been given to this subject because of the vital issues it involves for Christendom and Christianity.

It is at the foundation the question whether the Bible is the authoritative Word of God or not—the question of Bible or No Bible. That we take to be a matter of momentous importance, that the right answer should be reached and maintained. We believe that such answer is to be found in the Historic Faith of Christianity, and that we are called upon to defend that faith with all the energy that Jude (verse 3) puts into the word that, so to speak, he creates to express that supreme Christian Duty. "If the foundations be destroyed, what can the righteous do?"

And rising above the Book on which Christianity rests, it is a question involving the continued existence of the Church, and the prosecution and fulfilment of its mission for the world's Redemption. If that Church has no authoritative message, nothing to bind it to the execution of the Great Commission, nothing but humanitarian impulse to move it; then anarchy, disintegration and destruction await it. When once the apotheosis of perjury is reached, Christianity is doomed.

On these two issues we feel constrained to urge—everywhere and always and with all our might—every true follower of Jesus Christ to take a firm stand, and to take it without delay. This double issue faces, not alone individuals in high places, or the Presbytery of New York, or the Presbyterian Church at large, but all the Evangelical Churches of Christendom, as we shall have occasion to show; and the way in which they meet it will settle their destiny.

* The writer has fully unfolded this fundamental moral principle, in its various aspects, in his "Christian Ethics", to which the reader is referred for its more complete discussion.—Editor.

Reading the Bible Through Intelligently in a Year

THE MANAGING EDITOR

Daily Bible Readings for April, 1911

[NOTE.—The Morning Readings for April continue *Joshua*—the First Book of the Theocracy—the *Book of the Conquest and Settlement of Canaan*—beginning with Chapter vii.—in the midst of Part I, which records the events of the Period of Conquest. See conclusion of March Readings, February, p. 126.

The Evening Readings for April continue the *Acts of the Apostles*—the Historical Book that records the *Embodiment of the Gospel in the Life and Institutions of the Church*, until it reaches out over the World—beginning with Chapter ii., recounting the *Founding of the Church in Jerusalem at Pentecost*. See Readings for March, in February magazine, p. 126.]

[NOTE that *Luke* in his *First Book*, the Gospel, relates what *the Incarnate Jesus in His humiliation Began to Do and Teach* (Acts i. 1, 2) *on Earth*, in Laying the Foundation for His Kingdom by His Public Ministry and His Sacrificial Death. In his *Second Book*, the Acts (really the Acts of Jesus), he relates what *Jesus, Risen from the Dead and Enthroned as Lord at the right hand of the Father, Continued to Do from Heaven*, by Sending the Holy Spirit, the Promised Helper, and Directing the Apostles and the Church in Spreading the Gospel from Jerusalem over the World, Jewish and Oriental, Greek, and Roman.]

From Joshua—Morning

Sat., April 1.—Joshua vii.—viii.

[The Reading for March 31 recorded the Cessation of the Manna; Jehovah, the Unseen Captain, Taking Command of Israel; and the Destruction of Jericho, Except Rahab.]

The *First Campaign*, up the West Jordan Valley, was Halted before Achan's Sin of Covetousness (Israel's Sin, v. 11); but the Capture was completed when it was Atoned for. The Palestinian Covenant was Ratified at Gerizim and Ebal, as Moses had Commanded (Deut. xxx.).

SUNDAY, April 2.—Joshua ix.—xi.

The *Second Campaign* Resulted in the Subjugation of Central Canaan, from Beth-horon northward,—by the voluntary Subjection and Crafty League of the Gibeonites; the Supernatural Defeat of the Confederated Kings of Canaan called together by the King of Jerusalem, at Beth-horon; and the Destruction of the Northern Allied Nations under Jabin King of Hazor, at the Waters of Merom.

Mon., April 3.—Joshua xii.—xiii.

Part I. concludes with a Summary of the Lands of the Conquered Races (1) East of Jordan, and (2) in Canaan Proper (xii.).

[Part II.—The Division and Organization

From Acts—Evening

April 1.—Acts ii. 1-47

[Part I.—Jesus, as the Lord from Heaven, Sending the Holy Spirit at Pentecost, Fulfilled the Promise of the Father and Empowered His Disciples for Evangelizing the Eastern World, Jewish and Oriental, beginning at Jerusalem (chs. ii.—xii.).

A. The Founding and Development of the Jerusalem Church, in Conflict with Apostate Judaism (chs. ii.—vii.).

I. Founding of the Mother-Church (ch. ii.).]

Peter Explained the Pentecostal Scene, as Fulfilling Joel ii. 28-32.

April 2.—Acts iii. 1-26.

[II. First Conflict of the Apostles with the Apostate Rulers (chs. iii.—iv.).]

This was Occasioned by the Healing of a Lame Man by Peter and John. Peter Explained the Healing, in Solomon's Porch, as the Act of Jesus Whom they had Crucified, but Whom God had Accepted as Messiah and Lord by Raising Him from the Dead; and Challenged them to Apply to Him for Salvation from their Sins.

April 3.—Acts iv. 1-37

The Sadducees had the Two Apostles immediately Arrested, but 2,000 more were added to the Pentecostal 3,000. At the Trial Peter Compelled the Rulers to Admit

of Canaan, and the Close of Joshua's Leadership (chs. xiii.-xxiv.).

I. Division of Canaan among the Tribes, and Educational Provision in the Cities of Refuge (xiii.-xix.).]

Jehovah's Instructions to Joshua Concerning the Division (xiii.).

Tues., April 4.—Joshua xiv.-xv.

1. Land Divided—Portion of Caleb in the Central Place of Honor; the Portion of Judah (from which Tribe the Royal Line and Messiah were to Come), at the Central Point where was to be the Capital of the Nation.

Wed., April 5.—Joshua xvi.-xvii.

2. Land Divided,—Portions of Ephraim and Manasseh, and Separate Portion of Manasseh West of the Jordan, to bring them into Connection with the Central Place of Worship.

Thurs., April 6.—Joshua xviii.-xix.

3. Land Divided; Prefaced by the Setting up of the Tabernacle at Shiloh as the Religious Center of the Nation: Portions of the Seven Tribes,—all Distributed by Lot.

Fri., April 7.—Joshua xx.-xxi.

[II. Organization by Joshua of Jehovah's Plan for Universal Civil and Religious Education, through the Levites, and the Central Cities of Refuge (xx.-xxi.).]

The Cities of Refuge—Provided for Changing the People from Nomadic Traditions to Settled Life under Law—were Assigned by Eleazar and Joshua, on Request of the Levites and in Fulfilment of the Promise of Moses (Num. xxxv. 6-32).

Sat., April 8.—Joshua xxii.-xxiii.

[III. The Book Ends with Events Connected with Joshua's Laying Down his Leadership (xxii.-xxiv.).]

1. Their Promise to Moses fulfilled by the East Jordan Tribes, Joshua Officially Dismissed them. In their Erection of a Great Memorial Altar at the Jordan, they barely Escaped Destruction (xxii.).

2. Joshua's Work Completed, he Issued his Last Orders to Israel (xxiii.).

the Act of Jesus in Healing, and Discharge the Apostle with an unofficial Injunction. Whereupon the Apostles Repudiated the Authority of these Apostates, acknowledging God only; Who, when they Reported it to the Church Fulfilled Psalm ii. 1, 2, and Granted His Supernatural Approval.

April 4.—Acts v. 1-42

[III. Second Conflict with the Sanhedrin (ch. v.).]

Resulting from the Extraordinary Prosperity and Consecration of the Church.

Multitudes were attracted from the Neighboring Cities, which Led to a desperate Plot to Crush the Church.

April 5.—Acts vi. 1-15.

[IV. Third Conflict, and the Deadly Breach (chs. vi.-vii.).]

Disagreement between the Two Classes, Jerusalem and Foreign Jews, about the Means of Support Held in Common.

April 6.—Acts vii. 1-60

The Sanhedrin brought Stephen to Trial on the Charge of Blasphemy. His Defense from the Scripture Showed that Mosaism and the Temple System were Not Intended to be a Finality; the Mob Stoned him.

April 7.—Acts viii. 1-40

[B.—Beginning of the Extension of the Gospel—by the Church Members Scattered Abroad by the Persecution—to the Oriental-Gentile World (chs. viii.-xii.).]

Philip the Deacon was sent to Preach "Christ", to Samaria, Ethiopia and West-Palestine. The Sending out of Peter and John by the Jerusalem Church to Confirm these Converts, was the *First Step* towards Bringing together Jews and Gentiles.

April 8.—Acts ix. 1-43.

As Saul, who had madly Devoted himself to the Destruction of the Christians, was on his way to Crush the Church in Damascus, *the Risen Lord Met him in Person, Transformed him, and Called him to be the Apostle to the Gentiles.*—Peter, in his Itinerary among the Semi-Gentile Converts of Philip, Placed the Apostolic Seal upon that Work,—which God Approved by Two Special Miracles.

[II. JUDGES—the Second Book of the Strict Theocracy—the Book of the *Testing of the Chosen People* (through 400 years) under the Educative Civil and Religious System Established by Joshua; giving the *Key to their Failure* in their Disobeying the Command of Jehovah to Destroy the Idolatrous Canaanites, “whose cup of iniquity was full”, and who became to them a continual Source of Corruption.

In the Strict Theocracy, the *Leaders* (in this Book the Judges) were the *Representatives of Jehovah*. The Book is the *Record of the Successive Failures of Israel*, under this spiritual form of the Law. It records a Series of Apostasies, Chastisements and Deliverances, which should be studied in connection with *Four Successive Appearances of the Angel of Jehovah* (the Angel of the Covenant), Who Intervened for their Deliverance when in their extremity they Repented and Appealed to Him.

The Contrast between the *promise* held out in Joshua and the *results* reached in Judges is a *Divine Object-Lesson on the possibilities of fallen human nature with all the help the Law as such can give.*]

SUNDAY, April 9.—Joshua xxiv.; Jud. i.-ii.

3. The Book of Joshua closes with Joshua's Final and Formal Farewell to all Israel Assembled at Shechem (Josh. xxiv.).

A *General Sketch* of the Course of Israel in the Times of the Judges, after Joshua's Death, Showing their Degeneracy (Judges i.-ii.).

Mon., April 10.—Judges iii.-iv.

[*Part I.—Successive Apostasies of Israel and Oppressions by their Enemies; from whom the Angel of the Covenant Delivered them through Judges* (chs. iii.-xvi.).]

The Disobedience of Israel Led Jehovah to Leave the Philistines of Western Palestine, and the Powerful Tribes of Northern Palestine, to Test Israel.

First Apostasy, Othniel First Judge.

Second Apostasy, Ehud and Shamgar Second and Third Judges (ch. iii.).

Third Apostasy, Deborah and Barak (ch. iv.).

Tues., April 11.—Judges v.-vi.

Deborah and Barak's Song of Victory over the Defeat of Sisera (ch. v.).

Fourth Apostasy, and the Servitude to Midian,—Gideon Sixth Judge and the *Angel of Jehovah's Miraculous Manifestation to him under the Oak in Ophra*, and Call as Deliverer (ch. vi.).

Wed., April 12.—Judges vii.-viii.

The Preparation of Gideon and his 300 for Battle, and Victory over Midian (ch. vii.).

Ephraim's foolish Jealousy of Gideon, because not counted among the Victors; he refused Israel's Request to Rule over them.

Fifth Apostasy, through Tyrian Baalism, and Resulting Anarchy (ch. viii.).

April 9.—Acts x. 1-48

[*C.—Extension of the Gospel by the Lord through Peter Among Strictly Gentile Peoples—Gentile Pentecost* (chs. x.-xi.).]

By a Series of Special Providences, the Lord Brought Peter and Cornelius together, and Supernaturally Opened Peter's Eyes to the *All-embracing Gospel*.

April 10.—Acts xi. 1-30

On Returning to Jerusalem Peter Vindicated his Course against the Jewish Objections, and Led the *Mother-Church to Acknowledge Officially the Right of Gentiles to a Place in the Church without Submitting to Jewish Rites*.

The Scattered Hellenistic Evangelists, Coming together at Antioch, the Western Asian Roman Capital, first Began to Preach to the Greek-Gentiles there; *Resulting in the Founding of the First Gentile-“Christian” Church*.

April 11.—Acts xii. 1-25

The *Movement for Evangelizing the Oriental-Gentile World*, begun by the Scattered Members of the Jerusalem Church, Brought to an End by the Combining of Herod and the Jews to Destroy the Church; after which Peter formally Forsook Jerusalem.

April 12.—Acts xiii. 1-52

[*Part II.—Extension of the Gospel under Paul, to the Gentiles Proper over the Greek-Gentile World* (chs. xiii.-xxi.).]

A.—Paul's First Missionary Campaign (with Barnabas) (xii.-xv.).]

The Lord Jesus, to Whom they Appealed, Sent forth, Barnabas and Saul,—First across Cyprus; and then over to Galatia.

Thurs., April 13.—Judges ix.-x.

Conspiracy of Abimelech (Son of Gideon) who slew all his Brethren except Jotham; craftily usurped the Place of Leader; and fulfilled to Israel Jotham's Parable of the "Bramble" (ch. x.).

Tola Seventh Judge and Jair Eighth Judge; followed by the Sixth Apostasy and the Third Appearance of the Angel of Jehovah to Rebuke them (ch. x.).

Fri., April 14.—Judges xi.-xii.

Jephthah Ninth Judge, Called to Deliver Israel from Invaders from the East of Gilead, won Victory, but was overwhelmed by a Foolish Vow (ch. xi.)

He Suffered later from the Mean Jealousy of Ephraim (as Gideon had done); followed by Ibzan, Elon and Abdon, Tenth, Eleventh and Twelfth Judges (ch. xii.).

Sat., April 15.—Judges xiii.-xiv.

Seventh Apostasy, and the Servitude to the Philistines, and Fourth Appearance of the Angel of Jehovah, this time to the Parents of Samson, Foretelling the Birth and Career of the next Deliverer, (ch. xiii.).

Samson Thirteenth Judge; a dark and enigmatic Character, combining Tremendous Physical Force and Unbridled Passion with Hereditary Impulses to Covenant Loyalty. His Disreputable Connection with the Philistines Providentially Overruled (ch. xiv.).

SUNDAY, April 16.—Judges xv.-xvii.

Samson's further Career included Adventures with the Philistines; Ending in his Penitence and Overwhelming Dagon and all the Leaders in his Worship (xv.-xvi.).

[Part II.—Appendix, Causes of Anarchy, in their Disobedience (chs. xvii.-xxi.).]

Micah and the Levite (Grandson of Phineas?), and the Idolatry in Mount Ephraim (ch. xvii.).

Mon., April 17.—Judges xviii.-xix.

By Removal of Some of the Danites, this gross Idolatry Extended to a part of the Tribe of Dan and became Established in a City of Note (ch. xviii.).

April 13.—Acts xiv. 1-28.

From the Persecution of the hostile Jews, they Fled from Antioch (in Pisidia) to Iconium, whither the Unbelieving Jews followed and Drove them out; then to Derbe and to Lystra where Paul was Stoned and Miraculously Restored to Life. They went back to these places to Instruct and Organize the Churches—and then Reported to Syrian Antioch the Results of their Mission.

April 14.—Acts xv. 1-41

After their Report to the Church in Antioch, the Jewish Problem was stirred up by a Judaizing Delegation from Jerusalem insisting that Gentile Christians must submit to the Jewish Ceremonial Law. The Church of Antioch Sent its Leaders with an Appeal for Gentile Liberty to the Mother-Church; which Sent out a Decree, Granting them Freedom from Jewish Ceremonies.

April 15.—Acts xv. 36—xvi. 1-40.

[B.—Paul's Second Missionary Campaign from Antioch, with Silas and Later Timothy and Luke (chs. xv. 36—xviii. 22).]

Paul set out, with the Decree and Letter, after Barnabas had Separated from him, and Revisited the Central-Asian Churches, by Way of Syria and Cilicia; then the Holy Spirit Called him at Troas to Cross over into Europe, and there Evangelize Eastern Macedonia and Southern Greece,—beginning at Philippi.

April 16.—Acts xvii. 1-34

Driven from Philippi, Leaving Luke in Charge, Paul passed on to Thessalonica (now Salonica) and Berea; where the Gospel met with a Mixed Reception, Ending in the Missionaries being Driven out by a Mob Stirred up by the Unbelieving Jews. Driven on to Athens, Paul came into Conflict with Greek Philosophy and Philosophers.

April 17.—Acts xviii. 1-28

Paul Preached Three years in Corinth, where, being sustained by a special Vision of the Lord, he Founded, in spite of the Jews, the Gospel Center for Greece; and

Another Incident of this Time of Anarchy (when there was no King), that of the Levite and his Concubine, Shows what Disorders and Crimes follow Neglect of the Will and Worship of God, and how a horrible Crime of one of the Tribes followed upon it (ch. xix.).

Tues., April 18.—Judges xx.-xxi.

A Brutal Outrage, Defended by the Benjamites, Led to a fierce Civil War in which that Tribe would have been Annihilated, but for the Breach of a Solemn Vow.

The Incidents illustrate the Condition of Anarchy set forth in the last verse of the Book (xxi. 25).

God being their King, *the principle of subjection was religious, while the people generally were irreligious.*

[III. RUTH—the Third Book of the Strict Theocracy—the Book which Records the Preparation for the Transition from the Theocracy to the Theocratic Monarchy, by giving the Origin of the Line of Chosen Kings, from Boaz of the Tribe of Judah and Ruth the Moabitess.

The Test under the Judges had demonstrated the Powerlessness of the Law, even under the best of Governments and a universal system of civil and religious Education, to lead an Irreligious People to obedience to God and to Salvation. The necessity was thus shown for the radical Change and great Reformation which Samuel was sent to bring about; of which the Books of Samuel are the Divine Record.]

Wed., April 19.—Ruth i.-ii.

In the days of the Judges a Famine Led Elimelech of Bethlehem-Judah to Migrate to Moab, where he and his Sons Died; the Famine over, Naomi Proposed to Return to Judea,—whither Ruth Accompanied her, having Devoted herself to the worship of Jehovah. There she finds a Rich Kinsman, who took the place of her Husband.

Thurs., April 20.—Ruth iii.-iv.

Naomi, understanding that, "by the custom of the Hebrews and the surrounding nations, Ruth was already virtually the wife of her late Husband's Nearest Kinsman, and that no further marriage Ceremony was needed to perfect her claim to conjugal rights" (Deut. v. 3), tactfully set about Securing the Recognition of her Claims; in which she Succeeded; the Marriage resulting in the Line which led to David the King.

then returned to Antioch.

[Part III.—Paul's Third Missionary Campaign from Antioch, in which he Completed the Evangelization of the Greek-Gentile World (chs. xix. 23—xxi. 26).]

Paul's Last Visit to Galatia, and the way opened into Ephesus (xviii. 23-28).

April 18.—Acts xix. 1-41

[I.—Paul's Work in Founding the West-Asian Greek-Gentile Center at Ephesus (ch. xix. 1-41).]

Paul Visited the Galatian Churches (see xviii. 23-28), and hurried on to Ephesus; where he Preached the "Lord Jesus" for three years, with Power.

In the Pagan Reaction, in this chief Center of Diana Worship, the vast Mob put a temporary Stop to the Work, but was Baffled by the Roman Town Clerk.

April 19.—Acts xx. 1-38

[II.—Paul's Remaining Work in Evangelizing Eastern Europe and West Asia (ch. xx. 1-38).]

Paul accordingly Left Ephesus, and Completed his Work in Europe and for the West-Asian Coast. On the way to Jerusalem, he Stopped at Miletus to Prepare the Leaders of the Church at Ephesus for its Future.

April 20.—Acts xxi. 1-40.

[III.—Paul's Hindered Journey, and his Official Report to the Mother-Church of the Work for the Greek-Gentile World, to which he had Gone forth with their Decree and Letter (ch. xxi. 1-36).]

He went to Jerusalem with Representatives of the Three Greek-Gentile Regions to which he had Borne the Gospel. The Reception of the Formal Report by the Church Leaders led to a Riot in which the Jews would have Killed Paul, but for the Roman Soldiers.

[(B.) The Second Three Historical Books—the Theocratic Monarchy

These include *Three Double Books*—Samuel, Kings, Chronicles—the scope of which has been set forth in the March Readings (see February, p. 126), and also in "Bible League Primer No. 1". These Three Books give the *History of the Institution of the Theocratic Monarchy, and of the Trial and Failure of the Chosen People under it.*

I. SAMUEL (1 and 2)—the Book of Reformation and King-making—is the Record of the Deliverance of the Chosen People from Anarchy, and of their Religious Reformation, by Samuel; followed by the Choice, Trial and Failure of Saul, the King after the Peoples' heart; and the Setting up of David, a King after God's heart, with whom Jehovah made an Everlasting Covenant. This suggests *Three Natural Divisions*. [

Fri., April 21.—I Sam. iii.

[Part I.—*The Great Reformation under Samuel, by which the Way was Prepared for the Transition to, and Introduction of, the Monarchy* (1 Sam. i.-vii.).

I.—*Story of the Birth and Early Life of Samuel, and of the Wickedness of Eli's Sons and Family* (i.-iii.).]

The Child Samuel ("Asked"), Given in Answer to Prayer to Jehovah, and Early Consecrated to Him by Hannah at Shiloh.

Hannah's "Song of Praise", and the Contrast of the Child with the degenerate Priesthood in Eli, a Father whose Unfaithfulness brought down a Prophet's Judgment upon himself and House.

Sat., April 22.—I Sam. iii.-iv.

Samuel, Early Called, Took up his Prophetic Work and Extended it over Israel

[II.—*Samuel's Early Work as a Prophet and Judge* (chs. iv. 1a—vii. 17).]

Israel's Double Defeat, the Loss of the Ark, and the Judgment on the Unfaithful House of Eli Fulfilled (iv. 1b-22).

SUNDAY, April 23.—I Sam. v.-vii.

The Ark in the Hands of the Philistines as a Judgment on Israel; but Judgments on the Philistines Led to its Restoration.

Samuel's Prophetic Work brought the Needed Reformation in Israel, Victory over the Philistines, and had greatly extended his Influence when the Period of the Judges Ended.

Mon., April 24.—I Sam. viii.-ix.

[Part II.—*The Reign of Saul, the First King of Israel* (1 Sam. viii.-xxxi.).

I.—*Samuel's Founding of the Theocratic Monarchy, or Kingdom of Israel, under Saul's Rule* (chs. viii.-xii.).]

The Way was Prepared by the People's ambitious Request for a King, sent through the Elders and persisted in in spite of Jehovah's Warning. Samuel Finds Saul.

April 21.—Acts xxi. 37—xxii. 30

[Part IV.—*Providential Extension of the Work of the Christian Church—by Paul in Bonds and under Roman Protection to Rome,—to Establish there the Center for the Evangelization of the Western Roman Empire* (chs. xxi. 37—xxviii. 31).

I.—*First Stage in the Movement of Paul the Prisoner towards Rome, in which the Lord Appeared to him and Assured him of His Protection* (chs. xxi. 37—xxiii. 35).]

Paul, on the Castle Stairs, Defended his Course in Exchanging Judaism for Christianity. The Chief Captain Rescued him from the Mob, and Took up his Case.

April 22.—Acts xxiii. 1-36

After Paul's Answer before the Sanhedrin, the Lord Appeared to him in Persian, "Standing by him", Assuring him of Deliverance from the Plot of the Sanhedrin and the Forty to Assassinate him, and of his Safe Arrival at Rome,—Using the Roman Power to Remove him to Cesarea.

April 23.—Acts xxiv. 1-27

[II.—*Second Stage in the Movement of the Prisoner towards Rome,—in the Series of Examinations or Trials during his Two Years in Cesarea* (chs. xxiv. 1—xxvi. 32).]

Paul's Formal Trial before Felix Convinced the Governor of the Prisoner's Innocence under Roman Law; Who nevertheless Kept him Imprisoned.

April 24.—Acts xxv. 1-27

Under the New Governor Festus, the Sanhedrin Renewed their Attack on Paul, Seeking to have the Prisoner Removed to Jerusalem that they might Assassinate him; which Plot led Paul to Appeal to Caesar as his Judge. Festus later Brought Paul before Herod Agrippa, Seeking his Aid in formulating a Letter to Send with a Prisoner against whom there was no Charge.

Tues., April 25.—1 Sam. x.-xi.

The Induction into the Royal Office by Samuel followed: the Anointing; the Confirming Signs to Saul; the Choice by Lot; the Installation and Proclamation. A great Victory over the Ammonites Led to his Speedy Recognition and Confirmation by the People.

Wed., April 26.—1 Sam. xii.-xiii.

Samuel then Tendered his Formal Resignation as Judge at Gilgal, and Gave Israel his Counsel and Reminder of their Covenant with Jehovah (xii.).

[II.—King Saul's Government up to his Rejection (chs. xiii.-xv.).]

The Unfolding of Saul's Power in Successful Wars against the Philistines; in which he Forfeited the Kingdom and Broke with Samuel by a Sacrilegious Sacrifice (xiii.).

Thurs., April 27.—1 Sam. xiv.-xv.

Saul's Successful Wars against the Philistines, and other Enemies, in which Jonathan became Prominent, and in which Saul Broke with Samuel by his Sacrilegious Sacrifice (xiv.).

Jehovah rejected Saul for his Disobedience in the War with the Amalekites, in the matter of Agag; in which Saul in Self-Will Broke away from his Theocratic Covenant (xvi.).

Fri., April 28.—1 Sam. xvi.-xvii.

April 25.—Acts xxvi. 1-32

Paul's last formal Address in Palestine was before the Governor, Assisted by King Herod Agrippa an Expert in Jewish Law; in which the Prisoner more elaborately Defended his Course in becoming a Christian. They unanimously Agreed on his absolute Innocence; but must Send him to Rome.

April 26.—Acts xxvii. 1-44

[III.—Third Stage in the Prisoner's Movement towards Rome,—in which Paul's Lord Used the Roman Power to Guard the Apostle amidst the Dangers of the Winter Journey to the Imperial City, and to Keep him in Safety when he Arrived (chs. xxvi. 1—xxviii. 31).]

In his Winter Voyage, under Roman Guards, Paul, though Wrecked in Malta, Convinced them of his Divine Mission and Led them to Help him on to Rome.

April 27.—Acts xxviii. 1-31

The Book of Acts Closes with Paul's Journey from Malta to Rome, and his Establishment there of the Center for Evangelizing the Western Roman World,—Completing the Holy Spirit's Scheme of Centers for Expansion (Acts i. 8).

Paul, Domiciled in the Safest Place, Took up his Work, of Evangelization, and the Establishment of the Roman-Gentile Gospel Center.

April 28.—Rom. i. 1-32

[(C.) The Purpose and Scope of the 21 New Testament Epistles—

Setting forth the Development of the Gospel in the Doctrinal Teachings for Shaping the Inner Religious and Church Life,—Corresponding to the Poetical Books in the Old Testament. (See "Bible League Primer No. 1", p. 120.)

I. First come the 14 Pauline Epistles, in which Paul, the Theologian and Missionary, unfolds the whole Circle of the Christian Truth in its Relations to the Life of the Church.

(I). FIRST PAULINE GROUP—Epistles of the Way of Life,—Through Justification by Faith in the Righteousness of Christ—(Romans against the Moralists' Way); 1 and 2 Corinthians (against Greek's Rationalistic Way); Galatians (against Jewish Ritualist's Way).

I. ROMANS—The Gospel Way of Life is not the Moralists' or Legalists' Way, through Self-Wrought Righteousness of man as representing Power, Law and Action; but through Justification by Faith in the Righteousness of Christ alone,—Written from Corinth 58 A. D., several years before Paul's first Visit to Rome.

[III.—Decline of Saul's Kingdom and Choice of David; from Saul's Rejection to his Death (chs. xvi.-xxxi.).]

I.—Early History of David, Anointing by Samuel, and Contact as a Harper with Saul when possessed by an Evil Spirit.

[Part I.—Paul, in an Introduction (ch. i. 1-17) States the Twofold Theme of his Epistle, and then Shows the Universal Need of the Gospel (chs. i. 18—iv. 25.)]

Paul's Double Theme is the Gospel as "the Power of God unto Salvation", and

In Saul's further Wars with the Philistines David became his Deliverer by Slaying Goliath the Defier of Jehovah and His People.

Sat., April 29.—1 Sam. xviii-xix.

David's Heroic Achievement, Resulting in his Troublesome Alliance with Saul's Family and the Court (xviii.).

[II.—*David's Fleeing before Saul, and his long-continued Persecutions by Saul* (chs. xix.-xxvii.).]

This New Relation Brought on him the perpetual Envy and Enmity of Saul; which Led to successive Murderous Attacks on his Life (xix.).

SUNDAY, April 30.—1 Sam. xx-xxii.

Jonathan, in Friendship for David, Sought vainly to Reconcile Saul with him.—David Fled to the Priest Abimelech in Nob and to the Philistine Achish in Gath. While David was a Wanderer in Judah and Moab, Saul in Pursuit Murdered the Priests in Nob.

its Applicability to All Mankind (ch. i. 1-17).

The Universal Need is shown by their Moral Condition (ch. i. 18-32).

April 29.—Rom. ii. 1-29

Having Laid Down the *Righteous Principle*, that All Men are to be Judged by their Use of the Light they have had, Paul Shows that the Gentiles stand Condemned by the Light of Nature (revealing to them God's Eternal Power and Deity (ch. i. 19, 20), and are Inexcusable for their Sins (ii. 12-16). Still more Inexcusable are the Jews, with the greater Light of a Written Revelation of the Law.

April 30.—Rom. iii. 1-31

The Apostle Concludes, therefore, that *All Mankind, Gentile and Jew alike, are Included in the Universal Condemnation, and Shut up to the Gospel for Salvation.*

Salvation being impossible by Legal Obedience, the Gospel Saves Men through the Righteousness Provided by God.

What Is the Weakness of the Church To-Day?

REV. ARTHUR J. WAUGH, M.A., MONTICELLO, N. Y.

John on Patmos was in the Spirit on the Lord's Day. A marvelous revelation came to him while he was in that receptive attitude. Then he heard a voice behind him, a strong voice, one clear and penetrating as that of a trumpet. Turning, he saw the heavenly Master, who seemed to have come to earth again; yet not as of old, but glorious beyond imagination. The ascended and glorified Jesus now had eyes that were as a flame of fire. His hair was white like wool. His feet blazed with glory as though they were of the finest of brass and were melted and scintillating in the heated furnace. As for His countenance, the sun that John had seen in all his Palestinian brightness had never been so resplendent. The Master was clothed with white from His head to His feet, and there was a golden girdle about His loins.

Seven golden candlesticks represented the neighboring churches, and Christ was walking among them. In His hand also He held seven stars, and His servant was in-

formed that these stood for the angels of those same churches. So the churches of Christ are golden in their preciousness and purity and brightness, while they are light-bearers for all the rest of humanity. Jesus informed John of His love for these churches and that He had come to encourage and also to warn them through His servant, who was to bear the coming messages each to its respective company of believers.

In these brief epistles to the seven congregations of Asia Minor, the *Master discovers all He can to commend, but finds some weaknesses here and there.* The Church of Laodicea is condemned for being neither cold nor hot; as being like insipid and lukewarm water, which one is anxious to spew out of his mouth. Oh, how He begs of the company of disciples to forget their worldly wealth, to discover how poor they are in spiritual riches, to buy of Him gold tried in the fire, that they might become rich indeed. The Church of Sardis, which

had once been the home of the millionaire Croesus, He declares is practically dead. He beseeches them to be watchful, to strengthen the things that remain, which are not yet actually dead but are ready to perish.

Modern churches, if they are real descendants from those of apostolic days, must be light-bearers also. Their characters must be golden. There must be angels that have the oversight of them. Among them also the Master is ever watching and

walking. Putting aside for the present the consideration of the many good works of Christians to-day, speaking of the Church in general also and ignoring denominational distinctions, What may fairly be called some of the weaknesses in the representatives of Jesus Christ in the face of their fellowmen, or failures in the organization which the Master said He would build, and against which He promised that the gates of hell should not prevail?

I. The First Weakness is the Secularization of the Church

That the members of the Church are hardly to be distinguished from those outside in a great many cases, goes without the saying. The amusements and entertainments of the so-called followers of Christ are in too many cases worldly in a decided degree. Theatricals, dances, and gaming of great variety, are conducted by Church people, advertised under the auspices of religious organizations. The house of God is supported largely by such proceeds. The pulpit becomes secularized; also the preaching, the themes announced, and the methods of presentation. Music has suffered enough in this particular, perhaps most people are ready to admit.

This new fad of *denying the distinction between the holy and the common* is working havoc indeed. Whereas all Christians should carry their religion into all the affairs of life and throughout all the week, preachers have declared that *all things are sacred*; there is nothing common or unclean. Leaving out the important clause of Acts x. 15, "What God hath cleansed", they have been only too ready to enforce the thought, "That call not thou common". So the tables have now been turned on us, and rightly so. The echo comes back to us:

"True enough; that is it exactly. Everything is holy. The body is a part of immortal man; hence base-ball is serving the body and just as much serving God as going to church. Why should we not play ball on Sunday. The better the day, the better the deed. The cultivating of the mind is just as divine as cultivating any other portion of us. And there is not any difference between secular education and religious. It is all religious, for all real knowledge binds us back to God, does it not? How is one day any more sacred than another? A Sunday spent in an auto-

mobile, a picnic in the woods, an excursion for an outing, fishing and hunting and aeroplaning—what are these? Sins? No, only serving God in the open! Is not God in everything, an immanent God, as you preachers have been continually enforcing?"

Now the trouble with this view of affairs is, that it does not seem to be the divine view. After the ark of the covenant had been captured by the Philistines and then carefully sent back, for it plagued them so, the profane inhabitants of Beth-shemesh by the thousands came and opened it and gazed into it. The Almighty smote them with death by the thousands. He regarded some things as sacred, even a golden table, and set apart especial men to minister before it, even priests, and other sacred custodians to carry it, carefully screened from view, upon their shoulders. David himself had to learn the same lesson of distinguishing between the sacred and profane, when he attempted in a wrong method to transport that same ark into his capital at Jerusalem. Uzzah ignored the divine injunctions, and "the anger of the Lord was kindled against Uzzah, and God smote him there". Perez-Uzzah should be inscribed on a banner and held before the eyes of us of the twentieth century of our Lord.

The Master Himself cleansed the Temple twice within three years. He enforced with a whip the difference between a "house of God" and "a den of thieves"; between a place of prayer and a house of merchandise. When Bishop Potter offered the Lord's Prayer at the opening of a place for the sale of liquors, "to take the curse off", what was the result? Was the business elevated, or was the Church disgraced?

II. A Second Weakness is the Decrying of Creeds and Doctrinal Instruction

A hundred years ago, the Disciple denomination, arose, and their cry was "Away with creeds"! A creedless man or a creedless brain or a creedless Church is a psychological impossibility; but nevertheless it makes a taking cry. Passing one of these creedless individuals of this creedless church recently out in Ohio, I had another evidence of the truth of the above proposition. The gentleman I had known for years. Being in town on a visit, I was passing with friends to the Presbyterian Church on the Lord's Day, and he was going in the opposite direction to his own service. After friendly greetings, he practically button-holed me and said: "This idea of the Holy Spirit being anything more than an influence is an absurd notion", or words to that effect. Did he hold no creed? Was he not presenting a definite proposition?

That men to-day should start this old nonsense, and that even in the Presbyterian denomination, is one of the marvels of the age. While Presbyterians have a Confession of Faith in a volume an inch in thickness, here is an anomaly. Is Alexander Campell to be raised from the dead? The recent inaugural of Rev. Dr. Francis Brown at the opening of the renewed Union Theological Seminary was a faint echo of a hundred years ago in the spirit and power of the founder of the Disciples.

Creed makes the man. "As a man thinketh in his heart, so is he". Creed makes the religion. Creed makes and molds the nation. Turkey is the fruitage of the Mohammedan teachings. Tibet is the product of the teachings of her leaders. Catholicism has fashioned a civilization quite distinctively her own; and, when it has been unmixed with other faiths, has given us quite purely the Jesuitical article.

III. A Third Weakness is the Teaching of Actually False Doctrines

Just as certainly as we do not have right teaching, positive teaching, the vacuum will soon be filled with that which is false. The so-called Church of the Latter-day Saints in Utah keeps her missionaries on the move and scatters her poisoned literature up and down the land and even across

It will be a sorry day for the Church when "speaking with authority" passes away. When a minister of the gospel of the Christ has lost his message, what a plight he is in! When the general of the army is wounded and carried to the rear, and there is no trumpet-tone, no leader, what becomes of the warfare? When the seminaries of the Church teach the history of doctrine, and not the doctrine itself, down goes the pulpit. When the pastor becomes a dummy for the display of the up-to-date styles in religious goods, real flesh-and-blood people, after looking at him, will pass him by. When the electric bulbs cease to have anything more to give you than the history of electricity without the real live current itself, there will be no light.

The weakness of the Sardis Church of to-day is, that she does not shine as she should. She does not shine because she is not properly insulated or become a proper conductor. She needs to hear the Master again saying to her: "Remember therefore how thou hast received and heard, and hold fast".

Christ told His disciples to beware of the leaven of the Pharisees and of the Sadducees, and they discovered that He meant by this leaven the doctrine of these false teachers. The good Lord did not seem to think that creeds are to be ignored, whether they be good or bad. On the other hand, He declared to them that not one jot or tittle of the true teaching should fail. Hence out of the Scriptures these men were to get life; and there must we get it also. An own brother of our Lord according to the flesh has also enforced upon us the thought that we must not despise creeds, but earnestly contend for the faith once delivered to the saints.

the water. "Millennial Dawn" publications are sold to many of the best people in our churches, who have no idea that they are not orthodox books. These are found here and there on parlor tables; while the Church publications, issued under the sanction of these people's own denomina-

tion, are unbought, undistributed, and unread. The publications of the Seventh Day Adventists are sold into Christian homes in precisely the same manner; and the buyers are carefully informed that the books contain the teachings of the Word of God.

And What teachings are promulgated from our pulpits, in many instances? Those that are diametrically opposed to the truth as it is in Jesus. See this Jesus as John saw Him. He is "the faithful witness"; but we are solemnly informed that *there are a great many things that He did not know*, whatever He may have *thought* about them. He is "the Lord, which is, and which was, and which is to come, the Almighty"; but, no, whether He ever had any existence before His appearance in the flesh is very much to be questioned. He is "the first and the last, which was dead, and is alive"; but many of His followers declare they are not sure whether in this sense He is live again or not.

He is the One "which hath the sharp

sword with two edges"; but, no, He is One who would never use a sword like that. He would rebuke no one, and He will never injure any one "He is the Son of God"; but well and good, *so are all of us*. He is the One that hath the seven Spirits of God"; but, if He has, when He was on earth, *He was only a man of His day*. In Revelation again, He is represented as "He that openeth, and no man shutteth; and shutteth, and no man openeth"; but, no, He is not a Savior in any true sense of the word, only a good one to imitate, and then we will be all right. He is "The Amen, the faithful and true witness"; but, instead of His being the last word, are not we inspired also? and shall there not be many a new truth constantly breaking out for the edification of God's people?

If there is any teaching too false, any error too absurd, to be promulgated from some of the sacred desks of the days, what is it and where is it?

(To be Concluded in the April Number.)

A Valuable Manuscript Discovered

It is reported on good authority that a Hebrew manuscript has been discovered which seems to have been written in the first Christian century. It was found in a collection of manuscripts of a very old synagogue in Cairo, and has just been reproduced in print by Professor Schechter, of the Jewish Theological Seminary in New York City, with the title, "Documents of Jewish Sectarials: Fragments of a Zadokite Work".

Professor Schechter is the Jewish Rabbi who came from Oxford to New York several years ago. Our readers will recall the fact that he took part in our Boston Conference, delivering a very acceptable address.

The special value of this discovery lies in its extraordinary corroboration of the action taken by the Council at Jerusalem in sending out the Decree and Letter when the Greek-Gentile Church at Antioch ap-

pealed to them to settle the Jewish problem that had arisen.

The document exhorts believers to careful observance of the Sabbath and to abstain from the four things named in the letter sent by the council at Jerusalem to Christian churches, as given in Acts xv. 28, 29. It states the pledge taken by those who entered into "the New Covenant", and speaks in honor of God's "holy anointed one" and "a teacher of righteousness" It declares that "the men of the only one" will listen to the "teacher of righteousness", and speaks of an enemy who with his followers had entered into the New Covenant with them, but had "turned and committed treason, and turned away from the spring of living waters".

This is certainly a very extraordinary confirmation, which we are grateful to Prof. Schechter for bringing to light.

The International Lessons in Their Historical and Literary Setting

REV. DANIEL S. GREGORY, D.D., LL.D.

A. Introductory to Lessons for April, 1911

I. Some General Remarks on the Selections

The International Lessons for the Second Quarter of 1911 have been grouped under the general title, "The Divided Kingdom, Captivity and Return". They open with Two Lessons dealing with fragmentary incidents from the Biblical account of the career of Elisha, which are followed by Lessons taken from various portions of the Old Testament, though mainly from Kings and Chronicles.

The Topics of the Lessons for April with their Scriptures are:

April 2, "Elisha Heals Naaman the Syrian", 2 Kings v. 1-27;

April 9, "Elisha's Heavenly Defenders", 2 Kings vi. 8-23;

April 16, "Joash, the Boy King, Crowned in Judah", 2 Kings xi. 1-20;

April 23, "Joash Repairs the Temple",

2 Kings xi. 21-xii. 16;

April 30, "God's Pity for the Heathen", Jonah ii. 1-iv. 11.

From these fragments on Elisha no conception can be gained, *either of Elisha's Mission or of the Plan of God carried out through him after Elijah's Death*. As shown in October, 1904, p. 607, under "The Career of Elisha, as Leader for Jehovah", these are the supremely important matters in this portion of the record in 2 Kings, to which 13 chapters (more than half of the Book) are devoted. Some suggestions are here brought forward from that treatment, to aid the teacher and student in gaining a comprehensive view of this Section to which the sacred writer has given such large place. The subject may be taken up under the same heading.

II. The Career of Elisha as the Leader of Israel for Jehovah

As the late Rev. Dr. William Ashmore, the Baptist Apostle to China, wrote in 1904: The First Lessons which created beings need to learn are, "the awfully deadly and incurable nature of SIN; the utter futility of all human attempts at self-deliverance; and the abortiveness of any attempt to modify the divine Plan for deliverance". The Bible, as God's Revelation of Redemption, is the record of the Divine Struggle to deliver fallen man from sin, from its inception in the Paradise in Eden until its culmination in the close of the Gospel Dispensation in the Paradise above.

And from age to age *that Struggle has taken on new forms as the Sin has developed new phases*; out of which a remnant of faithful ones has always come. Each Bible age, if the Divine movement in it is to be understood, needs therefore to be studied in the light of *the peculiar Sin* against which, in the great plan of re-

demption, that Divine Struggle is directed. This is especially true of the work of Elijah and Elisha, to which God has assigned *the most prominent place in the Biblical record of revelation*, giving to it half the space in the Two Books of the Kings.

Elijah and Elisha, as has been seen, represent *the Struggle to save Israel from Idolatry in the form of Baalism*, with its licentious and corrupting orgies. They sought to bring back apostate Israel to their royal covenant with Jehovah, and then to hold them in loyalty to that Covenant, which, in the First Commandment, required that Israel should worship, and render supreme devotion to Jehovah God and to Him only.

The part of Elijah in this work, as the Great Reformer of the Old Dispensation, has already been outlined in these Lessons. At Horeb he was commissioned to anoint for their offices the three agents who were

to bear a most prominent part in the later history,—*Elisha* to be his successor as leader; *Hazael* to be the king of Syria and the scourge of the disloyal Israelites; and *Jehu* to be the king of Israel who was to annihilate the already doomed House of Ahab and the religion of Baal in the Northern Kingdom. See 1 Kings xix. 15-21.

The accession of Elisha to the leadership of Israel, as successor to Elijah, has also been considered. He began his prophetic career about 850 B. C., and was thus contemporary with Homer. It would appear (2 Chron. xxi. 12-15) that it was after Jehoram of Judah had murdered his brothers and assumed a place of authority along with his father Jehoshaphat; and (2 Kings iii.), that it was before the death of Jehoshaphat. His work was embraced in the reigns of four kings of Israel, Jehoram (12 years), Jehu (28 years), Jehoahaz (17 years), and Jehoash (16 years), covering fifty years of activity (850-798 B. C.), or perhaps even more. The chronological outline of this activity is sketched, with large and accurate knowledge, by Professor Beecher, in "The Biography of Elisha", in the number of this monthly for September, 1904, p. 546; a summary of which will be found in February, 1911, p. 115.

[As Dr. Beecher has shown (see January, 1911, p. 40), the writer of Kings may not have followed the order of occurrence of the principal events in Elisha's course, but may have rearranged them so as to give a comprehensive view of that course. The AIM of the writer naturally decides

the arrangement of events in his narrative. Such a departure from chronological order—if there are reasons for supposing that it has been made—would be no more objectionable here than in Matthew's grouping of miracles (Matt. viii-ix.), where the Evangelist brings together events widely separated in time in order to demonstrate the "authority" of Jesus to proclaim the coming Kingdom of God and to lay down its Constitution; to which aim a chronological order would have been fatal.]

It follows that, if Elisha's Career is to be understood, it *must be studied in its relations to the Covenant of Israel with Jehovah*. Like Elijah he continually "stood before Jehovah", and was *Jehovah's representative in seeking to maintain His supremacy over Israel, and to save Israel from apostasy and destruction by Baalism*. With this end in view his miracles were wrought. By this aim all his intercourse with the people, whether with the elements loyal to Jehovah or with the Baal and calf-worshippers, and with the kings of Israel and foreign rulers and nations, was directed and dominated.

Elisha appears in all this narrative, as Elijah had appeared before him, as the mainstay of the hopes of Israel: "The chariots of Israel and the horsemen thereof" (2 Kings ii. 12; xiii. 14). The same words repeated long after to Elisha by Jehoash, when that king visited the Prophet on his death-bed, indicate that the same estimate was placed upon Elijah's successor as the best defence of Israel against their enemies. And the king's judgment is abundantly justified by the Scriptural account of the Prophet's work.

III. The Career of Elisha as Embraced in Three Sections

From Elijah's translation on to the victories of Jehoash over the Syrians, Elisha appears in the Scripture, as the central figure and the active agent, the representative of Jehovah, making Him known as the One Living God, the Only God, and directing, with His supernatural aid, in the life and death struggle to hold Israel to loyalty to their covenant.

SECTION A.—Elisha, as Successor to Elijah, Takes up and Prosecutes the Educational and Directive Work of Reform inaugurated by that Prophet in Israel.—2 Kings ii. 12—vi. 7.

[This early work of the Prophet began under Jehoram. Ahaziah, the predecessor and brother of Jehoram (both were grandsons of Ahab and Jezebel), had done his best to carry Israel back to the idolatry of Ahab, Jezebel, and Jeroboam; and had been visited with judgment by Jehovah represented by Elijah (1 Kings xxii. 51—2 Kings i. 18). Probably through the influence of the two Prophets, Jehoram was led to confine his patronage of idolatry to the calf-worship of Jeroboam (2 Kings iii. 1, 2), retaining that for the same political reasons that had led Jeroboam to establish

it. Idolatry in all its forms was doubtless still very prevalent, and *the miracles of this period*, wrought in the name of Jehovah and in the interests of His worship, *were absolutely necessary, as well as perfectly suited to confirm the authority of Elisha*, to establish him in his place, and to give him the wide influence he needed in his struggle for the covenant and the covenant people.]

In this Section of the narrative there are included the Earlier Activities of the Prophet already considered in the Lessons devoted to him as Elijah's Successor.

1. Elisha's Acts confirming the faith of the Sons and Disciples of the Prophets, in his calling as the successor of Elijah and in Jehovah's power.—2 Kings ii.

These Acts embrace those performed—

(1) For the School at Jericho, by the Smiting of Waters of the Jordan in their presence, in Jehovah's name. This proving to be only partially effective, as shown by the search of the fifty for Elijah, it is followed by the perpetual testimony to Jehovah's power in the symbolical act of Healing the Fountain at Jericho.

(2) For the School at Bethel, by the judgment on the young Scoffers who came forth on his first visit to deride him and his Predecessor as the Prophets of Jehovah, and thus through them to dishonor Jehovah.

(3) For the Communities in Carmel and Samaria, by the Journey of Elisha to these places; and the Establishment of his Residence in the Capital of Israel in vindication of Jehovah's Covenant right to a place there, and showing his increasing influence with the King.

2. Elisha's Acts in Vindication of his Calling and the Authority of Jehovah *before the three Kings*—of Israel, Judah and Edom—in the War with Moab after Mesha's revolt.—2 Kings iii.

The miraculous deeds were wrought distinctly *in the name and by the power of Jehovah*. For the sake of Jehoshaphat, the one king who was faithful to Him, Jehovah saved the other two (2 Kings iii. 14). "We see Elisha here for the first time, step out face to face with kings, and interfere in the fortunes of the entire Nation", *asserting Jehovah's Authority over it*.

3. Elisha's Acts for *the faithful Followers of Jehovah among Israel*, in relieving their Wants and strengthening their Faith.—2 Kings iv.

These include the accounts of the poor widow of one of the prophets, of the rich woman of Shunem, of the relief of the Sons of the Prophets in Gilgal who, during famine, partook of poisoned pottage, and of the multiplication of the first fruits brought to the Prophet by a faithful worshipper of Jehovah from Baal-Shalisha. The Chosen People were thus reached by the Prophet in Jehovah's name, from one end of the land to the other.

4. Elisha's Acts in *Healing Naaman of Leprosy* and *Cursing Gehazi with Leprosy*.—2 Kings v.

The healing of the great Syrian leader (v. 1), through the suggestion of the name of the Prophet by a little captive maid from Israel, leads to the Heathen's Recognition of Jehovah as the only true God, and prepares Syria to become Jehovah's instrument for executing Judgment upon Israel for its rebellion and idolatry.

It likewise opens the way for the extension of the Prophet's influence to Damascus, which he visits at a later day, and also helps to prepare him for his subsequent task of directing political and international affairs in the wars between Israel and Syria.

5. Elisha's Act in making *the borrowed Axe of the poor Workman Float*, encouraged the Sons of the Prophets in building the larger quarters required at Jericho by their increasing numbers,—this incident giving a closing hint of the Prophet's success in his Educative Work.—2 Kings vi. 1-7.

SECTION B.—Elisha, Substituting Civil and Political for Personal and Religious Influence, now reached out and directed for Jehovah the Wars of Israel with Syria; in which Hazael becomes, in fulfilment of Elijah's word, the Scourge and Corrector of Israel.—2 Kings vi. 8—viii.

The Principal Incidents are:

1. The Prophet's *Saving of the King of Israel by his Warnings*; Leading the King of Syria to Besiege Elisha in Dothan, where miraculous Intervention and Deliv-

erance were accorded, and Peace with Syria for a long time thereby Secured.—2 Kings vi. 8-23.

2. Three years later (895 B. C.), when *Ben-hadad laid Siege to Samaria* and reduced the City to the point of starvation, the Anger of the King of Israel was Roused against Elisha; who thereupon Defied the King's Messenger of Death and the King himself, and foretold the miraculous deliverance vouchsafed and announced by the word of Jehovah,—which was Fulfilled forthwith, Carrying with it the complete Discomfiture of the Syrian Hosts.—2 Kings vi. 24—vii. 20.

3. *A remarkable Series of Providences*, connected with the Shunammite, whom Elisha had sent away from Shunem seven years before to escape the Famine, and whose Son he had Raised from the Dead, brought the woman to Claim the Restoration of her Property, just as Gehazi was Relating to the King the Deeds of Elisha,—which Show the Prophet's commanding Influence with the King of Israel in securing the Carrying out of the Law of Jehovah concerning Property Rights and still further Increased that Influence.—2 Kings viii. 1-6.

4. *The Prophet's Visit to Damascus*, when the King of Syria was Sick, gave Occasion for Starting Hazael on his work of Judgment as the Scourge of Apostate Israel,—a Work carried on until Jehovah "cut Israel short" (x. 32, 33) in Jehu's day, and in which both Israel and Judah ultimately became Involved,—thereby opening the way for the further Extension of the Prophet's International Influence.—2 Kings viii. 7-29.

SECTION C.—*Elisha's Last Activities were Connected with Jehu and his House*,—Beginning with the Anointing of Jehu who had been Designated by Jehovah as the Agent in Fulfilling the Judgment of Elijah on the House of Omri, Declaring that it should be Blotted out; and Ending with his Death after his last Interview with Jehoash, grandson of Jehu.—2 Kings ix. 1—xiii. 25.

1. Elisha Inaugurated this Last Work, by *Sending and Anointing Jehu the General of Israel to be their King*, and Directing

him to Fulfil the Prophecy of Elijah by Blotting out the House of Ahab, including the wreaking of Vengeance on the wicked Jezebel,—the Execution of which Jehu began immediately by Slaying Joram and Ahaziah the Kings of Israel and Judah, and Delivering Jezebel over to the Dogs.—1 Kings ix. 1-37.

2. *Jehu Completed his Work of Judgment by Putting to Death Ahab's 70 sons* in Samaria, and 42 sons of Ahaziah (probably those old enough to be in the army or in public life), and by Annihilating the Priests of Baal and their places and instruments of idolatrous Worship; but while Winning thereby the Approval of Jehovah for this outward Zeal for the Covenant, he set at Work the Forces that made sure his own Destruction and that of his House and of Israel by Devoting himself to the Calf-Worship of Jeroboam, and Warring with Hazael the appointed Scourge of Israel, who seized upon much of his Kingdom.—2 Kings x. 1-36.

3. From the Anointing of Jehu (891 B. C.) and the Accession of Jehoahaz (864 B. C.) until the opening year of Jehoash and the year of Elisha's death (848 B. C.), a period of 43 years, *the Prophet seems to have quietly lived apart*, watching the Results of the Forces that he had providentially had so much to do with setting in operation, and Waiting for the Fulfillment of the Judgments he had Prophesied would Overtake the Disloyalty of Israel and Judah to Jehovah and the Covenant that bound them to Worship Him and Him alone.—2 Kings xi. 1—xiii. 13.

These Chapters relate—

(1) *The Story of Athaliah* the Daughter of Jezebel and Mother of Ahaziah King of Judah whom Jehu slew: who usurped her Son's place and Established Baalism, destroying all that remained of the Seed Royal (after Jehu's slaughter of the 42), except the infant Joash who was saved by Jehoiada; who 7 years later was Crowned King by Jehoiada and the party Faithful to Jehovah, who Slew the Queen and all her Adherents, and solemnly Reestablished the Worship and Covenant of Jehovah in Judah (ch. xi. 1-20).

(2) *The Story of Joash in Israel*, beginning, under Jehoiada's pious Influence,

in a great Religious Awakening and Reformation, and the Repair of the Temple; but ending, after the death of Jehoiada, in religious Eclipse and the going over of Joash to Baalism, and his Sacrilege in Using the Sacred treasures of the Temple to bribe Hazael King of Syria not to attack Jerusalem; whose death brought Amaziah to the Throne (ch. xii. 1-21).

(3) *The Story of the Reign of Jehoahaz* the Son of Jehu, who followed the Idolatry of his father, Leading Jehovah in Anger to deliver him over into the hands of Hazael King of Israel and his son Benhadad all their days (ch. xiii. 1-13).

4. *The Last Appearance of Elisha, in Public Activity in connection with the Affairs of Israel*, was when Jehoash of Israel Visited him on his Death-bed, for whom he Prophesied the Future of Israel, which Symbolic Prophecy was Fulfilled in three Victories of Israel over Syria under Benhadad III.—2 Kings xiii. 14-28.

[Jehoash Recognized the Prophet's Place as the Leader and Hope of Israel in the words Elisha had addressed to Elijah at his translation; but the King's faith in Jehovah was not equal to smiting Syria to destruction.]

Immediately thereafter the Prophet died and apparently was quietly buried; but after his burial, in the time of the Moabitish raids, a dead man, let down in contact with his bones, "revived and stood upon his feet" (ch. xiii. 20-21).

[This so condensed outline of Elisha's Course shows how extraordinary in its supernatural accompaniments, and how extended in time and influence, his Career was. We suggest the use of some such sketch by advanced classes in mastering the Plan and Movement of this important Section in the record of the Revelation of Redemption. It is the writer's profound conviction that no adequate conception of it can be gained in any other way; certainly not by the study of the fragments selected for the two remaining Lessons on the Mission of the Successor of the Prophet of Horeb.]

B. Constructive Exposition of the Lessons for April

i. Exposition of the Lesson for April 2

"Elisha Heals Naaman the Syrian"—2 Kings v. 1-27

This is the Topic of this First Lesson for April, and this its Scripture. It is suggested that, before taking up the study of the Scripture, its place be carefully noted in the general Outline of "the Career of Elisha", and especially its place in the period embraced under "Section A" and dealing with the opening of his Educative and Directive Work which followed the Ascension of Elijah. The Scripture of the Lesson should take in the entire Chapter (v. 1-27).

The Core of the Lesson is that, however much to the contrary appearances may be, *Jehovah is in Control of all Hearts and all Things for His People.*

In the outline sketched above, this incident is embraced in Section A of Elisha's work. The coming of Naaman, bearing from the King of Syria to the King of Israel a demand for his healing, struck terror to the hearts of King, court and people. The Prophet's intervention and

the healing exalted Elisha and his God before all Israel; while the curse upon Gehazi made him a monumental example of the disastrous consequences of disloyalty to Jehovah and his Prophet.

Regarded, however, from the view-point of its influence upon Syria, it would naturally be taken as belonging to Section B of that outline.

If Naaman was, as Professor Beecher suggests (see September, 1904, p. 551), the one great leader (2 Kings v. 1), "The brains of the confederacy", to which Israel and Syria both belonged, which "for so long held back the overwhelming armies of Assyria" in their efforts to conquer the Westland, it is to be looked upon as opening the way for the Prophet to Damascus (ch. viii. 7), and to unbounded influence in the subsequent Wars with Syria.

1. Study the *Special Providences* by which Elisha as Jehovah's Representative

was Brought into Connection with Naaman the Syrian General, the "Brains of the Western Confederacy" that had so long withstood the Repeated Attacks of Assyria.—2 Kings v. 1-7.

(1) The dreadful and incurable Disease of Leprosy, the Biblical Symbol of Sin and Death, which had Laid Hold upon this Great General, was Unfitting him for his Place, gradually Wrecking Body and Mind and leaving him Hopeless and Helpless, was Impelling him to Seek Relief (2 Ki. v. 1-2).

[The incurableness was the quality of the disease that opened the General's mind to any suggestion of relief that might come to him.]

(2) A little Maid, who had been taken Captive by a marauding Party, and who as a slave was waiting on Naaman's Wife, was the Providential Agent used in Introducing the Prophet in Samaria to the Syrian General, who she felt sure could Recover him of his Leprosy (2 Ki. v. 3, 4).

[The use of this little maid was not an accident, but entered into the Plan of God. She was doubtless one of the faithful ones in Israel to whom it had been Elisha's mission to give instruction and cheer.]

(3) The King of Syria, Ben-hadad II., to whom the Report was carried, Anxious to Save his trusted General, immediately Wrote a letter to Jehoram King of Israel, and sent Naaman, loaded with rich Presents, to Request Jehoram to Heal his Servant; which Struck the weak Jehoram (who was dependent on the Syrian king) with Consternation, as Requiring of him the Power of God, and Seeking to Pick a Quarrel with him (2 Ki. v. 5-7).

"The meaning of the words in ver. 7 is: he demands of me something which God alone can do, so that it is clear that he is only seeking a quarrel. To kill and to make alive is the province of that Divinity alone who is elevated far above the world (Deut. xxxii. 39; 1 Sam. ii. 6); leprosy was regarded as the equivalent of death (Num. xii. 12); to deliver from it was to make alive" (Lange).

that he was Transformed from a Heathen Syrian Idolator into a genuine Believer in and Worshipper of Jehovah as the Only True and Living God; which was what was Needed to make him a true Helper of the Prophet in Carrying out God's Plan for Israel in its Conflict with the Heathen.—2 Kings v. 8-19.

(1) At the right Moment Elisha Came Forward, by Divine Direction, to meet the Emergency; and the King of Israel was Relieved of his Distress by Naaman's being sent with his imposing Cavalcade to the Prophet's House (2 Ki. v. 8-13).

(2) Disappointed by the Reception accorded him by the Prophet and Angered by the Methods of Cure Prescribed, Naaman Proposed to Disregard the Directions and Return immediately to Damascus; from which foolish Course he was Dissuaded by the Common Sense of his Servants expressed in a form that has become proverbial the world over (2 Ki. v. 14-19).

[Instead of being greeted by the Prophet in person with the display and obsequiousness of an Oriental Magician or Thaumaturge, he was met outside the humble house by a messenger, who gave no recognition of his greatness and pomp, but bade him, with minute directions, go wash, not in the crystalline rivers of Damascus, but in the muddy Jordan, and left him to himself without sight of the Prophet. Everything was so arranged as to eliminate all the earthly factors and arrangements—the prophet, the renown of the General, the rich presents, the waters of washing—and to demonstrate that the healing was wrought by Jehovah alone; which was the one end Elisha had in view.]

The course of the servants, in handling the enraged General and saving him from his folly, furnishes a lesson for the ages.]

(3) On Complying with the Requirements of the Prophet, the Syrian was immediately Healed; and Convinced that this was Due to the Power of the God of Israel, Returned to Acknowledge Jehovah as the True and Only God, and his God, Whom alone he would henceforth Worship and Serve (2 Ki. v. 14-18).

This remarkable transformation of a heathen idolator into a follower of the true God has been regarded in all ages as one of the best Biblical types of the conversion of the sinner,—exalting as it does the

2. Study the Agencies and Means by which the Cure of Naaman was so Effected

power of Jehovah and that alone, in the transformation.

[Before his departure Naaman sought to make provision—thoughtfully, perhaps superstitiously—for earth for an altar, and for his attendance with his King on the worship of Rimmon, which he knew would be required.

"Naaman seems to have desired to obtain the Prophet's sanction to this act, which he should in future perform only *as one of civil service to his king, not of religious worship*. The Prophet leaves his convictions to work out their own effect." (*Par. Bible*).

The General was dismissed with the Prophet's blessing, and started on his return to Damascus, where his Healing was henceforth to enhance the prophet's power in shaping the political destinies of Syria and Israel, especially through Hazael the appointed Scourge of Israel.]

3. Study *Gehazi's Transgression* whereby, Overcome of Avarice, he would have Thwarted God's Purpose in the Free and Gracious Healing of Naaman by the Prophet; but which, by its Swift Punishment and the Miraculous Transfer of the Leprosy of Naaman to the Prophet's Servant, was providentially Overruled to Increase Naaman's Conviction of the Power of Jehovah and the Importance of His Prophet; Possessed of which Conviction the Procession, with all the Gold and Goods it had Carried away Reentered Damascus.—2 Kings v. 19-27.

(1) The Plot of Gehazi, with its Greed and Falsehood and Defiance of God and

Treachery, Needs to be Considered with Care (2 Ki. v. 19-24).

"He did not leave Naaman with the undimmed conviction that all the grace he had experienced had come to him gratis, and that 'there was a prophet in Israel'. He did not fear to stain the work that God had done upon a heathen for the glory of his name, and thereby he denied the Holy One, whose might he had just seen manifested upon Naaman". (*Lange*).

(2) The Swift Detection of the Transgressor by the Prophet Prepared for quick Restoration (implied) of the Stolen Property; and the awful Punishment made Gehazi an Object-Lesson from observing which Naaman Returned to Damascus with enhanced Conception of the Power of Jehovah and his Obligation to Him (2 Ki. v. 25).

[The statement that Naaman had gone but a little way on his Journey when Gehazi overtook him (ver. 19), and the detection and punishment, seem to carry with them the implication that the goods were speedily restored, and that the General went back to Damascus with the full tale of his treasures and the impression of the miraculous object-lesson freshly on him, to fulfil his promise of worship and service to Jehovah as the true and only God.]

"The leprosy of Naaman (ver. 27) became the leprosy of Gehazi; as Naaman was a living monument of the saving might and grace of Jehovah, so Gehazi was a monument of retributive justice of the Holy One of Israel; a living warning and threat for the entire people. By his conversion Naaman was taken up into God's community of redemption in Israel; by his unfaithfulness and denial of God, Gehazi brings down upon himself the punishment which excludes him from the society of the prophet-disciples, and of the entire covenant people" (*Lange*).

ii. Exposition of the Lesson for April 9

"Elisha's Heavenly Defenders"—2 Kings vi. 8-23

This is the Topic for the Second Lesson for April, and this the Scripture assigned to it.

By referring to "The Career of Elisha as the Leader of Israel for Jehovah" (p. 163), it will be seen that the Scripture of this Lesson is but an incident in Section B., in which Jehovah uses the Prophet to reach out and direct the war of Israel with Syria (vi. 8—viii.), covering only the

first of the four parts that make up that Section. The later events of the Section probably belong to the closing years of Jehoram's reign, when the crisis that prepared the way for the whirlwind revolution of Jehu was just at hand. The siege of Dothan was probably of earlier date, as it caused the marauding bands from Syria to cease for a time (vi. 23).

The First Two Subjects of Section B

naturally belong together, as *Stages in the War with Syria*. In the Healing of Naaman Jehovah made use of Elisha in exhibiting His Power and Godhood to Naaman, to open the way for the Prophet to larger influence in Damascus. The unit made up of these two Subjects should be studied as making up a single Lesson, embracing 2 Ki. vi. 8—vii. 20.

In these incidents *the Prophet appears in a new role*, substituting civil and political for personal and religious influence. Jehovah now takes Elisha into His Counsel as probably no other merely human being was ever taken, and through him Conducts the Defence of Israel in the Wars with Syria—*demonstrating to Kings and Peoples the Nearness and Power of the Invisible World*, including Jehovah and His Hosts.

I. Study *Jehovah's Supernatural Intervention* in Directing the Prophet in Delivering Israel during the Earlier Syrian Invasion by Ben-hadad.—2 Kings vi. 8-23.

(1) The Prophet's Fore-warnings, enabling Jehoram to Thwart every Advance of the King of Syria, Directed Attention to Elisha as the Obstacle in the way of Syrian Conquest (2 Ki. vi. 8-12).

[The Servant of the Syrian King did not put it too strongly when he said—in answer to the King's inquiry for the traitor in his camp whom he supposed must be revealing his military secrets—"Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber,—showing how widely the reputation of Elisha had pervaded Syria.]

(2) The King of Syria, having learned by his Spies that Elisha was in Dothan, by a Swift Night Attack with a Great Army Closed in upon the Place, Purposing to Sieze the Prophet and to Put an End to his Activities; but Jehovah Delivered His Servant, this Time by a still more Marvellous Series of Interventions from the Invisible World, that Sent them back to Samaria glad to leave Israel for a time in Peace (2 Ki. vi. 13-23).

The Terror of the Prophet's Servant as the dawn revealed to them the Besieging Host was the occasion of the first Divine

manifestation; *Jehovah lifted the thin veil that separates the worlds visible and invisible*, revealing to the Prophet and his Servant the vast and irresistible Heavenly Host that was fighting for them, and demonstrating anew the Nearness and Power of Jehovah.

The Prayer of the Prophet, and the Blinding of the Syrian Host, enabled the Prophet to show them how absolutely they were in *Jehovah's Hands*, by leading them as helpless Captives into Samaria to the King of Israel, and then making a great feast for them and sending them in peace and safety to Damascus,—thereby ending the War at that time waged with Ben-hadad.

[In that War, Ben-hadad, in his determination to subjugate Israel, made the most of "his secret plans and cunning plots", but in vain; in the subsequent war, the account of which follows, "his open assaults, with the employment of the entire military force at his disposal, were brought to naught by the intervention of the Prophet".]

2. Study *the Account of Ben-hadad's Later Invasion of Israel*, in which by Siege he Reduced Samaria to the direst Extremity; During which Elisha from his Home in that City Sought to Bring the Apostate Jehoram to his Senses, but Failed notwithstanding the Miraculous Destruction of the Syrian Hosts through the Agency of Jehovah.—2 Kings vi. 24—vii. 20.

(1) By the Prices of the Commonest Foods, and the Appeal to the King (who in his Sickness had applied to Baal-zebub rather than Jehovah for Healing) by the Woman whose Child had been Eaten, the Historian attempts to Depict the Extremity; while by Setting forth the Determination of the King to Behead Elisha as the Cause of the Evils, he Exhibits the In-correctible Nature of that "Son of a Murderer" whose only Response was Renewed Defiance of Jehovah on the part of the King as the Cause of all the Evils they were Suffering, and bold Insult of Jehovah and the Prophet by the Noble on whom the King was Leaning (2 Ki. vi. 24-33).

[In the description of this siege, the intention is evident to show how the threats against transgressors of the covenant (Lev.

xxvi. 26-29; Deut. xxviii. 51-53) were here literally fulfilled. In this extremity, Jehoram, "instead of seeking the cause of the prevailing misery in his own apostasy, and that of the nation, swears to put to death, without delay, the man who had endeavored to fix his attention on the true cause of the calamity".

(2) Calling upon the King, the Elders and the others present: "*Hear the Word of Jehovah*", the Prophet Announced the Miraculous Relief that on the Morrow should Come to the City; which was Brought about through the Agency of Four Lepers from the Entrance of the City Gate, and the Revelation by Jehovah in the Night of the Presence of His Invisible Armies, from which the Syrians Fled in Dismay, Leaving the Lepers alone to Enjoy the Abundance they had Left behind, and then Report the Abandoned Camp to the Gate-Keeper (2 Ki. vii. 1-11).

(3) Jehoram, *mistrustful of Jehovah and the Prophet*, and Suspecting that it was a Stratagem of the Enemy to Draw Israel into the Open, first Sent out Horsemen who ascertained that the Flight was Actu-

al; and then Let the Citizens go out to Feast in and Despoil the Deserted Camp,—the Outrush being so great that they trode to Death the insulting Noble (ver. 2), thereby Fulfilling Elisha's Prediction (2 Ki. vii. 12-20).

[So far as Jehoram was concerned these remarkable Divine interventions seem to have been without avail. In one thing only he was firm; "He cleaved unto the sins of Jereboam, the son of Nebat, who made Israel to sin; he departed not therefrom (2 Ki. iii. 3). There was nothing left but to execute the sentence of doom that the Prophet had pronounced upon the house of Omri (or Ahab); this was brought about by the Whirlwind of Revolution under Jehu, the King being slain and the line brought to an end (2 Ki. ix. 4) by Jehu himself.

Note the fact that The International Committee, in making their selections, have passed over the remainder of the Career of Elisha. The Study of this portion of Scripture can be profitably completed in connection with "The Career of Elisha as the Leader of Israel for Jehovah", as outlined on p. 163 of the present month.]

iii. Exposition of the Lesson for April 16

"Joash, the Boy King, Crowned in Judah"—2 Kings xi. 1-20

This is the Topic and this the Scripture of the Third Lesson for April. The explanatory Scripture, in the light of which the story of Joash is to be understood, embraces 2 Kings viii. 16—xii. 3 and 2 Chronicles xviii.-xxiv.

The Subjects of this Scripture may be roughly sketched, as follows:

(1) *The Increase of the prestige of Elisha*, as "The Prophet of Jehovah, is set forth, in the earlier chapters in Kings, in Samaria, through the return home of the Shunammite Woman and her Child, and the revelation and confirmation to Jehoram of Elisha's miracle in raising the child from the dead; and the increase of his Influence in Damascus, through his mission to Hazael who was to be the Future Scourge of Israel.

(2) The Record, in both Kings and Chronicles, of the Anointing of Jehu and his Swift Work in destroying the House of Ahab in both Israel and Judah, through the slaying of Jehoram and Ahaziah, and destruction of the descendants and heirs of the House of Ahab in both Kingdoms.

(3) The Account of the Annihilation of

Baalism in Israel by Jehu, and his wicked Apostasy in Restoring the Calf-Worship of Jeroboam,—thereby bringing on his House the Judgment of Jehovah which Ended it in the fourth king in its line (the same number as in the House of Omri); and the Account of the Usurpation of the Throne by the Queen Mother, the daughter of Jezebel, her remorseless attempt to blot out the House of David by destroying all the Seed Royal (thwarted by the conceal- ing of the Infant Joash by the faithful Priest in the Temple), and the Establishment of Baalism in Jerusalem in an Idol-Temple overshadowing the Temple of Jehovah and supported and adorned by means of its treasures and furniture.

This Scripture should be studied with care by any one who would understand the Closing Mission of Elisha, as embraced in Sections B and C of the "Career of Elisha" (p. 165). Its study is especially indispensable to any adequate comprehension of the Reaction in Judah that swept away the last descendant of Ahab and Jezebel, and enthroned Joash, and opened

the way for his *Twofold Career of Loyalty and Reform, and Apostasy and return to Baalism.*

Only the First or Loyal Part of the Career of Joash is taken up in the Two Lessons devoted to the history of that king.

1. Study the *Providential Rescue of Joash*—the Infant Son of Ahaziah and Grandson of Athaliah—by Jehosheba the Sister of Azariah and Wife of Jehoiada the Priest in Charge of the Temple of Jehovah,—thereby Thwarting Athaliah's savage Scheme for the Extinction of the House of David; and his Concealment in the Temple for Six Years while the Usurping Queen-Mother Continued to Reign over Judah and to Promote the Cult of Baal in Jerusalem.—2 Kings xi. 1-4.

The doom of the House of Ahab had long ago been foretold by the Prophet Elijah (1 Kings xxi. 20-29). Jehu was the agent appointed for the execution of the judgment when the cup of iniquity was full. Both Israel and Judah were involved in the sin of disloyalty to Jehovah. Professor Little, in "The Royal Houses of Israel and Judah", has strikingly brought out "The Confluence of Blessing and Curse in Joash":

"By the marriage of Jehoram of Judah and Athaliah of Israel, not only was the curse pronounced on Ahab's house extended so as to include the house of David, but it was also brought into direct antagonism with the blessing pronounced on David and his seed. By Jehu's execution of judgment on Ahab's house together with a strange series of assassinations in David's house, the threatened curse of extermination of the former and the promised blessing of preservation of the latter converged in one person, who was the only surviving male of either royal house, and hence the heir of both the curse and the blessing. If the word of curse be strictly kept, the word of blessing will be broken. One or the other must prevail. Succeeding history will show the triumph over judgment".

The "Promised Blessing" in contrast with the "Threatened Curse", will be found set forth in "The Royal Houses of Israel and Judah"; also in "The Bible Student and Teacher", Volume I., p. 666.

This rescue of the infant Joash and his

concealment rendered it possible for Jehovah to be true to His Covenant Promise "to give a lamp to David and his children always". The desolate and dismantled condition of the Temple of Jehovah, under the shadow of that of Baal made this long concealment easy.

2. Study the *Complete and Successful Plan of Jehoiada* (the Representative of Jehovah and Guardian of the Temple, and later the High Priest), in Bringing together and Officially Organizing the Captains in Jerusalem and the Levites from all Judah, and by a remarkable Coup, Surprising the unsuspecting Athaliah by Crowning Joash as King of Judah when he had reached the Age of Seven Years.—2 Kings xi. 5-12.

In the revolution that placed Joash upon the throne, Jehoiada, the high priest, showed great ability and prudence, and rescued from imminent danger of destruction both the throne of David and the worship of Jehovah, the true God, according to the law of Moses. He waited patiently till the tyranny of Athaliah and her heathen practices and religion had produced disgust in the land; collecting in the meantime the Levites from the cities of Judah and Israel, and concentrating a large and concealed force in the Temple. When the right hour came the blow was struck with decision and vigor, and the Judean branch of the house of Ahab and Jezebel was swept out of existence almost in an hour—all but Joash.

3. Study the *Official Order by Jehoiada for the Infliction of Judgment upon Athaliah for Disloyalty to Jehovah* in her defiant Use of the Usurped Power of the Throne of David, in the Endeavor to Replace the Worship of Jehovah by the Phœnician Idolatry; and its Speedy Execution by the Slaying of Athaliah between the Ranks of the Troops, in the presence of the youthful King and before all the People, to the great Joy of the Faithful in Judah.—2 Kings xi. 13-16.

During the Years that followed the Crowning of Joash, while the King was

still a Child, the High Priest acted as Regent; so that Jehoiada, rather than the Boy King, is the central figure in the limited portion of Scripture selected for the Lesson.

4. Study *the Solemn Restoration of the Covenant of the People with Jehovah by which Jehoiada began the Reign of the Young King*,—following it up by the Destruction of the Temple of Baal, the Restoration of the Worship in the Temple of Jehovah, and Bringing Joash, now Seven Years old, out of the Temple into the Royal Palace and there Enthroning him to the great Joy of all the Faithful in Israel.—2 Kings xi. 17-20.

[That was *one of the greatest religious reformations ever wrought in Judah*. The people, under the preceding rulers, had openly forsaken Jehovah, and worshipped Baal. It was necessary to renew the covenant they had violated: "And Jehoiada

made a covenant between Jehovah and the King and the people, that they should be Jehovah's people; between the King also and the people" (verse 17).

The rulers had built a temple to Baal, and had set up shrines and altars to the Tyrian god everywhere. It was necessary that the city should be cleansed from these abominations: "And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan, the priest of Baal, before the altars" (v. 18).

The high priest then "took order for the due celebration of the Temple service, and at the same time for the perfect establishment of the monarchy", in the Line of David.

It was a complete vindication of the faithfulness of Jehovah to His promise to David, and the restoration of Judah to Covenant relation with Him. For a supplementary and more complete account of these events see 2 Chronicles xxiii.]

iv. Exposition of the Lesson for April 23

"Joash Repairs the Temple"—2 Kings xi. 21-xii. 16

This is the Fourth Lesson for April. It should be extended so as to take in the last five verses (xii. 17-21), *with which the writer of Kings brings the life of Joash to a close*. The parallel account is in 2 Chron. xxiv.

1. Study *the Work of Joash, in his Early Years*, beginning at Seven Years of Age, which was Loyal to Jehovah Because Jehoiada the Priest Instructed and Guided Him.—2 Kings xix. 21—xxii. 3.

The one early failure, which may have had to do with his later defection from Jehovah, was *the failure to put an end to the worship in the high places* whereby the people were kept from going up to the Temple Worship, and led astray by the idol worshippers. The Baal worship could thus be continued by the side of that of Jehovah.

2. Study *the Later Activity of Joash, still under the Guidance of Jehoiada*, in

Taking into his Own Hands the Repairs of the Temple when the Faithless Priests Neglected the Task; and the Reasons for his Slowness in Undertaking it (not until the Twenty-Third Year of his Reign).—2 Kings xii. 4-8.

This was *the Chief Work of Joash*. It is significant, that out of the history of the forty years' reign of Joash the author of the Kings chooses the restoration of the Temple, while passing over the other incidents narrated by the Chronicler. "The Temple, as the dwelling of Jehovah in the midst of His people, is *the visible sign and pledge of the Covenant*". Under Jehoram, Ahaziah, and Athaliah the Temple had been plundered to beautify and enrich the house of Baal and had become dilapidated as well as impoverished. It is said by the Chronicler, in giving the reason for the repairs, that "the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things

of the house of Jehovah did they bestow upon Baalim" (2 Chron. xxiv. 7). . . . "We have here, therefore", as one has said, "a theocratic action, a physical confession of faith, and a seal upon the renewal and restoration of the covenant". This is why it is so especially mentioned as the most important incident in the reign of Joash.

[The young King did not undertake this task immediately on his accession, but it was after he had attained to more mature age, and Jehoiada had taken for him two wives, who had begotten him sons and daughters, that Joash "was minded to repair the house of the Lord" (2 Chron. xxiv. 3, 4). When once outside of the Temple and its sacred influences and in measure freed from restraint, he doubtless came under the influence of the court rather than of the house of God. It was not until twenty-three years later, when he was thirty years old, that Joash took up and carried through the work of repairing the Temple, although the need was apparently so great. The record shows that the priests and Levites had become demoralized by their sudden exaltation when the young King was crowned, so that they could not be depended upon to carry on the work of repair.]

3. Study the Thorough Business Plans of Jehoiada in Carrying Out the Repairs of the Temple, with the Aid of the Roused People and the Willing Workmen,—whereby the House of Jehovah was Restored, after Six Years of Work, to its Proper Condition.—2 Kings xii. 9-16.

By the appeal to the faithful, in both Judah and Israel, the separation of the funds for the repairs from those for the support of the priests, the device of the contribution chest, and the commitment of the task of repair to practical business men, the restoration of the Temple was speedily completed. The whole furnishes an admirable lesson on the right method of procedure in carrying forward Church enterprises.

4. Study the Change that Came over Joash after the Removal of the Influence of Jehoiada, Resulting in his Downfall, Apostasy, Affliction by Hazael the Scourge

of God's People, and his Assassination by his Servants.—2 Kings xii. 17-21.

In the close of his Career Joash appears in a new role, that of apostate, idolater, murderer, and victim of assassination. Some will ask, Was it the blood of Jezebel burning in his veins asserting itself at last? In the estimation of others, however, the changes of association and environment will furnish sufficient reason. The death of Jehoiada opened the way for the seduction of Joash into idolatry by the princes of Judah.

The remonstrances of the prophets sent by Jehovah angered both king and princes. Still more enraged were they when Zechariah, the son of Jehoiada, denounced the judgment of Jehovah upon the people for their breach of the Covenant. Then they conspired and at the command of Joash stoned with stones, in the very court of the Lord's house, his cousin Zechariah, the son of the man to whom the King owed his life and his all,—a murder so atrocious that Christ singles it out 800 years later as the culminating and monumental crime in the long course of apostasy in Israel (Matt. xxiii. 35). The record has it that when Zechariah died, "he said, The Lord look upon it, and require it" (2 Chron. xxiv. 22). Retribution followed the deed of Joash swift as a thunderbolt. See 2 Chronicles xxiv. 23-27.

[The record in Kings needs to be supplemented by that in Chronicles, which, as the Book of the Religious Covenant, furnishes special religious details. The account in Chronicles (2 Chron. xxiv. 15-27) furnishes the key to the apostasy and ruin that ended the career of one whose early years seemed to promise so much. Jehoiada had furnished the mental and moral support that he needed, and the removal of this aged counsellor opened the way for the outcome of folly and wickedness so startlingly brought out in the sacred narrative. Possibly the "two wives" probably heathen, that Jehoiada had taken for him may have made it easy for "the princes of Judah" to lead him into "the forbidden lascivious worship of Astarte," and to restore in his later years the idolatry that he had started his reign with destroying.

All the weakness and wickedness naturally resulted in the alienation of his subjects and his violent death at their hands and exclusion from burial in the royal sepulchre of the house of David,—the only king of Judah so excluded.]

V. Exposition of the Lesson for April 30

"God's Pity for the Heathen"—Jonah iii. 1—iv. 11

The Scripture for the Fifth Lesson in April is selected as the basis of a Foreign Missionary Lesson. The Lessons of the Committee here *pass over an extended period of the Sacred History*, and from this point onward deal mainly with disconnected incidents in the lives of some of the Prophets.

We suggest *Bringing Some of the Groups of Prophets into Connection with the Periods of the Sacred History*, as outlined in "Bible League Primer No. 1", p. 57. It will be our special purpose to aid the teacher and student, so far as possible in the space at command, in bringing about this connection.

(1) The Scheme of Written Prophecies Outlined

With the Ministries of Elijah and Elisha the period of *Oral Prophecy* closed and that of *Written Prophecy* began.

The Prophets who produced the Written Prophecies represented the *Divine Struggle to Save Israel and Judah*, or at least a remnant of them, from utter apostasy and destruction. They began their work in *Judah* in the time of Amaziah (846 to 818 B. C.); and in *Israel* in the time of Jeroboam II. (832 to 792 B. C.).

As shown in the Primer, they may be naturally arranged in *Four Groups*, presenting the Successive Stages in the Progress of Judgment and Destruction, and of Restoration; in connection with the Phases of National History and the Struggle with the great World-Monarchies. They must of course be studied along with the history and with a full knowledge of it.

[For the distinction into (1) Prophetic Historical Books, and (2) Prophetic Predictive Books, embracing the Greater prophets and the Minor Prophets, the reader is referred to the Primer, p. 59.]

The Sixteen Prophetic Books are to be arranged and studied in their relation to the Divine Purpose of God in the Stages of the Struggle to Save the Chosen People, already referred to.

1st.—Double Group, Seven Prophets of the Assyrian Period—from about 840 to 700 B. C.—whose Aim was to save Israel and Judah from threatening destruction from Assyria,—Hosea, Joel, Amos, Obadiah, Jonah, ISAIAH, Micah. The prophets

failed to save the Northern Kingdom, which came to an end with the Fall of Samaria and the Scattering of the Ten Tribes in 721 B. C.

2nd.—Four Prophets of the Babylonian Period from about 640 to 606 B. C.—whose Aim was to save Judah from destruction by Babylon,—Nahum, Habbakuk, Zephaniah, JEREMIAH. These prophets failed to save the Southern Kingdom, Jerusalem having been destroyed and a Remnant carried Captive to Babylon in 606 B. C.

3d.—Two Prophets of the Exile—from 606 to 536 B. C.—whose Aim was to Cure the People of Idolatry and prepare a Faithful Remnant for Restoration and for a new and spiritual Development in waiting for the Advent of Messiah,—Ezekiel, Daniel.

4th.—Three Prophets of the Restoration—from 536 to 433 B. C.—whose Mission was to Cooperate with Ezra and Nehemiah in their work of Restoration,—Haggai, Zechariah, Malachi.

[It will be noted that in this grouping there are *no departures from the order of the English Bible*, except in letting the Greater Prophets drop into their proper places in the Chronological order. The order of the Minor Prophets is not disturbed, as the present trend of scholarly opinion among sound writers on Introduction from the historical point of view, is in favor of accepting the order in which they appear in the English Bible as substantially the correct chronological order. Those who grouped them had adequate knowledge of the facts.

(2) Jonah's Place and His Historical Setting

(2) The Double Group to which Jonah belongs is shown (Primer, p. 64) to fall

into *Two Sub-Groups*,—Prophets for Israel, and Prophets for Judah,—Micah hav-

ing a mission for both Kingdoms. By printing in parallel lines, with spaces, as follows,

**Hosea, Amos, Jonah, Micah,
Joel, Obadiah, ISAIAH,**

their several relations are brought out: the Upper line for Israel, the lower for Judah, and Micah for both; the preservation of the order of the Minor Prophets,—Hosea, Joel, Amos, etc.; the place of Isaiah as the Great Prophet of the Assyrian Crisis.

[The apparent inconsistency, in giving *Jonah* the fifth place among the *Minor Prophets* is accounted for by the fact that he appeared, as the Successor of Elisha in Israel, in Oral Prophecy, or as belonging to the old regime, long before the account of his mission to Nineveh was sent out as Written Prophecy. As a fact he was a contemporary of Hosea, Joel and Amos. His earliest Oral Prophecy, of which we have any account, was uttered in the days Jeroboam II. (2 Ki. xiv. 25-27), promising Divine help to Israel through that King; in which Jehovah showed the same Divine forbearance to Israel which He showed later to Nineveh. This was probably early in the reign of Jeroboam (Dr. Beecher thinks about two years after his accession, say 830 B. C.). His preaching may have been a large factor in the successes of Jeroboam, whom he may have overlived.]

There are no dated events from which to fix the time of *Jonah's mission to Nineveh*. It was probably at a time when the power of this London of the ancient world, as Farrar calls it, was threatening an advance Westward on Israel; which the repentance of the City may have helped to avert.]

Jonah was unquestionably a Historical Character, and there are no reasonable grounds for denying the genuineness of his written prophecy, with its account of his successful mission of grace to wicked Nineveh.

[There is not space here to enter into any complete statement of the grounds for believing in the genuineness and authenticity, the actual historicity, of this Biblical account of the first successful mission to the Heathen World. Even the Covenant Promise to Abraham, that in him all the Nations of the Earth should be blessed, prepared the way for it. The best that can be done is to refer to some

of the accessible treatments of the subject.

The account of *Dr. Davis*, in his Dictionary of the Bible, under the title "*Jonah*", will be found brief and conclusive; as will that of *Dr. Horatius Bonar* in Smith's Dictionary of the Bible. Professor *John Urquhart*, in Vol. vii. of "*The New Biblical Guide*", devotes himself, in four Chapters, to meeting the current objections to *Jonah* and his Book.

Rev. Canon Dyson Hague, Rector of Memorial Church, London, Canada, has just sent out a booklet entitled, "*Jonah: The Book and the Man*", which embodies an extemporaneous exposition and defence of the Book, in a series of addresses to college men, originally delivered in the Chapel of Wycliffe College, Toronto. This will be found useful because of its meeting squarely and sharply, "in somewhat colloquial and conversational style", the current critical and popular objections. While appreciative of the good points in the critical works. Canon Hague closes his booklet with the following "Note" of caution:

"The reader will observe, that in our treatment of this book we have taken a diametrically opposite line of treatment to Principal George Adam Smith in the *Expositor's Bible*, and have sometimes even utilized his very language to show how diametrically opposite we think the true exegesis to be. Few modern writers are at times more suggestive, and even inspiring, than George Adam Smith, and it is with rare pleasure we read such a delightful little book as his *Four Psalms*. But when he wanders from the path of simple Exegesis to follow theoretic Eccentricities with Deists and Agnostics, we feel that he ought to be withstood to the face, because he is to be blamed".]

It is suggested that the *Study should be made to cover the entire Book*, making the Themes of the Chapters the points for discussion. The narrative is so simple and straightforward, that there is no need of detailed exposition.

1. Study *Jehovah's Command to Jonah to Go with a Message of Grace and Salvation to this Greatest and Wickedest City*; and the Disobedience that Resulted in his being Thrown into the Sea, where Jehovah Prepared a Great Fish to Rescue him.—*Jonah* i. 1-17.

Nineveh was Captured by Cyaxares and Nabopolassar in 606 B. C. For more than

Twenty Centuries it was buried and forgotten, many denying that such a City of such proportions ever existed. Modern excavation has, however, given back the old City to the World in all its magnitude and glory. It is easy to see why Jonah was overcome with terror when sent with a threat of destruction and a call to repentance to such a heathen Capital.

[In *The Bible Student and Teacher* for May, 1910, p. 333, embodied in an editorial, entitled "Nineveh and the Cylinder of Sennacherib", will be found a short account of this remarkable loss and rediscovery of that ancient City; while, in June, 1910, p. 429, will be found a short history of "Sennacherib's Building his Capital at Ninevah", drawn from the New Octagonal Cylinder in the British Museum. That such a City should have been buried and forgotten for twenty-five centuries, is scarcely less marvellous than its resurrection by the spade of the archeologist, at the very hour when its overwhelming testimony to the historicity and truth of the Word of God was most needed.]

The late *Professor Edwin Cone Bissell*, in "*The Historic Origin of the Bible*", shows how naturally this Mission of Jonah to Nineveh falls into its place in the history of the times:

"The Jonah of the book, without doubt (it is generally admitted), is identical with Jonah, the son of Amittai, spoken of in 2 Kings xiv. 25, of whom, we there learn, that he lived in the time of Jeroboam II. (B. C. 838-792). We also find in his historic relations, thus brought to light, a sufficient explanation of the present narrative. '*For Assyria was then on the point of elevating itself to the government of the world. The kings of Israel had already placed themselves under its protection (Hos. v. 13). How proper was it now, that the Lord should give this mighty nation, which was to exercise so great an influence on the destiny of the theocracy, a presentiment of his power and glory. How encouragingly must it have reacted on Israel, and how humiliating the example of penitent Nineveh for impenitent Israel*'".

2. Study *Jonah's Prayer and Thanksgiving in the Belly of the Great Fish*, and his Deliverance by Jehovah.—Jonah ii. 1-10.

Jonah's supplication in his living prison was voiced largely in the language of the Psalms, which are so helpful to God's people in their distresses.

3. Study *Jonah's Second Call to Go to Nineveh with his Message of Repentance and Salvation*, and his Obedience in Delivering it; Leading the People of the City to Believe God, to Repent and Confess their Sins before Him and to Receive His Salvation.—Jonah iii. 1-10.

The Great Fast, taking in the hosts of People and the Cattle, witnessed the sincerity of their repentance; and led Jehovah to recall His judgment.

4. Study *Jonah's Disappointment and Chagrin* at this Exhibition of Jehovah's Mercy to these Heathen, which the Jews Claimed Exclusively for themselves; and God's Reproof of Jonah by the Symbol of the Gourd.—Jonah iv. 1-11.

"As to the rest of the story, how exceedingly angry the prophet became and how the gourd grew up in the night, and was withered, and how God expostulated with him for his narrowness and petulance like a pouting boy in the sulks, it is written to show the power of the mighty Spirit who records with such fidelity a good man's faults and foibles and a true man's limitations. We have seen it all! We know it all! Oh! it is so true to life! This smallness of some men of clerical mind. Their little jealousies and narrownesses; their selfishnesses and sulkings. Oh! it is so real. It is so real. Romance? Poem? Allegory? No, no! It is life, life, life! It is so true! Everything is so true to things as they are, not to things as they are dreamed of in the brain of a Teutonic theologian. The scenes are so vivid. To treat this as poetry whose figures are drawn from legends and myths, is not only to sin against the common sense which God has given us, but against the simple and obvious intention of the author. It betrays such an absolute failure to appreciate the standpoint of the writer. It is blindness both to reason and to Scripture" (*Canon Hague*).

“Why the Old Testament Slaughters?”*

From an Editorial in “The Sunday School Times”, February 25

Constantly the question will be recurring as the current Sunday School lessons are studied, “Why did God and God’s representatives seem to justify the wholesale slaughters of his enemies during Israel’s life in Canaan?” The question is thoughtfully presented by a Virginia reader, in the following letter. [There is only space for quoting the bare points]:

“I have always thought that this was a fatal blunder on the part of Elijah, senseless as it was cruel. . . .

“It seems to me that Elijah spoiled the glory of a great victory by a very common crime, the result of a consuming zeal that bordered on unreasonable fanaticism. . . .

“Was there any other reason why Elijah, so soon after this act of vengeance, should be deposed from the high office of prophet in Israel?”

God makes it plain in the Bible and in common experience that he does not hesitate to recall at will, the life on earth that he has granted to human beings. Over and over again he has done this arbitrarily and in a wholesale way, by his own act without the use of any human agency, as in the case of the Flood, Sodom and Gomorrah, Pompeii, Martinique, Sicily, and the like. What God does of his own hand he sometimes commissions his human children to do; the Old Testament record gives a number of instances where God’s specific command to his representatives was to destroy those who had sinned (such as Deut.

vii. 2; 1 Sam. xv. 3). Therefore it does not seem to be safe to assume that Elijah could not possibly have been doing God’s will in exterminating the priests of Baal.

And there is strong reason to believe that it *was* God’s will that those men should be removed as a cancer spot from the body of Israel. We have no adequate conception, thank God, of the hideous depths of the foul, bestial, unspeakable, unthinkable sin in which the lives of the priests of Baal were steeped. Not only were their bodies, minds and souls given over to a life-long pollution that had atrophied every clean and worthy instinct of their humanity, but it was their commissioned life-purpose to propagate this loathsome moral leprosy, directly or indirectly, into the life of every Hebrew girl and boy, man and woman, that they could reach. That was Baalism. That was the work that Jezebel gave her priests to do. The recent articles by Professors Rogers and Macalister in these columns (issues of January 28, 1911, and December 31, 1910) have shown the awful corruption that was destroying the worshippers of the Canaanite gods.

Because these priests were not only spiritually dead, but were committed beyond recall by their own life-practices to destroying the spiritual life of all to whom they had free access, Elijah ordered that they be done away with, just as God has ordered under similar circumstances before and since then. And it would seem that Elijah was doing God’s will in this.

We are living in a very different day now. . . . With Jesus Christ and the Holy Spirit as the conscious life and power of God’s children, miracles of regeneration are possible that, we may believe, were not possible in the primitive development of the men of long ago. . . . God does not direct our wholesale slaughters of human beings to-day, though he does not hesitate still to bring to pass such events himself.

Elijah was not deposed from the office of prophet in Israel. . . .

* We quote in part Dr. Trumbull’s answer to the current and ever-recurring criticisms of the destruction of gross idolaters in Old Testament times; criticisms arising from sentimentalism or from lack of knowledge or of moral discernment. It should be distinctly understood that *no righteous government can in any age fail to prevent such MORAL LEPROSIES, as were the worshippers of Baal, from contaminating the people—either by shutting them apart in solitude, or by destroying them when that can not be done—without destroying itself and those over whom it rules. To leave them at large would be simply monstrous!* Elijah’s act in slaying the Baalites was, moreover, *a judicial one, in which he acted strictly as Jehovah’s agent.*—Editor.

League Notes and Points

Suggestion of How to Cooperate with the League

We have had occasion to repeat that this is a time of special emergency in the history of the work of the Bible League. On an advertising page will be found a statement of what is needed for the work of the year already entered upon.

May we be permitted to make one more suggestion: Among our readers are ministers who preside over large churches. Will not a word spoken by them—to the

church as a whole, or to representative members in it—bring, either by way of general collection or of individual contributions, into the treasury of the League what will enable it to meet promptly the financial demands pressing upon it? Will not our friends who appreciate the present critical situation put this matter to the test of experiment? We are grateful for some generous responses to appeals.

THE BIBLE PLAN

FOR

The Evangelization of the World

A NEW DEPARTURE IN TWO PARTS

WILLIAM PHILLIPS HALL

PRESIDENT BIBLE LEAGUE OF NORTH AMERICA

[See Explanatory Note on back of page.]

Explanatory Note for April Number

The All-important Character of President Hall's Two Papers would seem to justify Bringing them to the Front just at this Time, as Indicating a New Departure in the Work of the Bible League. The Prefatory Page marks the fact that the Thought of these Two Papers is henceforth to Dominate the Work of the League and its Magazine.

At the same time, *the Absolute Breakdown of the Managing Editor*—beginning early in the year, followed by long weeks of sore sickness and helplessness—would seem to make this a suitable place for suggesting *some of the things lost out* for which he is in no way responsible: Of most of what went, for example, into the issues for January, February and March, *he never had any knowledge editorial or otherwise*, having been utterly disabled. This would seem to make this New Departure for April a suitable place for correcting some of the errors and picking up some of the dropped threads.

The Bible Plan of Evangelism

First Paper, Witness of the Church Universal

"My Witnesses"

"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses".—Acts i. 8.

Nearly nineteen hundred years ago our Lord and Savior Jesus Christ commanded His disciples: "Go ye into all the world; and preach the Gospel to every creature".

Within the lifetime of some of those very disciples, they and their associates actually went into all the world known to them, and preached the Gospel to every creature therein!

Justin Martyr, who suffered martyrdom in Rome in 165 A. D., wrote: "There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes, or live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the Universe in the Name of the crucified Jesus".

Clement of Alexandria, who was born about 150 A. D. and died some seventy years later, writing of the Gospel, says: "It has spread through the whole world, in every town and village, and city, converting both whole houses and separate individuals".

Paul, the Apostle to the Gentiles, says, in Romans i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world". In Colossians i. 23 he writes: "The Gospel, which ye have heard, which was preached to every creature which is under

heaven; whereof I, Paul, am made a minister".

By these testimonies we are fully assured that the original disciples and their immediate successors, actually preached the Gospel to every creature known to them.

Doctor Philip Schaff, in his "History of the Christian Church", says: "There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than three hundred years from the death of St. John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized".

The Secret of Apostolic Success

If it be true that, "other things being equal, like causes produce like effects", then may we not, by carefully and prayerfully considering the things and causes that contributed to the unequalled evangelistic efficiency of the Church of the Apostolic age, discover the secret of that efficiency, and make possible its restoration to the Church of the present time?

If there is any one thing, that, more than any other gives character to the Church of the Apostolic age, it is the fact that that Church possessed a dominating conviction that she had been called into being for, and had been called by her Lord to, the work of preaching the Gospel to every creature. So deep and mighty was this

conviction that not only the apostles but all the members of that Church believed that their Lord had called them all to preach His glorious Gospel to all mankind!

The Church at Jerusalem—the first-born Church of our dear Lord—possessed a very large membership—certainly over eight thousand—and it is of that great company of Christians that Luke writes in the eighth chapter of the Acts of the Apostles, when he says: “And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles”. . . . “Therefore they that were scattered abroad went everywhere preaching the word”. And in the eleventh chapter of the same book, verses 19-21, we read: “Now they which were scattered abroad upon the prosecution which arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord”.

The Great Commission

This account makes it perfectly clear that the Church of the Apostolic age believed herself called in and through the persons of each and all of her members—as well as through her apostles—to “preach the Gospel to every creature”. In other words, the Church of the Apostolic age positively believed that the Great Commis-

sion was given not only to the twelve apostles but to each and every one who believed in the Lord Jesus unto the salvation of their souls!

Paul, in his letter to the Ephesians—4th chapter, 11th and 12th verses—says: “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the fitting of the saints for the work of (the) ministry, unto the upbuilding of the body of Christ”.

In these words—in part translated directly from the Greek text—the Apostle clearly sets forth three facts; first, the divine appointment of apostles, prophets, evangelists, pastors and teachers; second, the divine appointment of the ministry of the saints—all who believe; and, third, the divine appointment of apostles, prophets, evangelists, pastors and teachers “for the fitting of the saints for the work of (the) ministry”.

Peter, in his First Epistle General to all Christians—2d chapter, 9th and 10th verses—says: “Ye are an elect race, a royal priesthood, a holy nation, a God-possessed people, that ye may declare abroad—or tell forth—the excellencies of Him who called you out of darkness into His marvelous light; who in time past were not a people, but are now the people of God”.

In these words—also, in part, a direct translation from the Greek text—it appears that Peter—like Paul—believed that all of God’s people were called to “go into the world; and preach the Gospel to every creature”.

Philip, a layman, “preached Christ” unto the Samaritan; he also “preached Jesus” unto the treasurer of the Ethiopian Queen; and baptised all of those who believed under his ministry.

Ananias, a layman, under God, ordained Paul, "the Great Apostle to the Gentiles" "with the Holy Spirit sent down from heaven", and baptised him also. All of the twelve disciples at Ephesus were likewise ordained of the Holy Spirit through the hands of Paul.

All of the hearers of the word in the home of Cornelius at Cesarea were directly ordained of the Holy Spirit in exactly the same way as were all of the apostles and disciples upon the Day of Pentecost! Peter so states it. (See Acts xi. 15-17.) Peter also states — Acts ii. 38, 39 — that "the promise", of the gift of the Holy Spirit is to all whom God may call. Inasmuch as God now calls upon all mankind to believe in His dear Son; and as "the gift of the Holy Spirit", in fulfilment of the prophecy of Joel, is promised by our Lord as a divine equipment for witnessing to Him and His blessed salvation, it follows, as logically as day follows night, that all who believe in Him are called to be His divinely empowered witnesses—to "tell forth the excellencies of Him who called them out of darkness into His marvelous light".

A Witnessing Ministry of the Gospel

When it is recalled that our Lord expressly charged His Apostles, "and them that were with them", to tarry at Jerusalem until they were endued with power from on high—by "the gift of the Holy Spirit"—before they began their witnessing ministry for Him; and when it is, furthermore, recalled that the Acts of the Apostles discloses the fact that all true believers in those days were likewise endued and endowed with the Holy Spirit, and obviously for the same purpose, to speak for God; it becomes perfectly

clear that the Church of the Apostolic age believed in, taught, trained and engaged—under God—all of her membership in a witnessing, Holy-Spirit endued, ministry of the Gospel.

Speaking of the Church of the Apostolic age, Dr. Schaff says: "There were no professional missionaries devoting their life to this specific work; every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellowmen". Again, he says: "In the Apostolic Church preaching and teaching were not confined to a particular class, but every convert could proclaim the Gospel to unbelievers, and every Christian who had the gift could pray, and lead, and teach and exhort in the congregation".

"On the other hand", he writes, "it is equally clear that there was in the Apostolic Church a ministerial office, instituted by Christ, for the very purpose of raising the mass of believers from infancy and pupilage to independent and immediate intercourse with God, to that prophetic, priestly, and kingly position, which in principle and destiny belongs to them all".

There are many other things that we might say, in further support of the Scriptural and historical teaching of the call and command of our Lord through His Great Commission, to all who truly believe in Him as their Savior and Lord, to "go into all the world and preach the Gospel to every creature", but limitations of space and time now prevent.

In this brief consideration of our burning theme, we believe we have, under God, undoubtedly developed the fact that the original Church of Christ was a body of active, divinely

ordained, ministering witnesses to Him. It was that Church through the universal ministry of her membership, under the leadership and empowerment of the Holy Spirit, that "went into all the world"—known to her—and "preached the Gospel to every

creature" therein! The Church of no succeeding age has possessed or exercised such a ministry; neither has the Church of any succeeding age "preached the Gospel to every creature" throughout all the world known to her!

Second Paper, The Bible Way to Evangelistic Efficiency

This is the practical question, which must be reserved for later and more authoritative discussion.

Is it possible to restore to the Church of Christ of the present day the original divine spiritual endowment and endowment and accompanying evangelistic efficiency of the Church of the Apostolic age? When it is recalled that that Church received her extraordinary spiritual empowerment for life and service in consequence of the consecration of all of her leaders and members to the life-work of preaching the Gospel of the Kingdom of God to all mankind; does it not logically, and scripturally, follow that, "other things being equal", the "like cause will produce the like effect"?

History very clearly shows that so long as the Church adhered to the original divine plan of engaging each and all of her leaders and members in the work of preaching the Gospel to lost mankind, our Lord continued with her in Pentecostal power and blessing; but that, with the cessation of that universal witnessing ministry of all of the people of God, the Lord ceased to so fully manifest His Presence to and through His Church as a whole—as is the case even up to the present day!

"To restore is to conquer" once said the Emperor of France. Is it possible or will it ever be possible to "go into all the world; and preach the

Gospel to every creature" unless the work be re-inaugurated in every essential particular as it was inaugurated "at the beginning" of the Christian era?

Our Lord planned and commanded all of His followers, "Go ye into all the world; and preach the Gospel to every creature". Our Lord commanded all of His followers to "tarry . . . until" they should "be endued with power from on high" before beginning their great world-wide evangelistic campaign. Will, or can, any less empowerment avail? Has not the time come for the ministry and membership of the Universal Church of Christ to restore the Witnessing Ministry of All of the People of God; and to re-inaugurate the world-wide evangelistic campaign, with the Holy Spirit sent down from heaven "through all of the disciples of our Lord"?

We believe that transfiguration will be effected! We believe those conquests will be repeated! We will endeavor later in completing this article, to show such a transfiguration or restoration may be begun. In the meantime, we entreat all true ministers and members of the Church of Christ who may read these words to pray that we, and they, may be divinely enlightened and led in further consideration of this great subject.

The Bible Student and Teacher

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Notes Editorial and Critical

"The Religion of the Future" and Missions*

REV. DR. ARTHUR T. PIERSON, IN "THE MISSIONARY REVIEW OF THE WORLD"
FOR OCTOBER

What About "The Religion of the Future?"

We are hearing much nowadays about "the Religion of the Future". It is difficult to say who are its principal exponents, for scarce a month passes that we do not find some new statement, from some new source, of its coming character and claims. Lately Sir Oliver Lodge in Britain, and an ex-president of Harvard, Prof. George B. Foster in Chicago, and Prof. Williston Walker in Boston, have each made more or less startling predictions as to the new religion; while even so-called "Bible Dictionaries" and "encyclopedias" are embodying in "scholarly and critical" forms the results of much study along these lines.

After giving these declarations and prognostications a hearing, one is tempted to ask whither we are drifting; whether, having loosed from the old moorings, we have any safe an-

chorage, or any compass, chart or even rudder left—whether our eyes are any longer to be upon the stars, or whether even the stars are no longer to be accounted among the unchanging guides in a stormy sea.

We all crave some simple creedal basis, for to every complete life some sort of belief seems essential. The careless saying that "it matters not what one believes, provided only that he is sincere", is very elusive and delusive. It needs but little logic to perceive a *reductio ad absurdum*; for if such a maxim be sound, it follows of necessity that it is neither worth while to seek after truth, nor to follow it when found!

We all know that nothing is more needful than to discover what is Truth, in any realm—physical or ethical, scientific or religious—and beauty of character and life is so inseparable from right convictions that whatever attractive elements may be found in alliance with error can not be due to the error embraced, but to the truth

* This paper summarizes the mature convictions of the Editor-in-Chief of the magazine he has so long edited. As is well known he has devoted his life largely to the subject of Missions, and has been over the world in their interest.—Editor.

mixed with it; so that the purer the truth loyally believed and faithfully obeyed, the more beautiful the life. If history can be trusted as a witness, error and evil, truth and right, are twin brothers.

As to religious beliefs, "The Apostles' Creed" — so called — which has been traced back to the fourth century, if not earlier, has been tacitly accepted as a sort of consensus of doctrine by the Church at large. But, after more than a millenium and a half of such acceptance, our modern religionists find it unsatisfactory in almost every particular.

The "New Religion", which is in reality neither *new* nor a *religion*, but a philosophy, is rather negative than positive, rather destructive than constructive. It is difficult to frame any creed out of mere negations. But, if we attempt to articulate into organic form the denials of our day, there seems to be no belief in any final authority outside of the human reason and conscience. There is no longer an infallible Church nor an infallible Bible. "Man in the present generation is ready to be led, not driven", and is a law unto himself. The belief in human depravity is abandoned, and there are "no malignant powers". Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the individual"; and it is denied that "character can be changed quickly", or that "Christ is in any way essential to religion".

Whether the vague new religion can be formulated in a creed is very doubtful; but if it can be, it would read somewhat thus:

The New "Apostles' Creed"

"I believe in a conception of God, a multiplication of infinities, and in creation by spontaneous generation and eternal evolution; and in Jesus Christ, as a distinguished ethical teacher, who was born of natural generation, suffered as a martyr for what he believed to be the truth, and was crucified, dead and buried. He was reputed and believed by His disciples to have risen from the dead and to have ascended into heaven, and to be coming again to reign on earth as King.

"I believe in the Infallible Ego, as the ultimate court of appeal in all matters of truth and duty; a universal Church composed of all who are honest in their opinions, and upright in their conduct; in the communion of the cultured and the philanthropic, in the reformation of bad habits and the inculcation of virtue; in the proper care of the body, and the education of the mind; in scientific progress, college training and the 'Spirit of the Age'; in 'two great commandments—the love of God and the service of fellow men; in a life of altruism, and so in undying influence for good'".

In the above attempt to crystallize some of the tenets of the Religion of the Future into apprehensible form, there is no desire or design to misrepresent or caricature it. If we understand modern liberalism, it aims so to restate the beliefs of the ages as to suit and fit the progressive spirit of the twentieth century. We do not doubt the honesty of those who, with the courage of their convictions, make bold with their denials and affirmations. But we can not quite evade or avoid the vital inquiry, whether this new doctrine is sound and safe; whether Christianity has any essential, eternal facts and truths which can not be so modified without surrendering

all its claims; whether such reconstruction is not in effect destruction. We are reminded by it of the Chinese method of slow execution—beginning at the fingers and toes and cutting off parts most remote from the centers of life, and slowly advancing toward the vital parts, meanwhile the life-blood gradually ebbing away.

The Idea of God

For example, how can a god who is a "multiplication of infinities" be either worshipped, loved, or obeyed? and in such a definition what becomes of individuality and personality? What becomes of Christianity without Christ as a vicarious substitute and atoning Savior? We are told that, "in primitive times, sacrifice was the root of religion", the implication being that the notion of any expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. The Church of God has been wont, conversely, to hold that sin marred God's primal creation, and that, at once, He gave the promise of a redemptive seed—and that a life for a life was the root out of which, on the contrary, sprang both the conception and the institution of sacrifice as the basis of a divine religion. The new theology is robbing us even of the miraculous Resurrection of Christ, without which even the New Testament itself concedes that there is nothing worth believing or preaching; for His death could not have been deliverance to others if He still remained under its bonds and bondage Himself. What is the missionary going to preach as his good news, if this com-

ing religion is to reshape his message!

We are warned that the Religion of the Future "will not teach that character can be changed quickly". If so, all sudden conversion is a delusion. The story of Saul of Tarsus, the jailer at Philippi, not to say the dying thief, must be relegated to the realm of myth—of fancy, not fact. The new religion will "believe in no malignant powers". Then the temptation of Eve in Eden, and of Christ in the desert, the satanic plot against Job, and the messenger to buffet Paul, and countless other references to the devil and demons, must be expurgated as worthless traditions; for we are assured "it will be an immense advantage, if the religion of the twentieth century shall get rid of these things".

We are glad that men every way qualified to represent the cultured liberalism of the times have boldly ventured to speak out. We know at least "where *we are*" when we know where *others are*. To define their position helps us to discover ours.

A modern English writer who has watched the drift of the day toward blank agnosticism and materialism has put his apprehensions into form:

I believe in wheat and rice;
Not in virtue and in vice;
In a stated cause of crimes,
In "Macaulay" and *The Times*.
Hydrogen inflames ambition;
Nitrogen inspires volition;
All that's great and good in men
May be found in oxygen!

What now—to dismiss for the time all other issues—is the outlook for missions, if this new religion is to prevail?

Present Outlook for Missions

First of all, how are we to meet other religions? Is there any such thing as a "false faith", or are all religious systems part of the "spiral movement", orbiting toward perfection? If there is no Court of Last Appeal beyond the "inner light", what becomes of the decision of that court when there is no unanimity of verdict? What we call "conscience" is a compound faculty, made up of a judgment of the reason and an impulse or prompting of the moral sense. First, the judgment decides what is right or wrong, and then the sense of obligation or prohibition follows; but if the judgment errs, failing to discern moral quality, the moral prompting is unsafe—the blind leads the blind and both fall into the ditch. Here lies the fallibility of conscience—in the fallibility of the judgment. We have been comforted, amid all the divergences of human opinion, by the confidence that in the Word of God and the teachings of the Lord Jesus, we have an ultimate authority by which to correct even the errors of conscience—as by the sidereal clock of God we correct the variations of our watches and even chronometers. But if the new religion is true, and every man's inner light is to be his guide, what are we to do when, according to our own deep conviction, the light that is in others be but darkness and great darkness! Does it not, if this new religion is to prevail, become unnecessary and even intrusive and impertinent to plan a crusade against other men's convictions and beliefs, and say to them, as Paul did to the Athenians, "Whom ye ignorantly worship, him declare I unto you!" Why not let men alone if evo-

lution instead of revelation will bring them out into the final perfection of one faith?

The Cross of Christ

Again, if there is no necessity of the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious—what becomes of the doctrine of the Gospel? Why longer preach a Gospel of Grace as "affording safety primarily for the individual"? If salvation is not by receiving Christ by faith, but by reformation of character by works, and character can not be changed quickly, why depend upon the Evangel? What we need is not preaching, but teaching—the school rather than the Church, books rather than sermons. There is little use in any longer saying, "Look and live". There is no new birth from above. If there is any heaven, it is entered by obeying the two commandments, love to God, service to men. We need no coming to the Cross—we pay our own penalties for sin and work out our own salvation from sin—the only crown of glory is that which every man makes out of his own best attainments, and whose gems are his own heroic achievements.

We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no gospel to preach to every creature. It has no need of waiting to be endued with power from on high—for it has no Pentecost, as it has no Calvary. Whether it has any resurrection from the dead does not appear, or any certainty of a future life. The ex-president of Harvard—an institution whose ancient motto is "*pro Christo et humanitate*"—seems to

us to leave out the *pro Christo* altogether and put a *pro Ego* in its place.

Weighed and Found Wanting

For ourselves we think the "old wine is better", having tasted the new. "With charity to all, and malice toward none", we can only say that the new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmonious discordance of a thousand warring opinions. It denies malignant powers and leaves us to the mystery of wondering "who carries the devil's business on?" and how it is that Satan and sin seem so

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"The Origin of the Pentateuch"*

By HAROLD M. WIENER, M.A., LL.B., OF LINCOLN'S INN, BARRISTER-AT-LAW

The Higher Critics, who have flooded the world with their theories of the fragmentary character of the Pentateuch and of its post-Mosaic origin have a "Roland for their Oliver" in the person of the young Jewish barrister and scholar, Harold M. Wiener, of London. Mr. Wiener is a graduate of Cambridge University of very high standing, and the author of a standard work on "Biblical Law", and later of a series of remarkable articles in the *Bibliotheca Sacra* dealing with criticism of the Pentateuch. A portion of these essays have been collected in a volume and published by the *Bibliotheca Sacra* Company. An equal number of others are still to be collected from the pages of that quar-

terly. These essays have made a profound impression upon the scholarly world. At the earnest solicitation of friends of the Bible, Mr. Wiener has now prepared (and the *Bibliotheca Sacra* Company has published), a pamphlet of 150 octavo pages, aiming to bring the whole matter within the reach of ordinary readers, and selling at the low price of thirty-five cents. The points which he makes against the late origin of the Pentateuch are unanswerable. We will state a few of them.

First, the Higher Critics have neglected to give any adequate attention to the question of whether the text in our ordinary Hebrew Bibles is the text of the original document.

They have given no such attention to the textual criticism of the Old Testament as scholars have given to

* Printed by The *Bibliotheca Sacra* Company, Oberlin, Ohio, 1910. Octavo, pp. 152. Price 40 cents.

the New Testament. The result has been that they have built their whole critical foundation upon the sand. The so-called Massoretic Text, represented in our ordinary Hebrew Bibles, was not prepared until about 700 years after Christ. Whereas the Greek translation known as the Septuagint represents documents a thousand years nearer the originals, as do also the Syriac translations and the Samaritan Pentateuch. Other translations were made by learned and loyal scholars in the early Christian centuries, notably by Aquila and Jerome, while Origen in the third century, exhibited the variations from the Hebrew text in six parallel columns called the Hexapla.

An examination of these earlier texts and translations shows that most of the difficulties urged against the present form of the Pentateuch are removed by substituting the reading of the older MSS. for those of this late MS. For example, the use of the names "Jehovah" (Lord), "Elohim" (God) in Genesis was by no means as uniform as represented to be in the Massoretic Text, but the titles were as nearly synonymous as those we now apply to our chief magistrates. When we say "Taft", "the President", or "President Taft" we mean exactly the same thing. Hence, earlier texts often used Jehovah where the Massoretic Text has Elohim, and still oftener use Elohim where that text has Jehovah. Therefore the famous "clue" by which the critics have determined these supposed documents by the authors' use of those words is *shown to be utterly fallacious*, and this they are now compelled to admit.

Secondly, we have an illustration of

how difficulties disappear through attention to the text, in Ex. xviii. 6.

We read, in the Massoretic Text, that Jethro speaking to Moses says, "I thy father-in-law, Jethro, am come"; whereas, in verse 7 Moses is first represented as going out to meet him. Accordingly the critics have supposed that here were two documents, one representing Jethro as coming to Moses in camp and the other representing Moses as going out to bring him into the camp. But the Septuagint, the old Syriac version, and a copy of the Samaritan Pentateuch read, "*Behold thy father-in-law Jethro comes*"—which removes all difficulty. The difference is all occasioned by the corruption of a single letter. There can be no question of the correctness of the earlier text.

Again, in Exodus xix. 22, 24, "priests" are spoken of before the institution of the priesthood of Aaron. On this ground, therefore, the critics have invented a document which recognized a priesthood earlier than that of Aaron. But recently it has been discovered that Aquila, who is very particular in his translation, used a text which read "elders" instead of "priests", a word involving a difference of only two letters. Thus this difficulty is wholly removed by proper attention to the text.

Again, in the case of Joseph, the apparent contradiction arising from the fact that in one place he is said to be sold to the Midianites and in another to the Ishmaelites, and that in one account he is said to be in the prison of Potiphar and in the other account he is said to have been in ward in the house of the captain of the guard, attention to the text shows

how the difficulties easily arose in the course of transmission.

Again, Exodus vi. 3 states, according to the Massoretic text, that the name of Jehovah was not known before his revelation to Moses on his return from Midian. But the Septuagint, the Syriac, and the Vulgate versions, as well as an important Hebrew manuscript, give a reading differing by only one letter, which admits of an entirely different interpretation and so removes the main argument upon which the higher critics had rested to support their theory that Jehovah was not known in patriarchal times.

Again, the theory of the higher critics that the central place of sacrifice was not established until long after the Mosaic era when sacrifices were prohibited elsewhere, is shown to be contrary to the facts and to have arisen from a strange confusion of the different classes of sacrifices which were allowed. Lay sacrifices upon an altar of earth or of unhewn stone were always allowable, and are recognized both in Exodus xx. 24 and in Deut. xvi. 21, while sacrifices requiring the services of the priests had from the earliest times to be brought to the central altar at Shiloh. There can be no

question of the correctness of the ordinary view upon this point.

But space will not permit further details. The pamphlet itself should be in the hands of every Biblical student who is troubled by the recent theories of destructive Pentateuchal criticism. Mr. Wiener's defense of the Mosaic authorship of the Pentateuch is attracting wide attention, so that leading authorities in this country and of the old world are acknowledging that if the higher critics maintain their position of the post-Mosaic authorship of the Pentateuch they must find some new ground on which to base their contentions. The Pentateuch fits naturally into the conditions of the Mosaic era, while the attempt to prove its later origin is so beset with improbabilities, not to say absurdities, that it is really humiliating to see so many teachers still blindly following the discredited German critics of twenty-five years ago. The new scholarship defends the Pentateuch as the product of the Mosaic era. The "old fogies" are now those who are repeating the discredited statements and arguments of Wellhausen, Kuenen, Driver, and Briggs!

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"The Present Day Pulpit Preachers"*

FROM "THE INDIAN CHRISTIAN MESSENGER"

* This paper is sent us by The Messenger, of Lucknow, the organ of "the Indian Christian Association of the United Provinces of North India", and entirely Controlled by *Indian* Christians. All over India these *Native* Christians—neither missionaries nor foreigners—who have been saved by the power of the Gospel are lifting up their voices against all destroyers of the faith. Our friend assures us that the author of this production is undoubtedly an *Indian* Christian.—*Editor.*

It is not only I but there are a good many thoughtful minds who are viewing with concern the lessening of the moral tone of present day preaching. It is not from outside opinions but from my own conviction and experience that I have attempted to express these ideas of mine before the

public. But the truth must be spoken. The blame lies equally with the pew. For, if the minister fails to present to his congregation something intellectually brilliant or sensationally captivating, something of the modern science and philosophy, he thinks his tenure of the pulpit is short and he will have to give way to some one else who can. When such is the case the minister regards this demand as a chance to add to his reputation for eloquence, felicity, culture, erudition and thinking power—a perfect display of intellect. Indeed many churches are woefully in error for having such ministers. Such churches are merely social, fashionable organizations, and require the utterances of the pulpit to meet their own carnal desires. How many preachers look forward to Sunday morning and evening services mainly as an opportunity of displaying their intellect by propounding some theory, such as, the theory of evolution of mankind or the transmigration of soul, etc. Some boast of having a brilliant memory by quoting in their sermons some lines from famous poets or referring familiarly to some sages, but how lamentably they omit to strike the positive moral note that should have awakened a drowsing conscience or brought a sinner home!

One preacher keeps in view the standard of eloquence sparkling with rhetoric, while another is careful about his logic and language, and so on. Are there no preachers available of the stamp of Paul, Peter, Luther and Wesleys, who, unmindful of the learning they possessed, went forward to the mass of people, rebuking sin even in high places, and proclaiming the gospel of the Lord Jesus in

its simplicity and power? Have the present day preachers ever asked the Holy Ghost to teach them all things and bring all things to their remembrance before they go up on the pulpit? Are these not responsible for forsaking the fountain of living water and hewing out to themselves cisterns filled with the droppings of human reason, and thus alone responsible for the innumerable souls of their congregation? Should the congregation of a church listen to the words which are not in the words which the Holy Ghost teacheth, but which man's wisdom teacheth?

Is not the question of the guidance of the Church by the Holy Ghost a vitally important one? How many congregations are there which are sadly mistaken in asking brilliant men to be their ministers in preference to godly men? It would be wise on their part if they sought a minister who is poorly educated but filled with spiritual thoughts and the Holy Ghost, rather than to have a graduate or an M. A. who has nothing in his head but philosophy and its authors, science with its modern appliances, oriental languages and their supporters, and is utterly void of the One who is in all sufficiency the means of saving millions from their eternal damnation.

The readers must not, for a moment, think that I am against the educated class of men for our pastors and ministers of the church. Nay, never. But what I mean is that before they assume this solemn duty, whoever they may be, they should go to their private rooms and remain there on their knees till they are filled with the Holy Ghost from above. Let them search in the Scripture which is given

by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Surely the educated would make excellent preachers and ministers if the cancer of their heart—the pride of learning—which is preying most vitally upon their minds, is cast out. Let the secrets of all hearts be revealed and it would doubtless prove startling to discover what a large number of preachers come under this category.

Let me quote an instance here to corroborate the above statement. In one of the I. C. A. meetings in a popular city in this Province where I was also present, a learned minister of some Mission, holding a University degree, was asked to deliver a lecture in one of its meetings. The minister had very kindly consented to do so. In the introduction of his address he said that he found the English language to be the only medium through which he could express his ideas to the gathering which consisted purely of Indian gentlemen. The lecturer was himself an Indian and a resident

of this Province. The lecture was based, as far as I understood, on the theory of Evolution of Mankind and the close affinity between animal instinct and man's intuition and God's Omniscience. The language used was full of scientific and logical words and was altogether beyond the comprehension of many of the members present there, I being one of them. Had the minister spoken in plain, simple Urdu it would have been much appreciated and understood fairly well by all the members. Such instances are many but space does not permit my adding any more at present.

I send this for publication in the I. C. M. in order to obtain the views of various able learned readers of the paper on this grave subject. The question is one which has much to do with the uplifting of many churches and bringing real revival into the hearts of many. There should not be blind leaders of the blind who easily take upon themselves holy orders.

[Almost certainly an Indian Christian.]

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“Theological Savagery”: A Criticism of “The Continent’s” Way of Viewing Things*

REV. WILLIAM S. PRYSE, D.D., CAMBRIA, CAL.

“Theological Savagery”

A criticism with the above title in *The Continent* of April 20 seems to me to be itself open to criticism. I wish to protest not so much against the criticism of the particular statement to which the writer objects, as against his sweeping and sarcastic condemnation of the entire series of

articles contained in the little books which he says are “intended to set all preachers right theologically”. Grant that the statement quoted is objectionable—though I see in it but the extreme expression of a truth—the article as a whole is not open to this objection but quite the reverse. Shall one flaw bring under condemnation not only the entire article, but the entire series of articles in which it has a

* This is printed in “*The Continent*” for May 11, without comment.

place, and lead to their being characterized as "Theological Savagery"? This is certainly unfair and illogical. It would be difficult to find any article or book which would stand such a test.

Among the many articles composing the series of little books on "The Fundamentals", sent out to all ministers by "Two Christian Laymen", a few no doubt are of inferior merit and force. But in the main these articles, written by prominent evangelical writers on fundamental Christian themes, are admirable, cogent in reasoning and excellent in spirit, and any Christian minister should be glad to give them a thoughtful reading. The minister who has only sweeping condemnation and ridicule for them as a whole, but betrays the prejudiced narrowness of his own position. Think of thus con-

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demning a long series of articles by such writers as Principal Caven, Professor James Orr, Robert E. Speer, James M. Gray, Professor George F. Wright, Sir Robert Anderson, Bishop Moule, Dr. B. B. Warfield, Dr. G. Campbell Morgan and others!

Of the writings of such men this critic speaks as "this elevating (?) free literature". If this is the spirit of "advanced theology", it is not so "advanced" as it claims to be. "A faith which is reasonable and Christian" is more open and fair-minded than this, and the truth of God's love and fatherhood is not to be enforced by any kind of "theological savagery". No doubt if the brother will drop a postal card to the publishers, they will "spare themselves the expense and trouble of sending any more copies" to his address.

Verbal Verity: The Biblical View

Moses says, (Deut. xxviii. 17, 19), "The Lord said unto me, . . . I will raise them up a Prophet from among their brethern, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him".

The record of John, 1481 years latter, is: "We have found him of whom Moses. . . did write, Jesus of Nazareth (1. 45). Peter (Acts iii. 22, 23, 26) and Stephen (Ibid. vii. 37) make it plain, distinctly and undeniably, that Jesus is the Prophet whom Moses foretold. About this there can be no question.

Jesus came, a prophet,—not simply

a predictor of events, but, as the derivation of the word implies, a speaker for another. His own account of his function, both as to his prophetic message and method of conveying it, must be considered final.

As to his message, Jesus expressly disclaims any and all personal initiative and origination. He says: "My doctrine is not mine, but his that sent me" (John vii. 16). "I do nothing of myself, but as my Father hath taught me, I speak these things" (viii. 28). "The Father which sent me, gave me a commandment, what I should say and what I should speak. . . . whatsoever I speak therefore, even as the Father said unto me, so I speak (xii. 49, 50).

And as to the media of the message, he is equally explicit. Something be-

yond "concepts," or "substance of doctrine", is definitely declared. Doctrines must be conveyed by words. Accordingly, Jesus, in his last discourse to his disciples, says: "The words that I speak unto you I speak not of myself" (Jno. xiv. 10); "and the word which ye hear is not mine, but the Father's which sent me" (vs. 24); and, addressing the Father, he said: "I have given unto them the words which thou gavest me" (xvii. 8).

Thus the divinity of both the message and the expression of it are vouched for.

And, indeed, how can the truthfulness of a message be vouched for unless the accuracy of its expression be guaranteed? *Verbal verity, becomes an absolute necessity.* He, therefore, who impugns the divine message by invalidating the expression of it, or who impugns the expression of it and so invalidates the message, incurs a very serious responsibility. The "scholars" who are ex-

ploting the notion that Jesus fell in with the current mistaken opinions of his time and so taught doctrines which he did not know to be true or which he knew were not true—i. e., to put it plainly, he was an ignoramus or else he lied!—are engaged in a proceeding that is little, if any, short of blasphemy.

Said God to Moses: "Whosoever will not hearken unto my words which he [the Prophet] shall speak in my name, I will require it of him". Peter gives an exposition of the word "require": "destroyed from among the people" (Acts iii. 23).

Now, it may be "smart", and "liberal", and "up-to-date", and above all "scholarly", to evacuate the doctrines of God of their content by vaporizing or explaining away their terminology, or to misinterpret their words by giving them false equivalents—a very prevalent practice—but certainly they who do this are putting themselves in a perilous position.

B.

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Rev. Dr. David James Burrell's Twentieth Anniversary

The recent Celebration of the Twentieth Anniversary of the settlement of Dr. Burrell as Minister of the Marble Collegiate Church, Fifth Avenue and Twenty-Ninth Street, may justly be regarded as one of the notable events of the times. We wish that we might give more space to the consideration of what is involved in it.

One thing that every one should note is that, *right through the twenty*

years, in the coming and passing of the innumerable sensationalisms and clap-trap substitutes for the Bible, *the Old Gospel has more than held its own!* The man who has every time spoken out boldly for the Bible as the Word of God has had his great audiences, in contrast with the prevailingly empty houses of his anxious competitors. *Verily the Bible is still the Power!*

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Some Special Notes for Information

The International Lessons as Required

The International Lessons for April, 1911, were treated very fully from our usual point of view in the March issue, p. 179.

Special stress is there laid on the *Extraordinary Supernatural Gifts and Work* which enabled Elisha to carry on the Task set by Elijah in saving Israel from Baalism and Destruction,—a feature largely ignored by the lesson writers, but which made him, as

Elijah had been before him, "The chariot of Israel and the horsemen thereof!"

The departure of the International Lessons, beginning with the selection of the May Scriptures, from the historical order, and the return to the homiletic order and purpose, will call for an Introductory View in connection with the May Lessons with which the new departure begins.

Omission of Daily Reading

It is with great regret that we announce that it has been found necessary to omit "The Daily Bible Read-

ings", begun with the opening of the year. It is hoped that they may be resumed later.

A Break-Down with Months of Disablement

We owe a statement of facts to the friends who have followed us in our long struggle to carry the burdens of the Bible League and the Bible Student and Teacher during the past seven years and more. Early in the present year the inevitable break-down and disablement came, followed by many weeks of fever and nervous exhaustion, from which recovery has only gone so far as to permit a trembling walk of a few rods each day, and a remote hope of restoration to the long interrupted task.

The Editorial Rooms in the Bible House, which have necessarily been closed during this long period, it is expected will be speedily reopened, and the Editorial Corps reorganized with the aid of the needed helpers. For help in the present issue the magazine has been indebted to the kindly offices of Rev. Dr. Henry O. Dwight and other friends.

We need the special prayers of every lover of the Bible for deliverance and restoration.

Plans for the Budget and Endowment

It is the purpose of the Executive Committee to make the present conditions the occasion for sending out an urgent appeal to the strong and faithful supporters of the League to come to its aid in making up the "Annual Budget of \$20,000 for 1911". That

once accomplished will remove the present handicap and open the way for unhampered work.

This will also facilitate the carrying out of the Plans they are Formulating for Pushing the Reorganization and Permanent Endowment of the League.

* * * *

The Ter-Centenary of the King James Version

REV. HENRY O. DWIGHT, LL.D.

The celebration of the Three Hundredth Anniversary of the completion of the Authorized Version of the English Bible is sure to be recorded in history among the important events of the year 1911.

In June, 1910, the Board of Managers of the American Bible Society appointed a Committee to prepare plans and organize a general commemoration of the issue of this Version of the Bible, with thanksgiving to God for His unspeakable gift. The process of securing the attention of Christian people throughout the United States was long and arduous, but as a result of these labors services of thanksgiving and commemoration have taken place and are still taking place in almost all the States of the Union.

To aid ministers in preparing suitable exercises for this occasion the Committee on the Ter-Centenary issued a series of five leaflets, the first a Bibliography relating to the history of the English Bible and containing a series of nine topics, any one or two of which might be selected for the theme of a sermon or public address. This was followed by leaflets containing a rapid outline of the history of the English Bible from the earliest times to the production of the American Standard Revised Version of 1901, and others with suggested programs for services and for Sunday School Ter-Centenary exercises.

After some hesitation April 23 was fixed upon as the Sunday most convenient to the majority of congregations of different denominations, and

from all over the country the echoes of Ter-Centenary celebrations have come in. The 23d of April and the week following were very widely recognized by such celebrations.

A splendid commemoration was held in Philadelphia, in the Academy of Music, April 28, an audience of twenty-five hundred people filling the building. Addresses were made by the Hon. Seth Low of New York and the Hon. James MacDonald of Toronto, Canada. On April 23 a similar meeting was held in Louisville, Ky., another one at Richmond, Va., and others in a whole host of towns and villages throughout the United States.

In this connection Ex-President Roosevelt made a powerful address on "The Bible and the Life of the People" in the Greek Theatre at the University of California, where more than ten thousand people were assembled. In Los Angeles an assemblage of five thousand people gathered, representing the churches of that city. In Denver, Colorado, May 7, twelve thousand people came together in the Auditorium to hear Gov. Woodrow Wilson of New Jersey give a thrilling address on the "Bible and Progress". In Chicago the Orchestra Hall Building was filled to overflowing; Hon. William J. Bryan making the principal address, on "The Bible in the Nation", in which his eloquent presentation of the power of the Book was for days afterwards the talk of the city. The various services in rural districts were equally interesting. In many cases Bishops of the Protestant Episcopal

Church, of the Methodist Episcopal Church, and Presbyteries, and in some instances Governors of States did all in their power to secure the general observance of the day.

In New York, Carnegie Hall was well filled on the evening of April 25. A letter from President Taft was read by the Hon. J. W. Foster of Washington and a letter from King George Fifth of England was read by Ambassador Bryce, the great audience standing in each case and receiving these two notable messages with great applause. We give the text of the letters below.

THE PRESIDENT'S LETTER

The White House, Washington,
March 7, 1911.

I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the Three Hundredth Anniversary of the King James Version of the English Bible.

The publication of this Version of the Holy Scriptures in the year 1611 associates it with the earliest colonies of the English people upon this continent. It became at once the Bible of our American Forefathers. Its classic English has given shape to American literature. Its spirit has influenced the American ideals in life and laws and government.

I trust that this celebration may continue and deepen the influence of the Bible upon the people of this Republic.

(Signed) WILLIAM H. TAFT.

THE KING'S LETTER.

Buckingham Palace.

I rejoice that America and England should join in commemorating the publication three hundred years ago

of that Version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

The Version which bears King James' name is so clearly interwoven in the history of British and American life that it is right that we should thank God for it together. I congratulate the President and people of the United States upon their share in this, our common heritage.

Bishop Greer of the Protestant Episcopal Diocese of New York presided at the meeting and made a short address in which he characterized the completion of the King James Version of the English Bible as one of the most notable events, if not the most notable, in the English-speaking Christendom, for this Bible as Dr. Phillip Schaff has said, gained a hold upon the hearts of the Anglo-Saxon race which it has never lost. "The completion of this Bible" said Bishop Greer, "was a great literary event, a great moral event, and more than all, a great far-reaching religious event that set the people free from the bondage of superstitious fear and brought them face to face with God".

Ambassador Bryce spoke upon the influence of the Bible on British and American culture, in character (since it has been the foundation of Christian life not merely to the wise and learned but to whoever could read or listen to the reading of the sacred word), and also a common basis on which all Christians in both coun-

tries have met; so that the Bible has been a link drawing together all the English-speaking peoples in four great continents, the strength of which has grown more and more evident.

Bishop Warren of the Methodist Episcopal Church spoke at some length on the Bible in its Educative Power, his thesis being that the Bible is the infinite storehouse of ideas, the reservoir of the principles of power in Nature and the blessed means of making a combination of the two. He expounded his theme by copious illustrations from science and literature, showing the effect of the translation of the Bible to have most markedly elevated the Anglo-Saxon race among whom the Bible has had free course to run and be glorified.

Prof. W. L. Phelps, of Yale University, made the closing address upon the Bible as Literature, taking the ground that whether the Hebrew and Greek texts were or were not inspired the English Version of 1611 certainly was; and there is no English like it to be found in any other book. Prof. Phelps won hearty applause by the declaration that every class in every common school ought to begin the day by reading a chapter of the Bible, and that every parent should see that his children are taught from their earliest years to read and reverence the Bible.

These topics of the mass meeting in Carnegie Hall give some idea of the tone of the whole series of commemorative meetings and are suggestive of their influence. This influence is not limited to the multitudes who have heard the addresses in the great

circle of meetings. Newspapers both secular and religious have given ample space to the wonderful history of the English Bible and to sober and respectful comment upon the addresses which this great anniversary has called forth.

In the course of these meetings our great debt as a nation to the Bible in our own tongue has been eloquently set forth by leaders of thought. The attention of tens of thousands who had perhaps almost forgotten the Book, has been turned to the Bible as a source of light and uplift for all men. The subtle and far-reaching power of the Bible to grip and educate conscience has been repeatedly illustrated in these addresses by concrete instances among all nations. Children in Sunday Schools and students in Educational Institutions have had their attention drawn as never before to the place of the Bible in the history of the Anglo-Saxon race. Altogether we may believe that this Ter-Centenary year, besides stirring Bible lovers to new fidelity, has aroused among the masses a lively interest in the wonderful Book of God.

The whole atmosphere was sultry and enervating, but it has been changed by this stream of positive and sincere testimonies, which, like a strong cooling wind from the North, has passed over the country to refresh and rejoice the hearts of men. Such an effect of these meetings may be only temporary. Let it be our task to take measures to feed the interest which has been aroused, so that it may endure.

Mr. Edison's Views, from a Symposium in the *Columbian Magazine*

Mr. Thomas A. Edison is undoubtedly the foremost representative of American inventive genius of this age, if not of any age. His marvellous mechanical achievements are in evidence all over the world, and are the special pride and glory of all Americans. Not long ago the reporters and journalists induced him to turn aside from the region of electrical phenomena and appliances in which he is the world-authority, and to deliver himself on the subject of immortality, in which he would scarcely think of himself as in any sense an authority. Like the views of Dr. Eliot and Sir Oliver Lodge, they are manifestly of the tutorial order. He made the characteristic mistake of the "cobblers".*

There is not space to reproduce them here except indirectly; any one who desires it can find them dealt with in a Symposium on the Question of Immortality, in the *Columbian Magazine* for March, 1911, wherein a number of prominent, active leaders set them forth from various view-points. As it is not possible to give any complete resume of their thoughts and arguments—suffice it to say that they all agree in their praises and strictness. We have only space for some of the expressions of Cardinal Gibbon, as given by the reporter.

"Your Eminence has read Mr. Edison's interview?" we suggested.

"Carefully, very carefully," he replied, with deliberation. "And I regret exceedingly that he has given such views to the public; for I admire Mr. Edison's genius. Some belittle him as a mere mechanic. I have no patience with such a view, for no man could achieve what Mr. Edison has without extraordinary mental powers. He is the representative of American inventive genius and has brought glory upon our country in the whole world; he is truly a marvel, and, as well, a great benefactor of the race. He has been intensely devoted to his pursuits; and he has paid the penalty,

just as Darwin did, just as so many of our great men do. Darwin bemoaned at the end of his life, you know, that his intense devotion to scientific investigation had atrophied his sense of poetry, of music, and I know not what; I would add, his sense of religion, for the religious spirit, if not cultivated, will die, too. So has it been with Mr. Edison; he has maimed his own mind, just as Darwin did, by a too one-sided exercise of its powers. He talks with great freedom, and, I may say, with not a little contempt of theology; but one suspects that he has been too occupied, and perhaps too contemptuous of theology, to devote much time to its study. One suspects that his acquaintance with it is almost limited to fragmentary reminiscences of sermons heard in boyhood days".

"Your Eminence, then, finds him very sceptical?"

"Sceptical?" the Cardinal smiled. "Not in the least. In fact, he is astonishingly dogmatic. See!" he said, as he took the *January Columbian*, and pointed to several marked passages. "Assertion, assertion everywhere. Freely given to the public. The proofs? He does not offer any. Such a procedure is not expected of an eminent scientist. It is expected, indeed, of a Pope, for it is a Pope's office to decide and define, while he leaves it to theologians to discuss and prove. Even the Pope does not dogmatize until the question has been discussed for centuries and settled by the voice of experts. But here is a scientist who proclaims dogmas to the public; and he seems to ask us to believe them—because he believes them. If he spoke as the head of a school, he might refer us to their arguments; but I do not know for whom he speaks. Not for the materialists, because he believes matter can not explain all; not for the idealists, for he believes in matter; not for the monists, evidently; not for the agnostics, for he acknowledges a Supreme Intelligence; nor for the Pantheists, so far, at least, as he reveals his mind. In fact, I can not place Mr. Edison. I do not know any school that would claim him. All I can be sure of is that he dogmatizes on his own account".

* See paper of Dr. Edward D. Morris, entitled, "The Religion of the Future—Some 'Cobblers' Opinions About It", in March number, p. 147.

Scientific Men and the Bible*

REV. DR. G. FREDERICK WRIGHT, OBERLIN, OHIO

During the heat of the Darwinian controversy an attempt was made to obtain a census of the opinion of British men of science concerning the authority of the Bible. As a result the following manifesto was signed by 617 men of science in attendance on the meeting of the British Association that year. This document with the signatures was deposited in the Bodleian Library at Oxford. It reads as follows:

"We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretations of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree".

The signers of this manifesto included nearly all the prominent scientific authori-

ties of that time in Great Britain. From a wide personal acquaintance with the scientific men of the present time my impression is that the majority of them would be willing to sign a statement similar to this.

But there are no definite statistics by which to prove the correctness of the impression; for there has been no recent attempt to take a census of the scientific men intended to show their religious beliefs. And, if such a census were attempted, it would be very difficult to frame questions which they would be willing to answer by yes or no. There is, for example, a class of interpreters who would insist that the word "day" in the first chapter of Genesis necessarily means a period of twenty-four hours. Another class would interpret the word in this connection as covering an indefinite geological period. Hence it would not be fair to judge a scientist's belief in the Bible by the interpretations he might put upon this chapter.

Again, many of the so-called miracles of the Bible are accomplished through special combinations of secondary causes, and so may be made to appear as *natural*, as are the results of the action of man's free will when a workman aims the blow of a hammer to break a rock. But in both cases a directing power has intervened which is outside of and above nature. Specific results are produced which would not have come about except for the intervention of the purposive design of a higher power. These miracles are appropriately called "mediate" miracles,—that is, miracles brought about through special use, by the Creator, of natural laws.

Such instances were the agency of the wind in opening the Red Sea before the children of Israel, and a landslide in drying up the bed of the Jordan where Joshua's host crossed over; earthquakes in opening up and in igniting the stores of petroleum beneath Sodom and Gomorrah, and in toppling down the walls of Jericho; and the ice of the Glacial period in its influence upon the stability of land which renders the story of the Flood credible.

* This Paper is especially Designed to show the Falsity of the Current Scientific Claims. We have often been asked for a Popular Tract on this subject for General Distribution.

Another miracle of this class is that of the axe which swam to the surface and was recovered at the word of Elisha (2 Kings vi. 6). It should be noticed, however, that the translation of the old version is preferable to that of the new. The new version says that Elisha threw in the stick and "made the iron to swim", whereas the old version (and the margin of the new) reads simply, "and the iron did swim". Any one who is familiar with the effect of running water need have no difficulty in the swimming of an axehead. A plunging current of water is constantly digging out holes in one place and piling up heaps of pebbles and gravel in another. There is hardly any limit to the size of stones that are thrown up from the bottom of a stream upon the bank during floods. An axehead can as easily be brought up as a pebble. In this case the forces of nature at work are ample to accomplish the effect if only they are rightly directed, and the story is easily credible to one who believes in a God whose knowledge is infinite and who has power over nature analogous to that which man has, and who has an adequate purpose to accomplish in interfering with the ordinary course of nature. The manifestation of God's interest in man's welfare shown in the revelation of the Bible furnishes a sufficient reason for all the miracles recorded in it.

The generation of scientific men who laid the foundations for the advancement in scientific discovery so characteristic of the present time were of a much broader cast of mind than are produced under our elective system of education now in vogue, and hence their opinions on general subjects carry much greater weight. For the most part these are as conspicuous for their loyalty to the Bible as for their penetration into the secrets of science.

Of them we can speak more freely than of the living. Lord Kelvin, for a long time known as Sir William Thomson, died only a few years ago, and was buried in Westminster with honors such as have been bestowed upon few scientific men of the world. On every hand he was acknowledged to be the profoundest student of electricity and physics of any man of his time. But he had no difficulty in accepting

the Christian religion, and no hesitation in expressing his belief on the subject. Indeed, he declared that fifty years of investigation had revealed to him nothing concerning the ultimate nature of electricity and the forces which manifest themselves everywhere in the universe, and that the marks of a designing mind were everywhere manifest in nature.

The testimony of such a man as Lord Kelvin should outweigh that of a thousand lesser lights, and he is but one of a long series of names that might be mentioned. In this list we find the names of Copernicus, Galileo, Lord Bacon, William Harvey, Sir Isaac Newton, William Herschel, Linnaeus, Cuvier, John Hunter, Dr. Buckland, Sir Humphrey Davy, Michael Faraday, Balfour Stewart, and George J. Romanes, who was recognized as the ablest expounder of and critic of Darwin's theories. Romanes in his earlier days rejected the Christian religion as unphilosophical and unscientific, but some time before his death returned to the communion of the church, confessing that he had overlooked the deeper spiritual facts that underlie all nature. One of the significant facts which caused him to pause in his career of unbelief was the remembrance that the great scientific men and mathematicians with whom he had associated in Cambridge University were all devout Christian believers. Among them were Sir William Thomson, Sir George Stokes, Professors Tait, Adams, Clerk Maxwell, and Cayley—"a galaxy of genius"—he says—"especially in mathematical studies, such as had never before emanated from that ancient seat of learning".—In our own country, we find conspicuous for their Christian faith such authorities as Joseph Henry, Asa Gray, Arnold Guyot, James D. Dana, Alexander Winchell, Edward Hitchcock, Joseph Le Conte, Sir John William Dawson, John B. Perry, William H. Niles, David White, Albert A. Wright, and others too numerous to mention.

Of those still active in our own country who are pronounced believers in the Bible we may mention at random the names of Charles Hitchcock, N. H. Winchell, A. P. Brigham, A. C. Lane, Geo. Macloskie, H. F. Reid, W. N. Rice, J. J. Stevenson, James E. Todd, Warren Upham, E. H. Williams,

and especially John Gulick, who, Romanes averred, was "the most profound of living thinkers upon Darwinian topics" and "his generalizations. . . . of more importance to the theory of evolution than any that have been published during the post-Darwinian period".

But even were it true that a majority of the students of physical science of the present time would have to be enrolled as unbelievers in the Bible, *that should not seriously affect our independent judgment upon the merits of the case.* There are many influences which from time to time powerfully but unduly and temporarily give rise to waves of unbelief. Such influences were predominant at the time of the French Revolution, when a materialistic philosophy prevailed not only in France, but largely in England and America. A part of this unbelief was occasioned, no doubt, by erroneously confounding Christianity with the particular form of it embodied in the Roman Catholic Church. But a part was due to the imperfect knowledge of nature. Due attention to the interpretation of the Bible and to the limitations of man's knowledge of the laws of nature soon dispelled the clouds of doubt that hung over the Christian world at the beginning of the nineteenth century, and opened the way for one of the most remarkable periods in the world's history for the spread of Christianity.

Specialists and Teachers Not "Authorities"

It is easy to see that many influences are at work at the present time tending to produce a similar condition. Through the elective system and the excessive tendencies to specialization the limitations of scholarship are becoming more and more pronounced; so that the students in any one department are less and less inclined, and indeed are less and less competent, to form a positive opinion upon any general question. We should not, therefore, expect to find the specialists in the various sciences forward to express their opinions upon philosophical and religious subjects. Nor is it strange, if they do express such opinion, that the religious public should give but little attention to it. The degree of bachelor of science, or indeed of bachelor of arts, or doctor of science, *does not*

now mean what it did a quarter of a century ago. Evidences of Christianity is no longer a required study in most of our colleges, and where offered as an elective is chosen chiefly by those who are preparing for the ministry. Indeed, so far has this freedom of electives in college gone that I have known students from a large university to join a theological seminary who had studied botany and zoology extensively but knew nothing of the rudiments of philosophy.

It is easy to see that the exclusive study of the physical sciences tends to unfit one for passing judgment upon questions which involve the action of the mental and moral nature of man, or to weigh historical evidence. I have heard one of the most noted scientific writers of our country (not Mr. Lowell) go into ecstasies over the belief that the telescope reveals canals on the planet Mars, indicating the triumph of mind over matter; and yet he was well known to be a disbeliever in the fundamental facts of Christianity. All the hope of the future which Christians derive from their religion he discarded as worthy of no more consideration than "profane and old wives' fables". But he could rouse himself up to a fervor of enthusiastic hope with reference to the distant future of this earth from the vaguest sort of evidence given by the telescope with reference to what is going on in a distant planet!

The fact is that the evidence of God's existence is not hid away in the intricacies of science, but lies upon the surface of things and is as apprehensible to the untrained mind as it is to the man of the highest attainments in all branches of human knowledge. There is no better statement of the argument for God's existence than that which is found in the book of Hebrews (iii. 4): "For every house is builded by some man, but he that built all things is God".

We are apt to overestimate the relative advance which man has made in connection with modern discoveries and inventions. Primitive man who invented language, who learned how to make fire and to chip implements out of flint, who domesticated animals, and invented the arts of spinning and weaving, and, highest of all, the art of con-

veying his thoughts to others through writing, made the greatest relative advance that has ever been made. In general, it is best for us to rest our arguments for the existence of God upon those most marvelous facts of human nature that are within the comprehension of all. So the writers of the Bible have done, and so have the ablest writers done in all ages. A complete understanding of the origin of things cannot be obtained by the methods of physical science. The distinguished Robert Hall, in addressing his audiences in Cambridge, England, was accustomed to present the argument for God's existence, drawn from the axiom that every effect must have an adequate cause, by showing that physical facts were but links in a chain of cause and effect which we were tracing upward to a starting-point. The longer the chain the greater its weight, and the greater the demand for a God to support it who was himself an omnipotent First Cause.

The steam-engine is indeed wonderful, but it is far more wonderful that the food we eat can be transformed into muscular power. The printing-press was a wonderful invention, but the original invention of written language was far greater. The telegraph and the telephone are marvelous mechanical contrivances, but neither is as marvelous as the nervous system through which the impressions of the senses are conveyed to the brain. Wireless telegraphy seems the most surpassing of all wonders because its accomplishment is so recent. But the waves in the ether of space are no more mysterious than those which pulsate through the air and impress the mechanism of the ear. Moreover, all these things are *mechanical*. The click that goes into one end of the telegraph wire comes out a click at the other. The waves that are set in motion in the air and the ether end in simple waves as they began. The wonder of wonders is that these clicks and these

waves of sound when transmitted to the brain are transmuted into thoughts. Up to that point the steps are regular and natural. But there an infinite leap is made, passing from the material to the immaterial. This transcendent leap every self-conscious person takes every moment of his waking life. We do not have to ascend to the heights above, nor descend to the depths below, to find the works of an Omnipotent Creator. They are in the very constitution of our composite nature of body and soul.

It is somewhat difficult to recommend books, since different minds vary so in their wants. But all will find help in the following:

Modern Science in Bible Lands, by Sir J. W. Dawson, Harper & Brothers, \$2.00.
Biology, by Joseph Cook, Jas. R. Osgood & Co., \$1.50.

Life Theories; Their Influence upon Religious Thought, by Lionel S. Beale, London, J. & A. Churchill, \$1.25.

Darwiniana, by Asa Gray, N. Y., D. Appleton & Co., \$2.00.

Evolution; Its Nature, its Evidences, and its Relation to Religious Thought, by Joseph Le Conte, N. Y., D. Appleton & Co., \$1.50.

Religion and Science, by Joseph Le Conte, N. Y., D. Appleton & Co., \$1.50.

The Genesis of Species, by St. George Mivart, London, MacMillan & Co., \$1.75.

Theism and Evolution, by Joseph S. Van Dyke, N. Y., A. C. Armstrong & Son.

The Doctrine of Evolution, by Alexander Winchell, N. Y., Harper & Brothers, \$1.50.

Creation: or, the Biblical Cosmogony in the Light of Modern Science, by Arnold Guyot, N. Y., Charles Scribner's Sons.

Thoughts on Religion, by George J. Romanes, Chicago, Open Court Pub. Co., 50 cents.

Scientific Aspects of Christian Evidences, by G. Frederick Wright, N. Y., D. Appleton & Co., \$1.50.

Scientific Confirmations of Old Testament History, by G. Frederick Wright, Oberlin, O., Bibliotheca Sacra Co., \$2.00.

Dr. Driver's Method of Getting Rid of the History in Genesis

REV. HENRY GRACEY, D.D., GANANOQUE, CANADA

I. By the Arbitrary Substitution of Assumptions and Fancies for Facts

In this paper I wish to direct attention to some of the views expressed by Dr. Driver in the long and elaborate Preface to his work on Genesis. He there goes very fully into details, the whole tone and tendency of which is to discredit the book and set it before us as of very little historical value, the statements of which are to be received with the greatest caution if we are looking for trustworthy facts.

The *third subject* dealt with by Dr. Driver in his Introduction to the Book of Genesis is the Historical Value of the Book.

He lays down this position (p. xxxi.):

"It has been there shown [referring to a discussion of the narrative of creation, pp. 19-35 in the body of the work] that while the progress of scientific discovery in modern times has left the *theological* value of this sublimely conceived narrative unimpaired, it has made it evident that it possesses no claim to contain a *scientific* account of the origin of the world, or to describe—even in popular language—the process by which . . . the earth was gradually adapted to become the home of its wondrous succession of ever progressing types of life".

This statement refers to the first Chapter of Genesis; but it is in keeping with the universally adopted scheme for the modern treatment of the early Books of the Old Testament which is this:

'Praise to the utmost and commend the spirit, the piety, and the moral purpose of the sacred writers; but allow none of their facts to pass unchallenged; and leave no stone unturned to destroy utterly their reputation as historians'.

Thus the critics ask us to admire a curious combination; Men at once devout, godly and with highest moral aims, but utterly destitute of any sense of the value of truth, and utterly oblivious to the hopeless tangle in which they leave their pretended history; *perfectly satisfied* if they

are only allowed to talk piously about the imaginary situations they describe, and make these the vehicle of moral lessons.

And this method of treating the early books of the Bible is adopted and earnestly urged with the professed purpose of making the Bible a more beautiful and powerful book and the authors of it more estimable men!

And this extraordinary task is undertaken in this age—which if noted for anything is noted for being a matter-of-fact age, and which, if it values anything specially, values truth and honesty and candour and solid foundations;—in this age which is calling for truth, and which denounces and scorns the pretence of piety on a hollow or dishonest foundation.

Beginning on p. xliii., Dr. Driver deals with the *Patriarchal Period*.

And here he shows a most unreasonable determination to refuse all compromise and maintain that this part of Genesis is *not history in any real sense*. Of course the early Chapters of Genesis (I. XI.) are all wiped out with one stroke of the sponge. But what of the remaining Chapters XII.-L.?

Not Contemporary Records.—It must be frankly admitted that these narratives do not satisfy the primary condition which every first class historical authority must satisfy: *They are not contemporary with the events which they purport to relate*.

Suppose Moses was their Author; he was 900 or 1000 years after Abraham's day, etc. And if J was the Author, worse still. And if P was their Author—which Dr. Driver assumes for large portions—then the writers were very far removed indeed from their facts.

But what historian have we who records only contemporary events? Macaulay could not stand the test applied here, nor Froude, nor Bancroft nor Greene. These

historians are as far removed from some of their facts as Moses was from some of his. But, we are told the cases are not parallel. These modern historians had records. They consulted these and tell us what they found. But it can not be allowed for a moment that Moses might have had access to documents! And why?

"There is no evidence direct or indirect that such documents were actually used as the basis of these narratives It is not denied that the patriarchs possessed the art of writing, but the admission of the fact leads practically to no consequences; for we do not know what they wrote and there is no evidence that they left any written materials whatever, behind them".

For special pleading and a determination to discredit the history at all hazards and refuse everything urged in support of it, no matter how reasonable, it would be hard to beat this. Because Moses did not accompany his MSS. of Genesis with footnotes referring to his sources and giving a minute account of them, Dr. Driver can see no reason at all why any authorities should be assumed. The story itself goes for nothing, its naturalness, its deep interest, its power, the wonderful manner in which it is knit together—all these things go for nothing. It would spoil the critic's theory if sources were conceded to Moses; consequently they are all barred.

Where the Assumptions Come in.—Yet on another tack the critic can find sources enough. Says Dr. Driver,

"These facts must seriously diminish the confidence we might otherwise feel" (p. xliii.).

What facts? Why the assumptions against all the probabilities that Moses had no access to documents. Thus the great critic gathers up mere imaginings without any better foundation and calls them facts. Then he persuades himself that he is building on facts, and wonders why any can have the hardihood to dissent from his conclusions. He proceeds:

"A narrative committed to writing, for the first time, so far as we know, 1000 years or more after the events related in it occurred, would be regarded under ordinary circumstances as destitute of historic value"

Dr. Driver's Brief.—And thus the mist and shadows are made to gather round

Genesis. Dr. Driver's brief seems to be, *Discredit Genesis at all hazards and destroy everything which has the appearance of credibility or historical value,*—and with a loyalty and ingenuity worthy a better cause he sticks to his brief.

On p. xlv. he says:

"Discarding P we have two narratives of the patriarchal period, one written in all probability in Judah, the other in the Northern Kingdom; and these, though they exhibit differences in detail, still on the whole agree; in other words, they show that on the whole the traditions in the Northern and in the Southern Kingdoms agreed with one another. They thus bear witness to the existence in ancient Israel of a firm nucleus of consistent tradition [italics ours]. This nucleus supplies the fundamental conditions of a real history".

This concession is important. It is necessary to parry the objection, that the patriarchal stories, as represented by the critics, are purely fabulous. And Dr. Driver and the School for which he speaks are not yet quite prepared to take that position. So they take refuge under the claim that there was a tradition strong enough to be a quasi foundation for history. But if there was such a tradition after the rupture of the Kingdom, and if it had any basis of truth, it must have existed in the time of the Judges and in the Wilderness and in Egypt. Why then could not Moses have heard about it and used it? It would likely be in a more reliable form as a foundation for history in Moses' time than in the time of the Northern Kingdom. In these circumstances, does it not seem like the very perversity of arbitrary dogmatism to set aside the common view which has so much in its favor for a view so unlikely in itself and which requires such far-fetched support?

On the other hand if these traditions and this folklore were not known in Israel in Moses' day, they have no value whatever. To concede that they furnish a historic core for the narratives is to give up the whole theory of their late origin.

Concession that the Patriarchs Could Write.—Then when Dr. Driver concedes that the patriarchs themselves could write, and that writing was a common accomplishment in the Mosaic period, why insist upon tradition and folk-lore and a reten-

tive memory as the only means of handing down national records? Why was Israel the only people in those times who did not write, though capable of it? And this question is the more important when we find this little people of Israel the only people of that early time who have handed down to posterity anything like a connected, and interesting and genuine history. It looks strange that the Egyptians, and Babylonians, and Assyrians were all capable of recording facts and writing history in those far off days, and yet so far as known at present they have left nothing which deserves the name of history. Yet this little people of Israel who would not write, and could not prepare anything in the form of trustworthy history, were the only people who have sent something down that has the form of history. And such a history! For three thousand years it has commanded the respect of the learned world as the first and most admirable of all ancient histories. Yet our modern scholars and critics and literary experts find that it is *no history at all* which this little people has given us; but only a collection of fables and myths and more or less baseless tradition!

Now, why do they ask us to accept this view of the matter? Is it because they have found out what these ancient times and conditions actually were, and that these records are nowhere near the truth? Not at all. Is it because archeological research in modern times has exposed the untrustworthiness of these old records? By no means. The very opposite is the state of the case. Up to this present time

not one serious historical error has been found and *proven* in these old records. Yet whole schools of teachers and scholars to-day, and elaborate libraries, are proclaiming from the housetops, that the early Books of the Bible are *not history* and can not be accepted as true reports of the events they relate!

The Quality of the History.—Another thing which makes this theory of the late and remarkable origin of Genesis all the more surprising is found in the representation which Dr. Driver himself gives of the character of the patriarchal narratives. He says (p. xlv.):

"The patriarchal narratives are marked by great sobriety of statement and representation. . . . no marvels . . . extravagances . . . miracles . . . The events in the life of Joseph move on with the orderly sequence of natural cause and effect . . . Only one success in war ascribed to Abraham . . . only one conflict with natives ascribed to Jacob."

Then on the next page he says:

"There are no intrinsic historical improbabilities. There are chronological difficulties," etc.

But these are ascribed to P. All that Dr. Driver says under this head *goes far to discredit his own theory*; and one can hardly read his candid and beautiful remarks here, about the reasonableness and beauty and sobriety of the Genesis narratives, side by side with his unhesitating rejection of all genuineness and authenticity in them, without feeling that the great critic is *overmastered by some strange infatuation* which blinds him to the inconsistency of his attitude.

II. Summary Rejection of the History Because No Corroborating Contemporary Records

Objection Met.—The higher critics a few years ago felt quite safe in declaring the historical statement of Genesis to be of no value, because there were *no contemporary records and no possibility of either confirming the Genesis narratives or exposing the most confident assertions against them*. But matters have taken a somewhat different shape in the last thirty years. Babylonian and Assyrian remains have been brought to light of a most interesting sort

and in great profusion. The *Hammurabi Code* was found in 1901—the most important and in some respects the most significant discovery which has as yet crowned the efforts of archeology. This one stone has put out of business some very plausible arguments which had been relied on with greatest confidence. One was this:

It was inconceivable that such an elaborate and well ordered code of laws could be produced at such an early date as that of

Moses. It would require centuries for such a system to evolve out of the needs and experience of the people; and therefore this code as we find it in the middle Books of the Pentateuch must necessarily be a late production. *It could not precede social conditions calling for it*, but must follow them, etc.

That sounded very plausible; and up to the opening of this century it was hard to find an effective reply to it. But this Hammurabi Code silences it completely. For here is a code, contemporary with Abraham, who flourished six centuries at least before Moses, more extensive and even more systematically codified than the Mosaic law. Systematized law therefore was not impossible and not an unknown thing in the Mosaic age.

New Light on Abraham.—Other things have also come to light having a direct bearing upon the historicity of Genesis. For example, the 14th Chapter of Gen. is a part of the book which the critics assailed with great confidence. The whole story there of *the expedition of the Eastern Kings*, against the Kings of the Jordan valley was declared a *pure fabrication*. It was absurd to suppose that at such an early date, Babylonian rulers would venture so far from home. And if they did it was absurd to suppose that Abraham with only 318 men could rout them. Many plausible arguments were urged against this old record; and the conclusion reached was that this whole story was constructed, using imaginary names and situations and circumstances, *simply to glorify Abraham and make it appear that he was a person of great consequence*. This was done by some late writer who wished to magnify the mythical founder of the Israelitish people. Such was the confident conclusion reached about this story.

But now *facts have come to light* which shew that the circumstances of this record are all quite in harmony with the actual conditions of that early time. The rulers of the Jordan valley are now found to have been in the time of Abraham under the sovereignty of the Babylonian powers, as this story indicates. And while this particular expedition has not been described in anything yet found, the names of several of the other men engaged in it are found occupying such positions as are here given

them. This is looked upon by most as a wonderful confirmation of this chapter, and a discovery that brings the whole chapter well within the range of historicity.

But the critics, while they feel that their main arguments are no longer available against this Chapter, are very reluctant to concede historicity to it. The following is *what Dr. Driver has to say about this new light*:

"Contemporary inscriptions recently discovered have shown that there were Amorite settlers in Babylonia, in, or shortly after, the age of Hammurabi, and that persons bearing Semitic names identical or nearly so with those of some of the Patriarchs resident there in the same age: But these facts, interesting as they are in themselves are obviously no corroboration of the statements that the particular person called Abraham lived in Ur and migrated thence to Haran, and afterwards to Canaan as narrated in Genesis xi. 28, 31".

Of course nobody would ever argue that the whole story of Abraham as told in Genesis is corroborated by these records in Babylonia. They are of value, however, and of great value, as showing the possibility and likelihood of the story of Abraham. As the case stands we have the plain and natural story of Abraham's early origin; and reasons given why he found his way from Babylonia to Canaan, and certain conditions in which he found himself in Canaan. We are also told of very complicated political conditions which brought him, sometime after reaching Canaan, into curious contact with kings or rulers of Babylonia. And the names of these rulers are given in Genesis. Now the position of the critics was that the whole story is baseless, fabulous, incredible. *These discoveries show on the contrary*, that so far as social and political conditions are concerned the events narrated in Genesis xiv. are quite possible and even probable. And since archeology gives us not only these general confirmations, but actually the names of several of the prominent parties named in Genesis xiv., and describes them as in the very positions which Genesis gives them, we are justified in considering this a great confirmation of the traditional view, and that it throws the *onus probandi* with special emphasis upon the critics who question the historicity

ty of this Chapter.

Referring to the tablets found containing the names of some of the kings mentioned in Genesis xiv. Dr. Driver says:

"The monuments, again, though they have thrown some light on the kings' names mentioned in Gen. xiv., and have shown that it would be no impossibility for a Babylonian or an Elamite king of the 23rd Century, B. C. to undertake an expedition to the far west, make no mention of the particular expedition recorded in Gen. xiv. They consequently furnish no independent corroboration of it; nor do they contribute anything to neutralize the improbabilities which, rightly or wrongly, have been supposed to attach to details of it. They thus fall far short of demonstrating its historical character. And still less do they demonstrate that the role attributed to Abraham in the same Chapter is historical. The evidence for both these facts rests at present solely upon the testimony of Genesis itself. Upon the same testimony we may believe Melchizedek to have been a historical figure, whose memory was handed down by tradition; but no evidence of the fact is afforded by the inscriptions".

This is of course literally true. And yet we feel, and it is altogether likely that Dr. Driver himself feels, that these inscriptions have done not a little towards undermining the confident position of the critics. Their contention was that this Chapter was utterly and hopelessly *unhistorical*. They could not bring forward direct evidence to show this, but they pointed to many improbabilities, and to conditions—of course *conditions which they imagined*—that made it next to impossible for such a series of events to take place. They felt sure they

could show, and did show, that it was entirely out of accord with the age and conditions in which it was set. This was their chief, indeed, their only, argument. But now *the monuments have shown*, as Dr. Driver allows, that such an expedition was not only quite possible, but the names of persons are given on the monuments in the very position which the Genesis story gives to persons known by these names. This is beyond all question marvellous, and it completely hamstring the arguments of the critics and puts this Chapter well within the historical limit. It looks almost like a realization of Psalm ii. 4.

Haggling over "Unsupported Testimony".—But Dr. Driver *can not bring himself to concede so much*. He still haggles about the unsupported testimony of Genesis. He still argues that there is no confirmation of the statement that Abraham overthrew the band of raiders and took their prisoners and spoil from them; no confirmation of the story about Melchizedek; no reference to Abraham himself direct or indirect. So the way is still open for holding that Abraham was a Myth, and Melchizedek was a Myth, and the successful attack of Abraham upon the retreating band was a pure fabrication!

That sort of criticism can never be silenced; for no matter what might be found, there would still remain some incidents unconfirmed and so a loophole would be left for those who adhere to the mythical and unhistorical theory.

III. Half-Admitted Fact Due to "Special Sources" and Value Destroyed by "Idealization"

Device of a "Special Source".—This 14th Chapter of Genesis is a very interesting document and a very troublesome one for the higher critics. Their theory is that a considerable part of Genesis was produced by J and E in or about the 9th Century B. C., and the rest of it by P, who flourished during and after the Exile. But they can not fit this Chapter in with the work of any of these. J and E had traditions more or less attenuated to guide them. But P seems to have had nothing to lean upon for his contribution but his own fer-

tile brain and his somewhat erratic penchant for arithmetic. Dr. Driver lays at P's door the blame for most of the chronological difficulties he finds in Genesis.

Well, such being the origin of the Book it is no wonder there are difficulties found in it. The wonder is that it reads so well, and that it impresses so many minds as being historical.

But this 14th Chapter is a poser. It certainly seems like the work which P does—it goes into numbers and details. Yet the critics do not give it to P. Nor do they

assign it to J or E. Dr. Driver marks it S. S.—“Special Source”. So after all here is *a little bit of Genesis which may have some foundation*. But we are warned not to be too confident about it; for *nothing has yet been confirmed*. We have nothing yet to rely upon but the plain Chapter itself. If we concede historicity to the Chapter, we must be ready to accept Melchizedek as a real character. However, it is hardly possible now to imagine this story a pure fabrication throughout, built from 1000 to 1500 years after the event supposed, without any facts to work with, and yet prove so lucky as to hit upon extraordinary conditions accurately, and hit upon some very uncommon names, which were all wonderfully corroborated 2500 years after the fabrication itself had been built. The critics themselves see this is “too big a pill to be swallowed”, and so they allow here a “special source”.

Something then must have come from antiquity. It could not have been a mere tradition. It must have been in the form of a document. And if so in whose care did it come down? And did it come down alone? Might not the Machpelah document, or deed, or land-transfer have come down in the same channel? In short this solitary document “S. S.”, floating down the stream of antiquity amid myths and legends its only companions, is a very curious fact. It suggests various interesting inquiries.

It is not likely that it came down to those who incorporated it in Genesis through any other channel than the Israelitish nation. It certainly was never found by P in Babylon. There is no likelihood that it was ever seen in Babylon.

But if it was brought down by the descendants of Abraham it must have been by Moses. And if this document came down from the time of Abraham, so wonderfully supported as it has been by independent evidence, could it be possible, notwithstanding, that Abraham was a mythical character? And since this little document has *historical validity*, are we at liberty to regard Melchizedek, who is prominent in it, as a myth?

Dr. Driver Not Satisfied.—Yet in his comments on this Chapter, and in an excursus at the end of the comments, Dr.

Driver can concede nothing more substantial, than that some early traditions which have been largely modified in transmission, both as regards Abraham's successful expedition and Melchizedek's tithe and blessing, have been incorporated with it. He says, (p. 165):

“To suppose, however, that a knowledge of the true God really existed in the Canaanite city would be against all analogy. Rather in that case El Elyon will have been a Canaanite deity whom his worshippers recognized as the highest in opposition to other inferior deities, and who could consequently be the more readily identified with Jehovah”.

Thus the testimony of this curious Chapter is frittered away and made to mean little or nothing. *The microbe of doubt and distrust enters into every thing*. Nothing is historical. This commentary illustrates what will become of Genesis when once the new views regarding it have become the common views of the people. All reverence and respect for the narrative will and must disappear. When that takes place it will not be possible to use this grand old Book of Genesis even as a book of wholesome fables; because, after we have long regarded a certain work as genuine and historical, the revulsion of feeling is so great when we find it a baseless fabrication, gotten up evidently to impose upon us certain things as facts, which are mere afterthoughts and fancies, that we naturally want to have nothing more to do with it. Noah, Abraham, Melchizedek, Jacob, Joseph have so many sacred associations gathered around them at the very root of our most holy religion, that, when they are all cut away as myths, or as non-historical characters, *we feel too sore to be disposed to use them as mere pegs for moral and religious lessons to hang on*.

Patriarchal Narratives Idealized.—Dr. Driver himself sees this and sympathises with it; hence *he does not accept unconditionally the mythical theory about the Patriarchs*. He modifies it, as follows (p. lvii.):

“The view which on the whole may be said best to satisfy the circumstances of the case is the view that the patriarchs are historical persons, and that the accounts which we have of them are in outline historically true, but that their characters are idealized and their biographies frequently col-

oured by the feelings and associations of a later age".

This *theory of idealization* allows a very free hand in dealing with the patriarchal narratives. Each reader can accept or reject just as much or as little as he pleases.

What does Dr. Driver offer in support of this contention?

First Ottley is quoted as speaking of J in the following terms:

"He describes the age of the patriarchs as in some essential respects so closely similar to later periods that it can only be regarded as a picture of primitive life and religion drawn in the light of a subsequent age. We have here to do with the earliest form of history—traditional folklore about primitive personages and events worked up according to some preconceived design by a devout literary artist".

Driver quotes this with approval and says it applies equally to E.

Who is Ottley?—This is an easy and plausible way of setting aside the patriarchal narratives as untrustworthy in all those features that are of any religious value. And many upon reading this, presented with such an air of learned superiority, will find themselves influenced and almost persuaded to the same way of thinking. They may know nothing about Ottley. But they naturally assume that he is a very learned man, else Dr. Driver would not thus quote him. They may farther assume that both Dr. Driver and Ottley have access to facts which they do not take trouble to lay before their readers, which show clearly how the case stands—facts which the ordinary reader has no access to; and so they are predisposed to bow to this authority and accept this view.

How surprised would such readers be to learn that neither Driver nor Ottley, learned though they be, *knows one single fact about the matter dealt with more than their ordinarily well-informed reader knows.*

What does Ottley *know* about the traditional folk-lore in Israel in the 9th Cent. B. C.? Not one thing. He simply *imagines it*. And he imagines it *because* he refuses to believe what the only records of that time that have come down to us, tell us about it.

Accordingly, he knows nothing about the moral and religious life of the 9th

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Cent. B. C., which he tells us has been projected by J back into the primitive age of the patriarchs. And why does he know nothing about this 9th Cent.? Because he professes to believe that we have no more reliable information about that century, as to its moral and religious condition, than we have of the patriarchal age.

What could he know about it? What can any of us know about it? Only what we are told in the Books of Samuel and Kings. But ask Dr. Driver, or Mr. Ottley, what reliance we are to place on these books, and they will tell you, *there are certain secular records in them which are historical; but you can place no reliance whatever upon their moral and religious teachings.* For these have all been written into them some centuries later than either J or E by Deuteronomic enthusiasts.

The fact is both Driver and Ottley have sawn off the limb on which they seem to sit, as they talk so calmly and confidently about the *idealizing of the patriarchal narratives*. Indeed, they themselves stand on mythical ground, while they contend that the patriarchal narratives are mythical. They have idealized themselves out of a standpoint. In other words, the Books of Samuel and Kings have all been idealized and loaded up with the warmer and purer religious views of the Deuteronomic era. Consequently we have no knowledge of what the moral and religious conditions were in the 9th Cent. B. C., the supposed age of J and E.

The great critics and all their disciples, are, on their own showing, as completely without chart or compass in the 9th Cent. B. C. as in the patriarchal age. When we keep these things in mind—their own confident teachings—we are able to discount, as is necessary their representations about Genesis.

Light on the Date of Abraham.—I shall refer to only one other point in this paper. In speaking of the date of Abraham, Dr. Driver says (p. xxix.):

"Hammurabi's date can not be definitely fixed; but about 2250 B. C. may be accepted provisionally. . . . If Abraham was contemporary with Hammurabi can the date of the Exodus be determined?"

This refers to a difficulty which may be expressed as follows:

"If Abraham and Hammurabi were contemporary, then a much longer period must intervene between Abraham and the Exodus than the Bible seems to indicate".

But since Dr. Driver wrote the above, a *very important discovery* has been made. The case was this: There were three Babylonian dynasties, and Hammurabi belonged to the first, and Abraham about the beginning of the third according to Bible chronology, while a dynasty of some 250-300 years intervened, showing either that Abraham and Hammurabi could not have been contemporary, or else Abraham's date must be placed 250 years at least earlier than the Bible chronology places it. Hence the difficulty that Dr. Driver refers to about the time of the Exodus. *He thinks* that nine hundred or a thousand years must have intervened between Abraham and Moses.

But a discovery has been made, by Dr. King of the Bodleian Library (which he does not take into account), which goes to show that the dynasty of Southern Babylonia, which was the middle one of the three referred to, *ran concurrently with the other two*; consequently, the middle dynasty being dropped out, Hammurabi and Abraham are made contemporary as the Bible represents them about 1950 B. C.

See The Bible Student and Teacher, October, 1907, p. 256.

This confirmation of the Biblical date of Abraham by independent and most unex-

pected testimony is very remarkable, and, if confirmed, truly providential. The evidence in support of it is considered, by learned men who have examined it, very strong, indeed, absolutely conclusive.

Accepting it then, meanwhile, as correct, Dr. Driver's learned argument on pp. xxix.-xxx., regarding the date of the Exodus, and the long and perplexing interval of 900 to 1000 years between Abraham and the Exodus, is completely set aside. And his conclusion on p. xxx. is baseless. His conclusion is this:

"The only conclusion which the facts thus summed up justify is, that the chronology of the Book of Genesis—which is in effect P's chronology—in spite of the ostensible precision of its details has no historical value".

This *caveat* turns out to be needed rather against the *ostensible* precision of the critics than against that of P, or whoever was the writer of Genesis. And the further remark of Dr. Driver, that, "the chronology of the patriarchal period is an artificial system. . . . the dates of which have not at present been ascertained", is shown in this particular case anyway, to be *premature*.

On the whole, then, this is quite evident at present; The parties who have been disturbed and put on the defensive by the findings of archeology up to date, are *not those who hold to the historicity of Genesis*.

What Is the Weakness of the Church To-Day--- Continued*

IV. Another Weakness is the Evolutionary Conception of Things

The theory of evolution, consciously or unconsciously, is getting to fashion human thought. Applied to the body of man merely, it might not be so bad; but it does not harmonize with the divine teaching that man was made in the image of God, nor that Christ could become incarnate

only in a human form, nor that He is to war that human form divine forever in glory.

Darwinism, applied to the mind, gives sanction to the conception that, as mental power expands, so does truth. What is true to-day may not be so to-morrow. Revelation is not complete. Hence creeds may indeed be only human in origin, and not be vital. Everything is in a flux. Authority, certainty, duty, destiny, are in the swim likewise.

Evolution applied to morals and religion

*In the March issue, p. 175, a part of Mr. Waugh's paper was printed. The Three Weaknesses there enumerated were, The Secularization of the Church, The Decrying of Creeds and Doctrinal Instruction, and The Teaching of Actually False Doctrines. It was found necessary to reserve the remaining Weaknesses for the present issue.—Editor.

has wrought a havoc terrible to contemplate. The weaknesses of the Church already mentioned have arisen largely from the conceptions thus originated. Our colleges and universities teach these philosophies; and everything pertaining to man, his present and his hereafter, is too much saturated with this theory of a mysterious something forever coming out of nothing.

Denying the fall, one must go on and deny sin in its moral heinousness. Denying sin, the next step is to deny the atonement. To do away with this is to deny the incarnation, the Immanuel, the Savior, the redemption of the race. To give the lie to all the most sacred teachings of the Word of God is to falsify the record. Then its existence becomes a puzzle, and it must be made itself an evolution. The religion of Israel could not have had a divine origin; it must itself have been a growth out of humble beginnings; hence the accounts must be cut up into little pieces and disposed of after a more logical fashion. Deuteronomy must have been a forgery,

and its existence must have been centuries after Moses, its reputed author.

The supernatural and evolution not forming a very happy union, the former must be ruled out; and then everything else must be twisted to that final verdict. To read some of the Sunday school helps, found in our religious periodicals, is enough to make an instructor of youth weep and laugh by turns. The statements of the text are laid aside as though they were last year's almanac. The record is robbed of its teachings; or, if you save the teaching, you are robbed of your facts on which you found it. In a current magazine, Ahab and Jezebel are held up as quite model rulers; Elijah, the man of God, as prejudiced and narrow, and the manifest miracles of the prophet left entirely as an open question. Of course his slaughter of the priests of Baal was an outrage on justice.

It rather looks to a thinking man, that either bald evolution must go, or the Bible as the word of God.

V. Lukewarmness is Another Cause of Weakness in the Church

There are probably not many people, orthodox or otherwise, who will deny the presence of this enemy of all progress in the church to-day; the spirit of indifference. It is the natural effect of the foregoing evils. Secularize the Church, or glorify into heavenly majesty everything else outside of the Church, even the saloon, and can one expect any great amount of enthusiasm in doing the supposed work of the Lord? If doctrinal teaching is of little importance or use, creeds are below par, and no one knows any more what truth is, any way, than Pilate of old did; if the preachers have ceased to be ambassadors for God, to beseech men to be reconciled to God; if they are men without a message, what is the use? Why should the people care? Religion is rather an expensive luxury. Let us turn Sunday into a holiday, church buildings into gymnasiums and libraries, preachers into professors, theological seminaries into kindergartens, Sunday schools into physical training halls, and prayer meetings into social clubs.

But this carelessness regarding all spirit-

ual things is not an effect only; it is also a cause. It is beginning to affect many an old and sacred institution. The family altar must become a burden too great to be kept up. Bible-reading is inclined to become a bore; for one cannot even guess what the next teaching regarding it may be. Until the last word comes from Germany (and who can hope for that in our day?), why get our mind fixed upon some thought that may be upset to-morrow? As for wrestling with God in prayer, remember that there is some question regarding that prayer of Elijah and the famine in Israel. Don't waste your time until some of these questions get settled.

The glorified Jesus told the Church of Sardis to "be watchful, and strengthen those things that remain, that are ready to die". That ought to be a message for those that are lukewarm to-day. So the Church of Laodicea was so half-hearted in reference to all that pertained to good works, that the Lord was very severe in His displeasure. But how shall one be loyal to his Church, support nobly all her benevolences, attend faithfully all her ser-

vices, be true to his denomination, loyal to all the missionary enterprises belonging thereto, bring up his children in the way in which they should go, pray without ceasing, and study the Word of God as for

his life—unless—unless he believes he has a foundation for his faith a hundred times stronger than the guesses of many religious teachers of to-day?

VI. The Outcome is the Loss of Spiritual Power in the Church

The cry is that the pulpit has lost its power. That means that the Church has lost her power. This, properly interpreted, is that the influence that should radiate from the ministry and the house of God is woefully lacking. In the community where the churches are located, in the efforts for reform, in the great liquor question, and in the politics of the day, the voice of the Church is not heard as it should be. The Calvins, the John Knoxes, the Luthers, seem to be conspicuous by their absence. Oh, that God would speedily raise up men of might, of fearlessness, of conviction! Then would the trumpet sound, and then would sure victories come!

In the life of the Church and her personal example, there is an evidence of this loss of power. Not coming out from the world as she should, the Church of God does not impress the world either with her own character or the sinfulness of sin.

Her missionary causes languish. Sufficient funds are not available to push the work to high efficiency. A large part of the great world is still untouched by the gospel. Two-thirds of humanity have

scarcely even heard of Jesus the Savior of men. The mere pittance given by the average Christian is woefully out of proportion both to the exigencies of the cause and to the natural impulses of the regenerated heart and conscience.

But the Church cannot save even those within her easy reach until she is endued with more spiritual dynamics. To read that Brooklyn has fewer professed followers of Christ in Protestant churches than a year ago is sad to contemplate. To witness so many houses of God throughout the country districts closed up, and other churches having a name to live, while practically dead,—this is to repeat the story of Sardis. The channels of the divine grace are the hearts of His chosen people. When these channels are clogged or closed, souls perish in their sins. The one hundred and twenty on the day of Pentecost were first themselves filled with the Spirit; then they became empowered. For ten days they waited, for ten days no one was regenerated; but after the Power came, then came the blessing. Then three thousand were born into the kingdom in a day.

Krishna Pariksha or Krishna Tested¹

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One day I was telling a company of Hindus the story of the great love and grace of the Lord Jesus Christ. A Pundit stopped me by saying, "Sir, you Christians believe the Lord Jesus Christ to be an incarnation of God, and your Savior. Just so we Hindus receive the revered Krishna Chand. In reality we are one. There is

only a difference of names. Whom you call the Lord Jesus Christ, we call the revered Krishna Chand".

I replied: "Not so, Pundit, there is all the difference between them that there is between heaven and earth. The one was from heaven; the other from Mutra".

The Pundit: "Yes, Sâhib, the Lord Jesus Christ was at first in heaven, but afterwards came to earth, and was born in Judea. Just so the revered Krishna Chand came from heaven and took up his abode at Mutra.² Both are incarnations of the

¹ The February issue of our magazine contained an article by Dr. Lucas on "The Attitude of the Christian Missionary to Hinduism". The present paper sets forth the teachings of Krishna, as drawn from the Bhagavad Gita, the great authority on the subject. It will enable one to judge of the possibility of amalgamating Christianity and Hinduism.

The present paper is translated from the third Hindi edition, reprinted from the *Indian Evangelical Review*; and published by the Christian Literature Society for India, in 1910.—Editor.

² Hindus have often said to me that they regard Christ as the incarnation, who came to save the English.—J. J. L.

great God, and are Saviors of the world".

"I wish you to answer me this question, Pundit: *Is there any way by which we may find out whether an incarnation is true or false?* Or may we regard any one we like as an incarnation?"

"Certainly, Sâhib, there is a way of testing an incarnation. Whoever has not certain qualities should not be so recognized".

"Very well, Pundit, now be so good as to tell me the marks by which we may recognize the true incarnation".

In reply the Pundit said: "An incarnation of God takes place for the benefit of the world. When sin fills the earth and men are tormented by evil, God becomes incarnate to destroy sin. We know the true incarnation by the wonders He works; an account of the wonderful works of our incarnations, Krishna, Ram, Parusram, Narsingh, and others, is to be found in our religious books. For example, when King Kans began to do evil and oppress men, in order to destroy him and give man relief God became incarnate at Muta, and this incarnation³ is called Krishna".

I replied: "Pundit, the attributes of a true incarnation of God are holiness, justice, truth, love, infinite power, and knowledge. Do you believe that Krishna possessed these attributes?"

The Pundit said "Most certainly. Krishna had them all".

"Very well, Pundit, tell me in what book is there an authentic account of Krishna's life?"

He replied: "In the holy *Bhāgavata Purāna*".

"Then", said I, "according to the *Bhāgavata Purāna*,⁴ there is a difference of opinion respecting Krishna". Rukm, the eldest son of King Bhishmak, thus spoke of Krishna: "He, indeed, is a rustic and a herdsman; his pedigree is unsettled, and whose son shall we call him, when the mystery as to his father and mother is unintelligible? One thinks him the son of the herdsman Nand; another regards him as

the child of Vasudev; but to this day no one has discovered this secret, whose son it is that Krishna is. Whence each repeats what comes into his own head.

Chaupai

These ignorant people speak without understanding;

They know not the circumstances of Krishna.⁵

Sixteen years he remained in the house of Nand.⁶

Then every one called him a cowherd, Clothed in a rough woollen cloth he tended the cows;

Seated beneath the Indian-fig, he ate his cold victuals.

"Listen, Pundit, while I tell you of the birth of the Lord Jesus Christ, the true incarnation of God. About 1880 years ago he was born of a virgin in the town of Bethlehem of Judea. Before His birth an angel spoke thus to the virgin: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God" (Luke i. 31, 35).

Let us now compare the works of Christ and of Krishna, and see which has the best claim to be considered the true incarnation of God.

The true incarnation should be *holy*. But in the *Bhāgavata Purāna* there is an account of Krishna stealing the butter of the cowherdresses. One day the cowherdresses caught Krishna in the very act of stealing, and took him to his mother, complaining in these words:—

Chaupai

Milk, curds, butter, buttermilk, 'nought escapes in Braj,
Such thefts he perpetrates, morn and eve he roves about.

Krishna denied the theft and tried to lay the blame on the cowherdresses, saying:

³ Krishna is the eighth incarnation of Vishnu, the second god of the Hindu triad, and is worshipped by more than one hundred millions of people.

⁴ The quotations from the *Bhagavata Purana* have been made from Professor Eastwick's translation of the Hindi version of the Tenth Chapter of the *Bhagavata Purana*.—J. J. L.

⁵ For typographical reasons the diacritical marks have been omitted from the quotations in small type save in the foot-notes.

⁶ Krishna gives the reason of his incarnation in these words:

Chaupai

Nand and Jasoda penance did; to me their hearts they gave.

They wished to see the joy of offspring; I will go and some time (with them) tarry.

Do not believe them, mother.
These false cowherdesses tell untruths;
They were ever wandering about and following me.

"Think of this, Krishna was the thief, but by lying escaped the punishment of his sin!

"Again, it is written in the tenth chapter of the *Bhāgavata Purāṇa* that when the cowherdesses were bathing in the river Jumna, Krishna stole their clothes, and would not give them up until they came out naked, and took them from his hand. Hear him:—

Chaupai

Thus will I not give them, I swear by Nand:

One by one come forth, then receive ye back your clothes.

Now let each join her hands and advance, then I will give the clothes.

"The cowherdesses said:

Chaupai

Why does Nand's darling act deceitfully to us, simple maidens of Braj?

He has tricked us; our consciousness and sense are gone, such pranks have you played, O Hari.⁷

Taking courage, we have done what we are ashamed to do: Now, O Lord of Braj, perform your part.

"This narrative shows that Krishna was *not* holy. Surely such a one as Krishna is worthy of punishment, and not of praise and worship".

To this the Pundit replied: "Sāhib, you are speaking about Krishna's sports. He took the clothes of the cowherdesses to teach them a lesson".

"But suppose, Pundit, one of the disciples of Krishna should steal and lie, and taking the clothes of women while they are bathing, should say that this was his sport, or that he meant to give them a lesson, would you excuse him?"

The Pundit replied: "Samarthi ko dosh nahin hai", i.e. "The Almighty can do no sin".

"Very well, Pundit, suppose I grant that the Almighty cannot sin, yet it cannot be proven from Krishna's life that he is worthy of this title. He was in the power of

women, and you know it is written:⁸

Doha

He who is in the power of frail ones,
How can he be called Almighty?

No one can prevail against the Almighty. Many prevailed over Krishna. For example, in the war with King Jarasindhu, Krishna was defeated and forced to flee for his life. He also fought with Raja Dauda in order to obtain his mare, which at night became a beautiful woman; but he neither conquered the Raja nor got the wonderful mare. It is said that Krishna and all his family were destroyed by the curse of the Rishi Durbasa. The story is this. On one occasion Krishna and Balram with their families drank to excess, and fell to slaying each other. At last only Krishna and Balram were left, and they resolved to become ascetics. One day, as Krishna was sleeping in the forest, a hunter mistook him for a beast of prey and shot an arrow at him, which lodged in his foot and caused his death. Now tell me, Pundit, whether we ought to consider Krishna Almighty? He himself said that:—

Chaupai

Those alone may be said to have power in the world
Who perform service to their parents.

And yet he and Balram lamented "that this was always in their thoughts, that to her of whom they were born, that to her they had never at any time been a source of enjoyment . . . they had uselessly wasted their existence in a strange house, and that their parents,⁹ for their sake, had

⁸ The cowherdesses thus reproached Krishna: "Lord, formerly, indeed, you were showing us much favor; you took us by the hand, and led us with you in your wanderings; now you have gained royal power, and, at the bidding of a woman of the city, Kubja, you have sent a letter to us advising penance. We, weak women, uninstructed in holy rites, have not so much as learned of our spiritual preceptor the initiatory mystical prayer to be addressed to the patron Deity; whence, then, should we have spiritual discernment? To him, Krishna, our childhood's love was given; what have we known of the rites of penance?"

⁹ Nand, the father of Krishna, thus laments:—"Tell me of the welfare of my son, with whom you always remain; Does he ever remember me? Without him we suffer much pain.

When he left us he promised to all that he would return; the promised period has long since elapsed".

⁷ Hari, another name for Krishna.

suffered much calamity, while they had never served them in any way".

"Even if we admit that Krishna was a great person, yet all right thinking people will say that the greater the person the greater his guilt if he sins. If the judge steals, will you say that he ought to be forgiven because he is such a great man? God forbids every kind of sin—as stealing, lying, murder, deceit, adultery. Now, will an incarnation of God commit the very sins He has forbidden? Listen to Sisupal, who knew Krishna well, and who speaks of him in the tenth chapter of the *Bhāgavata Purāna*. "In this assembly are Dritarashtr, Duryodhan, Bhism, Karn, Dhronacharya, and others—all men of great wisdom and dignity; but on the present occasion the judgment of all has become impaired. Very great Munis remain seated while worship is paid to the son of the cowherd Nand, and no one has said anything. He who, born in Braj, ate the broken victuals of the cowherd lads, has in this assembly obtained supremacy and dignity:—

Chaupai

All have thoughtlessly pronounced him great,
Having taken the strength of the king of gods.
To whom have they given it?

"He who contracted friendship with cowherdesses and cowherds, him have they made chief in holiness in this assembly. He who stole and ate, from house to house, milk, curds, butter-milk, and butter, all have united in extolling. He who in roads and steps down to the river received alms, to him, forsooth, reverence has been paid here. He who by force or fraud enjoyed the wives of others, to him all, with unanimous consent, have first given the mark in the forehead. He who abolished the worship of Indra in Braj, and founded that of a mountain, and afterwards, having caused all the materials for the worship to be brought to the mountain, himself by a stratagem devoured them; to him, notwithstanding, there comes no feeling of shame. One whose caste, rank, and mother, father, family, and duties are unsettled, all have revered as the Invisible and Eternal One".

Listen to another witness who knew

Krishna well. Indra, who is called the "Ruler of the gods", thus speaks of Krishna in the tenth chapter of the *Bhāgavata Purāna*:

"The riches of the inhabitants of Braj have increased, and from this very cause they have become excessively proud".

Chaupai

They have abandoned invocation, penance, and fasting as regards me,
And have called upon themselves dearth and poverty.

They have regarded Krishna, who is but a man, as a Deity,
And opine that his words are true.
He is but a child, foolish and ignorant,
Very loquacious, and filled with pride.
Now I will remove his haughtiness;
I will destroy his herds, and deprive him of wealth.

"Now, Pundit, when intelligent witnesses like these speak thus of Krishna, how can we regard him as a true incarnation of God? Listen while I tell you a little about the Lord Jesus Christ, and show you that He was indeed true and holy. He was obedient to His parents. He grew in favor with God and man. In Him was no sin of any kind. In His heart no evil thoughts, and in His mouth no evil words. He did many deeds of mercy. He was all-powerful. The living and the dead, water and wind, obeyed Him. He made the lame to walk. He cleansed lepers. He opened the eyes of the blind. He gave life to the dead. For proof of all this read the following passages from the Gospels: Matt. viii. 2, 3; Luke vii. 11-15; Matt. xx. 30-34; John xi. A ruler of the Jews, named Nicodemus, who saw the wonderful works of the Lord Jesus, thus testified: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with" him (John iii. 2). In the *Bhāgavata Purāna* we read that Krishna and Balram once went to the house of a Rishi named Sandipan, and with clasped hands stood before him, praying to him in these words:

Chaupai

Show favor to us, prince of Rishis;
Give heed to us, and grant us the boon of wisdom.

The Rishi taught them the fourteen sciences—the knowledge of futurity, astrology, physics, etc. Then they thanked him, saying: "Sire, though one became incarnate

through many births, and gave very much in each, still an equivalent for learning could not be given; however, do you, with due regard to our ability, favour us with your commands for a recompense for your instruction; then we, having given in proportion to our ability, and received your blessing, will depart home". Nor is this the only proof that Krishna was ignorant, and had to be taught. On one occasion he was in great doubt whether he should go to the help of the kings in danger, or assist the Pāndavas to perform the royal sacrifice. Hear his prayer to Udho to tell him what to do:

Udho, you are my friend; from my heart and eyes you are never separate.

Urgent business calls me in both directions; whither shall I go first? Say, Brother, There are kings in heavy distress, sustaining grief, and placing hope in me. Here the Pāndavas have together prepared the sacrifice:

Thus speaking the Supreme¹⁰ Being addressed him.

Again, Krishna was deceived by the false report that his father was in prison, and wept bitterly. These instances show that he was *not omniscient*.

We all agree that the true incarnation of God should be *merciful*. But there is not the semblance of this grace in Krishna. He slew thousands of people, and laid waste many countries. He caused Jarasindhu to be slain, whose praise he himself once sang in these words: "Sire, just as formerly, in other ages, existed just and munificent monarchs, even so now, in this age, you exist. As they formerly fulfilled the wishes of those who asked of them, so do you now perform our desire". No wonder that the wife of Jarasindhu, weeping and beating her breast, came and stood before the divine Krishna, and, having joined her hands, said: "Bravo, bravo, Lord! You merit encomiums for such a deed that you have taken the life of him who gave you all he had. Such is the friendship you show to him who devoted to you his son, his wealth, and his body".

Chaupai

Assuming a deceitful form, you have used both force and fraud;
This is the renown which entering the world, you have acquired.

"Now listen, Pundit, while I tell you of the great love of the Lord Jesus Christ. He so loved us, sinners, that in order to satisfy God's law which demanded our lives, He gave His own life as a substitute. He gave up ease and glory, and at last His life, in order to remove our sins. Listen to the word o God:

"When we were yet weak in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for a good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 6-8).

Ah, assuredly no one ever loved us, poor sinners, as did the Lord Jesus.

Another attribute of the true incarnation of God is *justice*. And yet Krishna slew with his own hand the innocent washerman of Kans because he refused to give up the clothes of his master. Read the words of the *Bhāgavata Purāna*:

"The divine Krishna Chand, being filled with ire, struck him such a blow obliquely, that his head (the washerman's) flew off like an ear of corn".

Read again in the *Bhāgavata Purāna* how Krishna violently seized and married Rukmini, the daughter of King Bhishmak and the affianced of Sisupal. Rukm, the brother of Rukmini, was very angry with Krishna because he had carried off his sister, and thus spoke to him:

"Ho, treacherous boor! What knowest thou of the conduct of princes. Just as in thy childhood thou stolest milk and curds, so now, too, thou hast come here also and carried off the fair one".

I leave it to you, Pundit, to say whether Krishna did right or wrong in this matter. Even the enemies of the Lord Jesus Christ bore witness to His uprightness (Matt. xxii. 16). He not only did not wish to injure His enemies, but on the contrary He prayed for them. He thus taught His disciples: "Love your enemies, and pray for them that persecute you" (Matt. v. 44).

God is *true*. Hence His incarnation must be true. But this attribut of God can not be found in Krishna. He taught others to lie and deceive. For instance, at the request of Krishna, Judhishthir told a lie; for this sin his finger wasted away, and he

¹⁰ Krishna is also spoken of in the *Bhagavata Purana* as "The First Male, the everlasting God of gods, the divine Krishna Chand"; "The God of gods"; "The Illusive Power".

had to suffer in hell. Again, when Krishna was guilty of adultery with Radha, her husband Ayanghosh arrived unexpectedly, and at once Krishna assumed the form of Kali, and Radha began to worship him. Hence we have their images worshipped to this day, namely, Krishna, Kali, Radha, Ayanghosh, and Kotila.

"Again, listen to the advice Krishna gave to Arjun and Bhim.

Chaupai

Assume the appearance of Brahmans and so journey:

And by force or stratagem, slay your enemies.

"He who himself deceives, and so teaches his disciples, cannot be the true incarnation; nor can he be pleasing to God. Listen to what the *Bhāgavata Purāna* says about this:

Chaupai

The invocation, the rosary, the denominational and sectorial¹¹ marks, all of them are useless.

The vain-minded man plays his antics to no purpose; the true only please¹² Ram.

"Read the life of the Lord Jesus Christ, and you will acknowledge that He never told a falsehood or deceived. When His enemies came to take His life, He might have saved it by deception. He regarded the truth as better than life.

"No one can forgive sins who is a sinner himself. Whoever heads the *Prem Sagar* and other religious books of the Hindus must admit that Krishna was a *great sinner*. The Lord Jesus Christ was free from all sin. God so loved us as to send the Lord Jesus Christ to bear our sins. He did bear them, and died on account of them. He now calls all laden with sin to come unto Him. Hear His words: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest' (Mat. xi. 28).

"The true incarnation ought to point out very clearly *the way of salvation*. Muchkund was anxious to know how He might be saved, and this is the answer Krishna gave him.

"Hearken, Muchkund! The matter is exactly as thou hast said, but I will point out to thee a means of salvation, which use. Thou, for the sake of territory, wealth, and women, hast from the time of obtaining thy kingdom performed many unjust acts, which injustice will not leave you without the performance of penance. Wherefore go into the north country and perform¹³ penance, whereupon thou shalt quit this body and be reborn in the house of a Rishi, and then thou shalt obtain final beatitude".

This shows that Krishna could not pardon sin and give beatitude to his disciples. They must obtain these by penances and transmigration into various bodies. Krishna taught that Brahmans were equal to himself, and that heaven could be entered by reverencing Brahmans. Hear him.

Chaupai

Let none injure a Brahman; let none seize on a Brahman's portion:

Keep not back that which is vowed in the heart to be given; speak the truth to Brahmans:

He who takes what he has given to a Brahman, on him Yam inflicts a punishment so great!

Remain the servant of Brahmans; suffer patiently all faults committed by Brahmans:

Who reverences Brahmans, reverences me; let none suppose a difference between me and Brahmans.

He who imagines a difference between me and Brahmans, shall fall into hell;

And he who reverences a Brahman shall obtain me, and without doubt shall go to heaven.

"Very well, Pundit, Krishna said there was no difference between a Brahman and himself. Now you and I know that a Brahman is just like the rest of us—a sinner in the sight of God. A Brahman can not answer God for his own sins, how can he answer for ours? Hence neither Krishna nor a Brahman can give pardon or open heaven to us. But the Lord Jesus Christ can. His name teaches this. Jesus

¹³ "Sire, the divine Krishna Chand said to King Judhishtir, O Judhishtir! I, by degrees, destroy all the wealth of him to whom I show favor, because brothers, kinsmen, wife, sons and all relatives abandon the man destitute of wealth, and then the desire of living as a devotee springs up in his mind; from becoming a devotee, he sets himself free from the fascinations of wealth and kin, and becomes divested of affection, whereby he worships me with his whole heart; from the happy influence of his worship, he obtains the unshaken beatitude of reunion with the Deity".

¹¹ Of a lotus, trident, etc., made on the body or forehead of worshippers of Vishnu and other gods.

¹² Another name of an incarnation of the god Vishnu.

means Saviour. Christ means Anointed, or the one set apart by God, our heavenly Father, to be our Saviour. When on earth He 'went about doing good, and healing all that were oppressed of the devil'.

"How did Krishna spend his time? Let the 'Saintly Shukadev relate:

"Sire, having taken sixteen thousand one hundred and eight wives, the divine Krishna Chand began to disport himself joyfully in the city of Dwarka, and the eight queens, during the eight watches, remained in the service of Hari (Krishna). Always when they arose at early dawn, one would wash his face; another having applied a fragrant paste to his body, would assist him in bathing; another would prepare for him, and cause him to eat, food of six flavors; another would make nice betels with cloves, cardamoms, mace, and nutmegs for her beloved one, and give it to him to eat; another would select fair raiment and ornaments studded with jewels, and having perfumed and prepared them, would cause the Supreme Being to put them on; another having arrayed him in the necklace of forest flowers, would sprinkle him with rose water, and rub him with saffron and sandal-oil; another was fanning him; and another manipulating his feet'

Chaupai

Of the chief of Yadu each queen produced a son,

Each a daughter, fair as Lakshmi, each ten sons; brave sons were they.

One hundred sixty and one thousand; so vast a host, and all alike.

These were the sons of Krishna; of infinite accomplishments, strength, and beauty.

"Thus, Pundit, according to the *Bhāgavata Purāna*, Krishna wasted his time. Read the Gospels and see how the Lord Jesus Christ never once thought of His own ease or pleasure. He thought ever of the welfare of others. He 'came not to be ministered unto, but to minister, and give His life a ransom for many' (Matt. xx.

28). He so loved us that He gave His own life to save us from the punishment due to us on account of our sins, and to open heaven for us. Now, Pundit, compare Krishna and Christ, and say which is the true incarnation. 'Be careful lest you throw away precious gold for the sake of a worthless bit of glass. Be careful lest you drink poison instead of the water of life'.

"Will you be the disciple of Krishna, who, according to your revered *Bhāgavata Purāna*, was a thief, a liar, an adulterer, and a murderer; who spent his time in war or in idleness among women; who came into the world to kill Kansa, according to one story, or on account of his love for Radha (a woman) according to another; whose life, your own books being witnesses, was one round of revelry and drunkenness, seduction and murder? Will you receive such a one to be your Lord and Saviour? Or will you receive the Lord Jesus Christ, who came from God into the world to save us from our sins? He 'did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again'. He was 'holy, harmless, undefiled, separate from sinners'. 'He was manifested to take away our sins, and in Him is no sin'. He gave His life a ransom for ours; He rose from the dead on the third day, and receiving all power in heaven and on earth, He sent forth His disciples to preach the good news of the forgiveness of sin and eternal life to every one, everywhere, who believes in Him and becomes His disciple. He is now seated at the right hand of God, ready to give pardon and peace and heaven to all who believe and obey Him. Beloved Pundit, believe in Him now and confess Him as your Saviour. He is able and willing to save you. He is worthy of your love and confidence. Make no delay. 'Behold, now is the accepted time. Behold, now is the day of salvation'".

The Presbytery of New York on Its Way to Modernism

Presbyterianism Facing the Errors of the Two Doctor Browns

In the successive issues of *The Bible Student and Teacher*, from December to March, will be found set forth the steps taken towards the Repudiation of Presbyterian Creed and Polity under the lead of President Francis Brown of Union Theological Seminary, whom, now that a Second Doctor Brown (Dr. William Adams

Brown) appears openly advocating the same errors, we may call the *First Doctor Brown*.
The Presbyterian Church is now face to face with the false and baseless teachings of these men, and with the question what she is to do about them.

Indefensible Views of the First Dr. Brown

President Francis Brown himself took the lead in the presentation and advocacy of this false Modernism, on which he has made his views so plain that there is no possible mistaking them. Nor is there any

defense for them, except such as involves the denial not only of the Presbyterian faith but that of all the Evangelical Churches as well.

(I) "The Church and Its Creeds"

President Brown took occasion in his Inaugural at the opening of the Seminary Year, in their new buildings on Columbia Heights, to formulate and affirm his view on this subject, in a discussion on "The Church and its Creeds". That address will be found printed in full in *The New York Observer*, of November 10, 1910, occupying more than four pages of that paper. In the December issue of our Magazine we merely quoted its first paragraph as squarely stating the issue.*

swept away the "dykes" (the creeds) which it was vainly imagined would protect the solid theological continent from destruction. And, assuming the role of prophet, he banteringly assured the frightened conservatives who were trying to resist the inevitable, that their call to build higher doctrinal dykes must prove futile, since "no dykes are high enough to shut in the mind", in the long run, "that for centuries has made the right of private judgment one of its watchwords".

President Brown proposed, in that paragraph, as the aim of his discussion, to reach "a clear understanding of the relation of the Church to its Creeds, from his, that is, the Modern Point of View". He affirms that "the beat of the strong modern wave upon the coast of our thought has, in some cases, made deep inroads on the barriers erected against them; that it has indeed

In the criticism of that Address in the January issue of the magazine the utter baselessness of its contentions was shown. It was seen to substitute "religious experience" in an unauthorized individual form in the place of the authoritative Scriptures; to repudiate all Ecclesiastical and Creedal Authority; to abolish all Ministerial Vows; and to propose a dishonest Plan of Campaign for Creed Revision and Elimination under the protection of the Church whose authority it denies.

* It will be found reprinted, along with Prof. William Adams Brown's Paper in the *Harvard Quarterly*, in *The New York Observer* of May 18, 1911,—thereby giving the readers an opportunity to judge of the teachings for themselves.

(II) The President's Claim to Orthodoxy Caps the Climax

That he—or any one representing him—should put forward the claim on this foundation that President Brown has never denied his belief in the Scripture, seems the

most unreasonable thing of all. Indeed, his very first postulate, the substitution of this unauthorized "religious experience" which can only form a basis for mere "opinions", is itself a denial of all faith in the Bible.

Of what value is that claim after the Bible and the Evangelical faith and the Gospel's authoritative message of salvation have all been swept away? We can see in it nothing short of sheer dishonesty.

II. The Bald Blank Denials of the Second Doctor Brown

(I) Rev. Dr. J. Glentworth Butler's Criticism

1. Contrast of Old and New

To the great grief of all Evangelical writers, especially to the lovers of the Union Seminary as it was, the Rev. Dr. William Adams Brown, the Professor of Systematic Theology, has now openly avowed to the world, through the "Harvard Theological Review" (January, 1911), in a summarized statement, his entire sympathy with and acceptance of the System of Liberalism, or "New Theology", in its whole length and breadth and depth. The issue, in all its momentous magnitude, is between the old, long established faith, impregnably based and fortified upon the Revealed Word of God, and held to-day by the immense multitude of learned and straight-thinking scholars, and the baseless, reasonless and profligate system of unfaith, a product of solely human origin, with a fruitage of widely malign influence upon untrained lay minds.

With fitting comment we cite Dr. Brown's own words in defence of the New Theology and depreciation of the Old:

(P. 1.)—"By the new theology we mean the type of theology whose method is determined by the modern scientific movement. By the modern scientific movement is meant the movement of thought whose chief marks on the outward side are the acceptance of development as the law of the physical universe, and on the inward side the recognition of the contribution of mind to the contents of knowledge".

(P. 12, repeating p. 1.)—"By the new theology we mean the theology whose method is determined by the results of the modern scientific movement, both on the objective side in the acceptance of *development*" (evolution) "as the law of the physical universe, and on the subjective side by the recognition of the contribution which the mind itself" (the autonomous mind) "makes to the content of its own knowledge. It is a theology which has come into existence as a result of the intellectual evo-

lution through which thought has passed during the last century, and it expresses the reaction of that revolution within the realm of religion".

Concerning this recent "intellectual revolution of thought", also referred to as "the modern scientific movement", and here affirmed to be the generator of the new theology, we submit brief sufficing comment:

Every Christian scholar gladly and gratefully recognizes the remarkable intellectual quickening that has characterized the past half century. Its main producing causes may be read in the swift and signal advance in scientific knowledge and inventive art, leading to an immense increase in means and facilities for intellectual and industrial intercourse, and exchanges of commercial products between civilized nations. The crowning results, as respects religious truth, appear in a clearer, keener insight, a profounder search, a wide vision, more definite knowledge, and a simpler, more direct and effective expression of Divinely revealed truth.

As respects the above cited assertion that the new theology was begotten by the recent "intellectual revolution of thought", a little rudimentary reasoning will show that the notion of truth-creating force existing in and operative by mere human thought is a fanciful chimera. For the human mind is simply a fabricating machine. Like all manufacturing machines it needs to be supplied with appropriate material upon which to work, and produce a definite fabric. As the manufacturing machine is incapable of producing the material upon which it works, so the human mentality is utterly unable to originate and create a single conception of either truth or fact. It can only be exercised in the consideration of such truths

and facts as are set before it by an authentic and authoritative Divine disclosure.

Furthermore, all enlarged and advanced intellectual progress is purely subjective,—i. e., proceeds from the mind's own action—and it is made possible only by the mind's contact with objective truth and fact. Here is the root error of the above cited assertion ascribing creative force to "the intellectual movement of thought". Such movement can not exist or be operative except it is solidly based upon truth or fact from a Divine source Divinely revealed. Much less can it masquerade as "scientific", and begueter of a theology, or Science of God.

(P. 1.)—"The new theology is a matter of principles".

Only two "principles" are indicated thus far: 1. The acceptance of the Evolutionary Theory, which affirms the existence and actual working of a *productive life-force* in a mere natural process of events, without any conceivable cause or agent in production. Even Goldwin Smith bids "the evolutionist to remember that evolution can not have evolved itself". 2. A similar acceptance of the theory of "autonomous mind", i. e., the utterly impossible notion that the dis-

cerning and determining power as to questions of truth and duty is natively inherent and fully possessed by the mind of every man. Akin to these two asserted "principles", a third crops out in the further pages. It is the like baseless notion that *experience* is the source and basis and so the arbiter and interpreter of the creed or things to be believed. The simplest analysis shows that the fact is just the reverse. (See page .)

With visionary "principles" as its substance and body, instead of solid immovable facts of Divine Revelation, it naturally follows that—

(P. 1.)—"The new theology has no formal creed in which its beliefs are embodied. It is a spirit and a method rather than a body of definite opinions".

If we read these citations together, we have a definite creed, although negative in terms, vague and visionary in substance, barren as to results, and, as certified by the writer's closing word, uncertain as to correctness and permanence. From the acceptance of such a creed every sane mind would be instinctively repelled.

2. Its Points of Negation and Denial of Essential Truths

(P. 9.) "Doctrines such as election, regeneration, justification, perseverance, assurance, to many [Christians] in our day have lost their meaning and become empty words".

(P. 14.)—(Denial of the supernatural). "The contrast between nature and the supernatural, which was fundamental for the old theology, has disappeared. . . . The same law which holds the planets in their orbits is matched by a corresponding law within. The mind has its uniform processes in which cause follows effect in irrevocable sequence. It is a law of development".

(P. 15.)—"The Bible. . . . can no longer be isolated from other books, as was the habit of the old theology. Considered as literature, the Bible is a book like other books. We can trace its origin, follow its history, analyze and explain the processes by which its different elements were brought into the form in which we have them".

(P. 18.)—"When we turn to our Bible, we do not have to abandon the methods which we use when we study Shakespeare or Homer".

(P. 15.)—"What is true of God's revela-

tion without, in nature and in the Bible, is true also of his activity in the spirit of man. Here too the abrupt contrasts of the old theology have disappeared from the new. Sin is not a foreign intruder making its appearance in the universe suddenly at a moment of time, and bringing about an abrupt transformation in human nature as a whole. Sin is the inevitable result of certain tendencies inwrought into the structure of human nature. It is the survival of the animal in man, his failure to rise to the higher capacities within him. So, salvation is not an act wrought once for all in some transcendent realm. It is a process going on through the ages, and rooted as truly as sin itself in the nature of man. Atonement is not the great exception; it is the universal law of all true living. Calvary is a principle as well as an event. . . . So, under other names, justification and sanctification are experiences found outside of Christianity. The church is not composed of exiles from the world, it is the first-fruits of the society that is to be. Jesus is not God and man; he is God in man, the first-born among many brethren, but the type to which all mankind is ultimately destined to conform".

Every revealed truth touching Divine Redemption is here explicitly or implicitly denied, and every sentence should be underscored, to emphasize the amazing extent of the denial.

(P. 16.)—"God is not thought of as separate from the universe, but rather as its immanent law. He is not a transcendent being living in a distant heaven whence from time to time he intervenes in the affairs of the earth. He is an ever-present spirit guiding all that happens to a wise and holy end. We meet him in nature. We meet him in history. We meet him in the Bible. We meet him in the lives of great men, and supremely in Jesus, the ideal man, through whom he has given us the clearest revelation of his character and purpose. He has but one purpose, which animates him in all that he does, and that is to make individuals like Jesus, and to unite them through brotherly service in the ideal society".

(P. 16.)—"The old theology provided a clear-cut invariable standard, valid every where, always, and for everybody. The new theology knows no such standard. It deals with principles rather than laws, and when conditions change, the application of principles has to be modified to suit the changing environment. Right and wrong are determined for us not so much by a standard established in the past as by a purpose affecting the future. As Christians it is our ultimate aim to establish the kingdom of God on earth, but what particular kind of conduct that purpose may involve under any particular set of circumstances can only be determined by a study of the factors of the problem as they arise".

(P. 17.)—"The consciousness of the immediate presence of God, which was so characteristic a feature of the older piety, is not so prominent in the new. It is not that the belief in the divine presence is

lacking, but it is spread over so wide a territory that it is not as palpable to the emotions". (An attenuated "experience").

(P. 19.)—"If the new theology owes its origin to curiosity, it finds its verification in experience".

(P. 19.)—"The advocates of the new theology are called critical, destructive, sceptical, pullers-down rather than builders-up, and it must be confessed that there is truth in the charge. How can it be otherwise? The new theology is the outgrowth of a rational [?] movement, and thought is necessarily critical, destructive, sceptical. The old view of the world which served for a thousand years has broken down, and countless builders are at work on the framework of the new philosophy which is to house our enlarged universe".

Against this distempered conception of the rational origin of the new theology, and the insensate prophecy of the world's stability and progress under the mere movement of unaided human thought, we need only set the cheering assurance of the clear Word of the Living God: "Wherefore, receiving a kingdom that can not be shaken, let us have grace whereby we may offer service well-pleasing to God, with reverence and awe".

(P. 24.)—"The closing sentences confess the writer's remaining doubt and abiding uncertainty:

"We have to show that with the intellectual resources which the new knowledge puts at our disposal we can give to the old convictions a surer and more satisfying expression than they have ever received before. If the new theology can do this, it will last; if not, it will have to give place to a *newer*".

3. The Second Doctor Brown Aligns Himself with the First

The writer's personal attitude is worthy of note. By definitely classifying himself with the "advocates of the new theology", p. 22; by his use of the words "we" and "our" in the above closing sentence; by deliberately, of his own motion, without assigned request or provocation, assuming the task of exploiting the new theology in disparagement of the old; and by his choice, for making his position known, of a magazine that has been and is the foremost antagonist of evangelical orthodoxy, Professor Brown virtually announces himself as a champion advocate of the modern system

of liberal thought, of which the ultimate fruit and fullest expression appears in the so-called "New Theology".

To an intelligent Christian reader the above citations are informing and utterly condemnatory of the new theology which they disclose and interpret. It explicitly ignores both the natural and moral supremacy of God, enslaves and chains Him to His own nature-machine. It has no thought or word of a Divine redemption of sinful, condemned men. It ignores and denies the Divine Sonship and Mediatorship of Jesus Christ,—the only mention of His name be-

ing to point a denial of His Godhood. The very name of the Holy Spirit does not appear, and in its whole fabric it implicitly rejects both His Godhood and His redemptive agency in the renewal and sanctification of the man "justified by faith". And as an incontrovertible consequence it obliterates the cardinal facts of inspired revelation,—The Divine Trinity,—upon which hangs the very being of God, and depends the sole hope of man's restoration to the likeness and engagement in the eternal fellowship and service of the Almighty, Infinitely Perfect and Living God.

It is not a theology, or science of God, since it denies His transcendency, and thrusts Him aside from His own Creation, and from His Moral Rule over the race He has made in His own image and whom He will adjudge at "the great Day". Without a hint of man's possible Divine call to "repentance toward God and faith in our Lord Jesus Christ", it rules out of the Bible the hope and joy of such ringing affirmations, promises and invitations as these: "Behold the Lamb of God, who taketh away the sin of the world". "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life". "Christ died for our sins, and was raised for our justifi-

cation". "Come unto me, all that are heavy laden, and I will give you rest".

In place of these Holy Scriptures, abounding in "exceeding great and precious promises", which include earth and heaven, time and eternity, and overwhelmingly meet and match man's supreme needs for an eternal existence, this trivial system of "modern thought" presents a bare ethical scheme, at most aiming at a better ordering of this earthly ephemeral life. With this temporary scheme it subverts and empties human life of its vital significance, eliminates its high and holy purposes in its only abiding relation to its Divine Maker, Ruler and loving Redeemer. In its experimental issue, it can not fail to realize the awful vision of Jean Paul, of a world without light, life and hope.*

And *this*, from his high official place as theological instructor, is the final, summary belief and teaching of a scholar, greatly gifted, finely cultured, and withal, considerate and courteous; of whom to his honor it may be said, "He has the courage of his convictions".

* My publishers, Sherman, French & Co., of Boston, ask that you will expressly cite my criticism as from my forth-coming book entitled "Concise and Comprehensive Exhibit of Present-Day Conservatism and Liberalism", which is done with their consent as well as mine.—Dr. Butler.

(II) British Repudiation of the Second Doctor Brown*

This work is an able endeavor to effect a reconciliation between Christian doctrine and modern thought. We may test its value in its treatment of the Person of Christ. The Gospel narrative is summarized as the presentation of a Character and a Consciousness, "a character of unexampled beauty and simplicity", but a "character rooted in the consciousness of a unique relation with God". This Consciousness ap-

pears in the Synoptics as a Messianic claim; in the Johannine account as a claim to Divine Sonship, not temporal simply, but eternal. These two elements have continued central throughout the Christian thought of Christ. He is at once the ideal Man and the Incarnate God. Do these convictions go back to the consciousness of the Master Himself? Professor Brown believes that they do.

But acceptance of the data of the Gospels as to the Character and Consciousness does not mean that the Person presents no problems, no difficulties for our thought. Every age attempts to solve these problems in the phrases and philosophies of the hour.

The Chalcedonian solution was, that in Christ was "the union of two impersonal natures, the bond of union being furnished by the Person of the Logos, Who assumed

* This Paper appeared in *The British Guardian* in 1907, entitled "Heterodox Orthodoxy—A British View of an American Book". It was reprinted in *The Bible Student and Teacher* for January, 1908. It is a keen exposure of one of the fundamental defects of a book written by one of the Professors in Union Theological Seminary, New York City, "Christian Theology in Outline," by W. Adams Brown, Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York. Edinburgh: T. and T. Clark.

The book is shown to be unique in that the writer commits logical *hara kiri*, in apparent unconsciousness undermining the foundations of his substructure.—Editor.

humanity at the Incarnation, while at the same time retaining his Divinity unchanged". While acknowledging that this great formula "affirms the three elements which enter into the Christian thought of Christ—Divinity, Humanity, and the Union of the two in their integrity in the Person of the historic Jesus"—Professor Brown complains that neither in the East nor in the West has it succeeded in bringing about uniformity of thought.

Passing to modern theories, he observes that the idea of the Kenosis is in some cases carried so far that the consciousness of Jesus becomes purely human. Nevertheless "He is conscious of a prior existence in which present limitations did not exist. It is the paradox of His unique consciousness that He Who exists as man knows Himself to be God".

The obvious difficulties which this view presents have led to another interpretation. Instead of beginning with an impassable gulf between God and man, a second class of theories emphasises the Divine Immanence, God's kinship with man. Dorner, for example, maintains that self-communication is the nature of God. Incarnation therefore is only the completion of God's plan from the first. The life of Christ is truly human, but also Divine, because the basis of its personality is the Logos, Who ever communicates His perfection to the Humanity as it is able to receive it. This is too Chalcedonian for the present author. It "moves in a region of abstract metaphysics where it is difficult for men trained in the current methods of modern science to follow it". We would ask whether that is any necessary determination of its validity?

In the Ritschlian theory of value judgments we have a final modern interpretation. Here, the Divinity of Christ means that, for the Church, Christ has the value

of God.

Passing from all these theories, the author comes to the momentous inquiry, What are the permanent elements in the Christian thought of Christ?

What he gives us is, that the true humanity has always been a fundamental article of Christian faith. The sinless perfection of the character is not inconsistent with His real humanity. The part played by exceptional individuals in promoting social progress being very great, there is no reason why the moral ideal of society should not be realised at last through influences proceeding from a single individual.

But what of His Divinity? It lies in Christ's unique mission and authority. "It is not the declaration that God is to be found only in Jesus, but that He is everywhere and always like Jesus". Thus an ethical similarity of character is substituted for an essential identity of Person.

Apart from all other criticisms to which this most serious reversal of Christianity lies open, we would point out that the author is in complete contradiction with his own initial acceptance of the Gospel contents. They gave us not only a character of moral uniqueness, but also a consciousness of unique relation with God. These two elements, which, according to the writer, have continued central throughout the Christian thought of Christ—that He is not only ideal man but also Incarnate God—are the contents of Apostolic Christianity.

Nevertheless in this endeavor to reconcile these contents with modern thought it is the Gospel which is completely changed. It is forced to abandon one of its two essential data, and indeed that upon which the other rests. We gladly acknowledge the author's seriousness of purpose and loftiness of tone. [That can not atone for the error it makes respectable.]

III. The Book and Denials of the Second Doctor Brown

Rev. Doctor Williams Adams Brown was appointed Roosevelt professor of systematic theology in the Union Theological Seminary on November 1, 1898, and has been a member of the faculty in that institution since. He is a son of John Crosby Brown, at one time president of the board of trustees of the seminary,

and a grandson of the Rev. Dr. William Adams, one of its former presidents. He was graduated from Yale University in 1886 and spent the following year in graduate study, receiving the degree of M.A. He studied theology in Union Seminary, from which he was graduated in 1890.

Some quotations from Dr. Brown's book,

"Christian Theology in Outline", with some running Comments, will show with sufficient clearness his theological views as he has printed them for a Text-Book.

Quotations from Dr. Brown on Miracles and Comments Thereon*

Dr. Brown's View:—In primitive times, belief in miracle was universal. Man believed himself surrounded by a host of unseen spirits, good and evil, to whose action he attributed such unusual events in nature or in human life as he could not otherwise explain. Miracles were acts performed by such spirits, or by men who had received from them supernatural powers. The Biblical writers, like their contemporaries in Greece and Rome, took for granted the possibility of such acts, and believed that they might occur at any time. Neither in the Old Testament nor the New do we find any trace of our modern scientific difficulty, based upon the uniformity of law.

Comments Thereon:—In primitive and modern times, men have believed without evidence, under the influence of subjective consciousness; and among both ancient people and "modern scientists", so called, this leads to error and deception. But believers rest back upon the Word of God, which is evidenced as the light of the sun. Any man who believes in a personal, eternal, unchangeable, all-powerful, all-wise God can take miracles for granted; but the man who believes in a pantheistic God and the universal and eternal reign of law is cooped up to this and to this alone.

Dr. Brown's View:—The sharp line of demarcation drawn between the Biblical miracles and those of later ages is neither justified in theory nor established by experience. The New Testament writers give no hint of it; the men of the second century were not conscious of it; the Catholic Church does not recognize it. Protestantism itself has broken with it; in theory in its doctrine of the supernatural character of the present Christian life, and in practice in its recognition of special providence and answer to prayer. If God be the personal God whom Christ revealed, and we his children, it must be possible for him to speak to us to-day, and for us to hear him

when he speaks. In like manner, if this world be our Father's house—the scene of his continued interest and care—it must be possible for us to recognize him by his present working, as well as by his works in the past. This is a conviction which is finding ever clearer expression in modern Protestant theology.

Comments Thereon:—God is still working through law and above law. Miracles, in their evidential and teaching use, are no longer needed, as God has completed his revelation of himself in his Word and Son. This world is not our Father's House. It is a battlefield where good and evil war, where sin and righteousness contend. In our Father's House nothing that defiles can enter. No sorrow is known, no tears are there, and no sin, and no death. This world is full of these things. This world our Father's House! What nonsense!

Dr. Brown's View:—This gives us the principles from which to approach the miracles recorded in the Bible. In order to interpret them rightly, several distinctions are necessary. There is, first, the critical question whether or no the event really happened as recorded. There is, secondly, the philosophical question whether the event, granting that it happened as recorded, is a miracle in the scientific sense. There is further the religious question as to the meaning of the event; whether the truth which it is designed to teach is primarily of individual and temporary significance, or whether it is of universal and permanent importance.

Comments Thereon:—The only critical question which arises is the general one touching the Scriptures, as to whether they are authentic and credible records. To raise the question as to their conformity with preconceived philosophical conclusions is *a priori*; which is unphilosophical and unscientific.

The character of the miracles are such that if the record is true, they are super-

* See recent issue of "The Presbyterian". The text-book is within reach for their verification.

natural, and therefore miraculous, and in most instances they distinctly purport to be supernatural.

Certainly it was the practice of our Lord to set forth the deductive value of the miracles, as well as their evidential value. "If I had not done among them the works that

no other man did, they had cloak for their sin". "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life". This is part of Christ's declaration in connection with the feeding of the five thousand.

IV. Proposed Report in the Light of these Facts

In the face of these amazing facts does not the tentative Report of the Assembly's Committee show an amazing blindness?

"Your committee, after careful investigation of the matter to which the overtures call attention, would report as follows:

"Whereas, neither in the occasion and place of their appearance nor in the phraseology of the articles is there anything to suggest defiance of or even reference to the deliverances of the Assembly and,

"Whereas, in the address of President Francis Brown there is no reference to any point specified in the Assembly's deliverances nor anything to indicate departure from the standards of the Church; and,

"Whereas, while the articles of Professor William Adams Brown do contain matter susceptible of misunderstanding and tending to impair confidence in his loyalty to our standards, yet since their publication and before the inception of the overtures he was at pains to correct misunderstand-

ing by publishing a definite affirmation of his acceptance of historic Christianity's faith in the deity of Christ and of his dependence for his own salvation upon the atoning sacrifice of the divine Christ alone; and,

"Whereas, the peace and harmony prevailing in our beloved Church, and the interest in Christian work everywhere commanding the energies and enlisting enthusiasm of our whole fellowship for the enlargement and extension of the Redeemer's kingdom should not lightly be disturbed.

"Therefore, the Assembly, while reaffirming the fundamentals of the historic facts as expressed both in our Church standards and in the deliverances of the Assembly, yet finds that in the articles to which the overtures direct attention there is no sufficient reason for diverting the interest and the energies of the Church from the great practical enterprises now absorbing its attention, and finds that no further action should be taken".

Method in Biblical Criticism

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Professor William Henry Green well says "The divinity and authority of the Scriptures have heretofore been defended against the outside world of unbelievers; but the question is now raised and the supreme authority of the Scriptures contested within the Church itself". Professor Green proceeds to say that heretofore the authority of the Bible has been assumed by the churches of Great Britain and this country. In all controversies the appeal has been to the Scriptures, "What does the Bible teach?"—has been the question—but now the inquiry is, "What is the Bible"—Is it the Word of God? or the word of man? or is it part God's Word and part man's word? And if it be indeed part from God and part from man, are these

two parts separable? Can we set out certain books and say these are from God; are of divine authority and must be obeyed under pain of damnation; while certain other books are from man and may be properly questioned, doubted, disputed or denied? i. e., Is the Bible all from God, or all from man, or are there parts that may be designated from each, or is the whole such a mixture of God's work and man's work that no one can separate the two? I quote *ad sensum* from "Moses and the Prophets", pages 9 and 10.

I call this the most important question before the churches of our Lord Jesus Christ. Rites, ceremonies, doctrines and duties are ascertained and established by the reason of man or the authority of God.

If they originate in the reason of one group of men they may be rejected by the reason of another group. No man bows before another man. If we have no revelation from God we have no authority and one doctrine has as good standing as another. E. g., some men say that Jesus Christ was born of a human father and mother, others say that He was co-eternal with God the Father, and as to His human life was begotten of the Holy Ghost. Some say that He was man, others that He was God-manifested in the flesh. Unless God has spoken on this question no man knows or can know what the truth is. Some teach that men dying in sin, unrepentant, go into the presence of God and the holy angels to dwell; others teach that they go into hell, where they are tormented in flame. Unless God has spoken on this subject we have no authoritative word concerning it.

It is not needful to say that the Bible reaffirms the doctrines of natural religion, nor is it worth while in this presence to multiply instances to show, that the essential doctrines of Christianity are established by the Bible or are not established at all. No man can tell how sin can be pardoned, nor even that it can be pardoned, unless God has spoken on that matter. It follows that if the Bible is man's word, or if it is the Word of God and man so mixed and mingled that we cannot put our hands on certain portions of it and say, "These are the words of God", the foundations of Christian churches are gone and we are shut up to nature and reason, a veritable Babel where we so greatly need to hear the clear and certain voice of God. Many questions are at this time interesting and important. The question, "What is the Bible?" is most weighty of them all.

Our inquiry is not at all as to the purpose or the conclusions of Biblical criticism. Textual criticism seeks to give us the Word originally written and Higher Criticism to ascertain the dates, the authors and the values of the books the text of which the Lower Criticism provides. The problem of textual criticism is vital, if the Bible be God's Word. If he has spoken we need to know precisely what He said. The question as to the dates, integrity, authenticity and values are

interesting to the curious, but are of comparatively little importance to those who accept the Bible as the Word of God. You are not especially interested to know whether I employ one stenographer or two, or ten or more. If you know that my letters, notes and testaments are mine, the persons, times and places, by whom, at which and in which I executed those letters, notes and testaments are matters with which busy people need not occupy themselves. The only reason why the problems of Higher Criticism are important is because of their relation to the question: "Is the Bible God's Word?"

Critics have published many conclusions as the result of their own investigations. Here are some of them: That the Pentateuch was not written by Moses, to whom it has been generally assigned, but that on the contrary it is a compilation or redaction from documents the most ancient of which was not written until Moses, if such a person ever existed, had been dead for hundreds of years. That few if any of the Psalms attributed to David were written by him. That Isaiah is not the work of the prophet whose name it bears. That Jonah is not a narrative of events, but a work of the imagination. That Job is an ancient poem and is not, as appears to others, a biography. We do not at this time deal with any of these questions. Important as they are in some aspects, they dwarf into insignificance when compared with the method by which they are derived.

Suppose we should prove that the Pentateuch was written by Moses, and at the same time should leave undisturbed the false and vicious method of judgment respecting the Bible which led men to deny his work, what would we gain? The refutation would be accepted by some, doubted by others, and while we were busy in demolishing one creation of the imagination another would be reared, and when that was overthrown a third might frown upon us. The question whether the Gospels are histories or myths is one which interests every believer, but sound canons for judging of them and other portions of the Bible are evidently as important if not more so. We therefore decline at this time all issue aside from the one proposed.

No matter whether the first Higher Critics were men of Christian, Jewish, or Pagan faith; no matter whether modern critics are men of apostolic character and temper or not; no matter whether the conclusions at which men have arrived are true or false; our question is:

What is Sound Method in Biblical Criticism? In reply we lay down the Principles that should govern such Method, as follows:

FIRST: such a Method will recognize the Fact that the Bible is a Revelation for All Men, and that therefore its Evidences must be Level to the Comprehension of All Men.

Prof. Geo. T. Ladd, in his "What Is The Bible?", page 5, says:

"It follows, therefore, that the task of appealing to the Bible, to tell us what the Bible is, involves the consideration of a multitude of difficult and complicated inquiries of a critical and historical kind. It is a task which the unlearned but devout believer cannot perform for himself, for it involves the making of many discriminations which demand especial information and a special training".

We dissent in toto from this proposition. The vast majority of men have been, are now, and are likely to be in the future what Dr. Ladd would call unlearned men. They toil in mines and in shops and factories, in offices, on railway lines, on steamships and in stores. It seems as if millions were still to be made meat for cannon and camp fevers by the greed and ambition of those who make wars for poor boys to fight. If a common man cannot appeal to the Bible to learn what it is, then ninety-nine hundredths of the human race are shut out from the possibility of this knowledge. They must hire the hundredth remaining to tell them from the Bible what the Bible is.

And even then they cannot learn, for the men who consider themselves equipped for the work do not agree as to results. In general they declare the books of the Bible to be non-authentic, unhistorical, unscientific and contradictory. But as to who the authors were, how the books were composed, or when, or where, or what doctrines are taught by those books or chapters, which are true, they do not at all agree. They do not even agree as to

the Deity of our Lord and Savior Jesus Christ, nor as to the question whether His death was an atonement for sin.

A method which is available only for a small minority of men, and which conducts that minority to no certain conclusions, is a vicious method. Unless the Book is so evidently divine as to carry its credentials on its face it fails of its purpose as a revelation for men. If the Bible is the work of men it cannot be an authority for other men. If it is part God's and part man's; if truth and error, agreement and contradiction, fact and fiction are so mingled that no one but a man "equipped in all the laws and facts of" what is strangely called, "historical criticism" can disentangle them, and if this man can adopt a fragmentary hypothesis one day, a documentary theory the next; declare that the Elohist writing is most ancient, and then be equally sure that the Jehovistic is entitled to that honor; if we must come at the Bible in that way we shall never get to it all. There is no Bible at all, only a lot of disjecta membra of what was once supposed to be one. A sound method of Biblical criticism will be available for every man who is required to believe and obey the Book on pain of eternal death.

But one may say, "Is there then no value in scholarship?" Evidently there is value in scholarship, if it be put to its own work. It requires study to put the Hebrew and Greek into English and other tongues. No one but a student is competent to say whether Elohim or Jehovah occurs more frequently in a given section of a given book. No one but a scholar is able to pass on the comparative diction and style of the first thirty-nine and the last twenty-seven chapters of Isaiah. But the inferences to be drawn from the facts are subjects for the operation of common sense, and here the student may be at a disadvantage as compared with a plowman. I repeat, the Bible is a universal book. It belongs to all times, to all races, to all stages of civilization. It is as good for a savage as for a servant, and if loved and obeyed affects the two in the same manner. Such a book must be judged by rules which appeal to the judgment of mankind.

SECOND: A Sound Method of Biblical Criticism will recognize the Practical Character of the Work.

The Bible assumes to control the lives of men. It tells them what time to get up in the morning, how to manage their farms, what to do with the money, how to treat their wives and children, how to be good officials and good citizens, how to deal with Sunday newspapers and Sunday street cars. It teaches them how to live and how to die, how to get rid of sins, and how to become established in holy character.

Now this practical character is to be admitted and taught. As soon as men begin to speculate respecting authorship and time, to exhaust their strength in minute and fanciful criticism, the Bible loses its distinctive character. Isaiah spoke and wrote in a time when the Jews were being destroyed by idolatry, luxury, avarice, Sabbath-breaking and official corruption. He told the people that unless they repented and forsook their sins they would be destroyed. He also threatened the heathen who surrounded and warred against them, and declared that after God's purpose had been fulfilled in chastening His own people they should be gloriously delivered and the pagan peoples should be utterly destroyed. Our own age is much like that in which the great prophet did his work. The same lessons which they required we need. The duty of a Christian scholar is to explain these threatened judgments to the ease-loving, pleasure-seeking, idol-worshipping, Sabbath-breaking folk of our time, and to say to them, Except ye repent ye shall all likewise perish.

Now, instead of doing this many are trying to guess whether there was one Isaiah or more than one. They do not pretend that there is historic proof respecting this matter. No monument or manuscript contradicts the solemn voice of more than two thousand years as it ascribes the Book to one great prophet of Judah. And yet certain persons busy themselves in a microscopic scrutiny of diction and style and conjecture that more than one hand was engaged in its composition. So far as this sort of study prevails, the purpose for which the Book was written fails.

THIRD: A Sound Method of Biblical

Criticism will allow for Growth and Ripening in Power as a Writer.

Suppose we admit that the diction, style, mode of thought and historic setting of the first thirty-nine chapters of Isaiah differ noticeably from those of the last twenty-seven. Let us make the same admission concerning the evangel of John and the Revelation, concerning Hebrews and other Pauline epistles, between one Psalm and another. Does this prove or even tend to prove that more than one person was engaged on the writings compared? If we should hold that the writers were under no divine illumination, lived always in the same place, made no progress in intellectual life or in spiritual apprehension, we might admit that there is weight in such an argument; but even then there would be no proof, and the discussion would be of no practical value. It is really a matter of patience to read articles designed to show that the writings of a man, who certainly exhibits as much intellectual power as most of his critics, could have made no progress, no change of diction, style or content of message during fifty or sixty years of prophetic labor. A recent writer examines "In Memoriam" under the canons popular among higher critics and discovers traces of Latin documents, pagan writing, devout Christian contributors, and so on, all fused into one poem by some unknown redactor and lyngly claimed by Alfred Tennyson. A prophet of God is at least entitled to make as much improvement, as many changes in style, as a poet or professor of our own time. He has the same right to present two views of a great theme that all intelligent persons have in our own day.

FOURTH: A Sound Biblical Criticism allows for the Divine Inspiration and Revelation.

One may in our day read entire volumes on Biblical Study and find scarcely a reference to the Holy Spirit. He will be told that Paul could not have said this or that, Peter would not have said that. One writer recently told us what Moses would have said if alive, after adopting a theory that the books commonly assigned to him were written hundreds of years after he died. Some such writers degrade the idea

of inspiration, saying that the Bible was inspired just as all good books are. Some deny it, alleging that God had nothing to do with the Bible, or at least with portions of it; and others ignore the work of the Holy Spirit, quietly omitting him from their writings. I recently heard a body of ministers burst into laughter at the suggestion that Moses wrote the account of his own death. I do not care to affirm that the great lawgiver wrote the eight verses in question, but it would interest me very greatly to hear some one who believes that the Holy Spirit was the author of Deuteronomy try to show that he did not; or, better still, that he could not have done so. Did the Holy Spirit write the Bible, or did men do it? If "prophecy came not in olden time by the will of man, but holy men spake as moved by the Holy Spirit" (2 Peter i. 21), then any method of criticism which ignores that fact and busies itself to conjecture what men might, could, would or should do or have done is an absurd trifling with the Word of God.

FIFTH: A Sound Method of Biblical Criticism must recognize the Truth that Spiritual Things are Spiritually Discerned.

Of course there is no necessary antagonism between devotion and learning. Many men of most profound minds have been also baptized with the fire of love for souls. But men who know books and lack this endowment are very poorly qualified to pass upon questions respecting the Bible. A lazy man, filled up with beer and tobacco, is not in condition to judge as to the authorship of the Pentateuch. He may be an excellent grammarian, or rhetorician, or logician even, but he is not qualified to act as a Bible critic. A pious day laborer who rears a family of boys and girls to usefulness and honorable lives on his scanty wage is far more likely to arrive at the truth than he.

SIXTH: A Sound Method of Biblical Criticism must recognize the Supreme Authority in Matters of Faith of Jesus and His Disciples.

And it must not recognize it in general and proceed to deny it in detail. If it is possible for me to give His endorsement of a work then our Lord and Savior Jesus Christ gave His to the Old Testament. And, as Mr. Moody said, He selected for special authentication those portions and

facts which infidelity ridicules or denies. The journey of Jonah, the fate of Sodom, and the writings of Moses all seem to be certified in the plainest manner. He says nothing of "contradictions", "historical", "scientific", "moral" and "religious "errors". He declares that He comes to fulfil the law and that not a jot or tittle of it shall pass till all be fulfilled. It is no honor to Him to laud Him in general and then proceed to cast doubt on His birth and make His words those of a vainglorious boaster or a lunatic.

SEVENTH: A Sound Method of Biblical Criticism must be Historical, not Literary, i. e., Conjectural.

Documents which have for their verification the consenting testimony of the Son of God and the Church through ages can not be called upon to prove their title, because some professor living two or three thousand years after they were written can not understand them. If the Lord Jesus and His apostles have been mere men, with no more inspiration or divine insight than our present exegetes, their opinions concerning the Old Testament would have been far more valuable than those of an equal number of teachers living in a land distant from Palestine and two thousand years later in time. It is too late in the day for men to disturb the faith of the Church by mere subjective criticism, especially when they openly or silently place as foundations for their work the denial of the supernatural.

Men who laugh at the suggestion that Moses may have written the record of one day after he was dead, try to tell us what men must have said, or could not have said, two thousand years before they were born! They laugh at the statement that God told Moses what to write, and then take texts from the Bible as if it were the word of God. We are ready to admit every fact. All ancient manuscripts and monuments may be called into court. Any statements which are shown to be untrue must be rejected. But when this has been honestly and thoroughly done there will remain the Word of God. Miracles will be native to it. The supernatural will be as natural to it as the natural is to us. By this book we must live. In it alone we find the way to God, and the man or people who trifle with it will die.

The Bible Student and Teacher

Tenthly Magazine, Issued by the Education Committee of the Bible League of North America
Daniel S. Gregory, Managing Editor, 88 Bible House, New York.

League Notes and Points

Reasons for the Late and Irregular Issue of the Magazine

Early in the year the Managing Editor gave way under the long strain to which he had been subjected in carrying on the work of the League and the Magazine. There followed many weeks of fever, nervous exhaustion and helplessness, of the events of which period he has no recollection. The editorial rooms were closed and

everything drifted.

The members of the Executive Committee have, however, reached the point of restoration and reorganization, the completion of which they hope to announce in the next number, after which they expect to be able to issue the comments on the Lessons on time.

The Absolute Necessity for the League and Its Work

The members of the Executive Committee are impressed as never before with the vital character of the work of the League and its Organ, The Bible Student and Teacher. It is the one organized international agency that stands for the Evangelical faith in the Bible as God's inspired and authoritative Revelation of the Only Way of Salvation for man, and sets itself against every form of skeptical attack upon that faith. The question of "Bible or No Bible" faces the Church to-day as never before in its history.

The work is especially needed at the present hour to counteract the baleful influence of the "Modernism", or "New Religion", in which the great "scholastic apostasy" is taking shape in the schools and churches and sweeping away the Evangelical foundations.

The work of the League, as appears from the Prospectus of the present number, advocates and urges "The Bible Plan for the Evangelization of the World"—in which vital practical issue it stands alone and as the leader. In the pushing of this lies the hope of the lost world.

The League stands for the Natural and Intelligent Study of the Contents of the Book of God, as distinguished from the usual mechanical, pick-up method, that even in the hands of the ablest expounders and

exegetes of this order, gives more of the notions of the man than of the teachings of God. Especially does it stand for the Constructive Study of the Word of God, which recognizes that each Book in the Bible is a Literary Construction, having aim, plan and organizing idea, giving it a Unity of its own; and that the same is true of the Two Testaments, their Natural Subdivisions, and the Bible as a Whole. "Bible League Primer No. 1" alone embodies this in germ. Professor Orr of Glasgow when last in this country read it with hearty approval, and in his Toronto address took the ground that this extraordinary "structural" feature is henceforth to furnish the great argument with which to meet the destructive critics. If a clear, natural complete plan can be shown to exist in Genesis, e. g., the vocation of the radical in picking it to pieces is gone; at least so far as the reader of average common sense is concerned. Just here is to be fought the great battle with the analysts, and the League is helping to win the victory.

From every quarter of the globe, from home and foreign mission fields, come heart-broken appeals to the League to help to stem the tide of unbelief that threatens the extinction of the Evangelical Faith and the death of Missions. Believers everywhere are fixing their hopes upon it.

The Supreme Duty of Providing the Means for the Prosecution of the Work

The members of the Executive Committee are as firmly convinced that complete provision should forthwith be made for maintaining the League and carrying on its work with an efficiency adequate to the demands made upon it.

They have absolute faith that it is *God's work, and the most important work to which He is calling them at the present hour*. For of what use will the Bible be to any one if its doctrines are all perverted by the false teachings in the homes, churches and schools? And if it be God's work there is an abiding conviction that the good people who still believe in the Bible as God's inspired revelation of salvation will come to the help of the Lord against the mighty.

The Executive Committee are planning to Organize the League in such a way as to enable it to overtake this all-important work. The plan, so far as it has been taking shape, contemplates the substantial endowment of the League, and the provision of the necessary funds for maintaining its

General Work.

The endowment would be intended to cover and make permanent the plant of The Bible Student and Teacher and its literary work, in order to give it an abiding place and put it beyond the vicissitudes to which it has heretofore been subject; and might be expected to come largely from generous givers who are interested in maintaining the faith of the people of God in the Bible as the Word of God. The Current sustaining Contributions would be intended to maintain and prosecute the General Work of the League in the Bible as God's only authoritative Revelation of Salvation, and to give it its true place in shaping the destiny of the Church and the world.

The Executive Committee are devising a comprehensive Plan of Campaign for effecting these objects, which in its formulation and execution will require the wisest and most earnest cooperation of all the friends of the Bible. May we not hope for the help of every one who reads this statement?

In behalf of the EXECUTIVE COMMITTEE.

\$20,000 Needed for the Year 1911

To push forward and sustain the work of the League for the present year will require the sum of \$20,000.

The following may suggest how large a share you may be willing to assume.

The sum required will be assured, if there are—

5 who will contribute	\$1,000 = \$5,000
10 who will contribute	\$500 = \$5,000
10 who will contribute	\$300 = \$3,000
10 who will contribute	\$100 = \$1,000
10 who will contribute	\$50 = \$500
20 who will contribute	\$25 = \$500
100 who will contribute	\$10 = \$1,000
200 who will contribute	\$5 = \$1,000
1000 who will contribute	\$2 = \$2,000
1000 who will contribute	\$1 = \$1,000

Now is the time, as we are making up our Budget for the year.

Remittances may be sent to

Bible League of North America; 86 Bible House; New York City

Explanatory Note to the Present Issue

TO OUR FRIENDS:

For several months past THE BIBLE STUDENT AND TEACHER has been delayed in publication.

The delay has been caused, principally, by the serious illness of our greatly beloved Editor and General Secretary, Rev. Daniel S. Gregory.

We are happy to state that Doctor Gregory is now gradually regaining his health and strength, and hopes to be able soon to give such attention to the Editorial work of the League as will make possible for the present issue of this magazine as a quarterly.

The present issue covers, in condensed form, the field that was contemplated to be covered by the issues of May, June, July, August and September. The next quarterly issue will close the year.

The Publication Committee is now endeavoring to secure such editorial co-operation as will enable the Editor to carry on his work to the best advantage, and make possible the greatly increased value of the magazine as an exponent of the great cause of faith defense, for which the BIBLE LEAGUE OF NORTH AMERICA exists.

We now bespeak the cordial co-operation of all of our subscribers and members in the plan as at present proposed for the publication of the magazine, and feel assured that, with such co-operation, we shall be able, by the blessing of God, to make the magazine in the future, even more than in the past, THE DEFENDER OF "THE FAITH once for all delivered to the saints".

THE PUBLICATION COMMITTEE.

New York, October 1, 1911.

The Bible Student and Teacher

Volume XIV.

MAY—SEPTEMBER, 1911.

Number 5.

Notes Editorial and Critical

The Western Recorder, of Louisville, a leading Baptist paper, puts the matter thus, most strongly and wisely, under the heading, "Heresy at Others' Expense":

"The Presbyterian General Assembly suspended a heretical D.D., and said in

"Liberal"

Liberty

effect that he was at liberty to preach what he pleased, but not to demand that the Presby-

terian Church furnish him with a platform and pay him a salary to preach heresy. This is another illustration of the fact that the men who cry "liberty" are invariably men in positions where others pay them salaries. And what they mean by their cry is the liberty to require other men to pay them to teach or preach what those men consider false things".

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It is a remarkable and interesting fact that the very first use to which

the discovery of

Bible First

Printed Book

printing was applied was the production of the

Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Guttenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds.

The Bible was in two folio volumes, which have been justly praised for the strength and beauty of the

paper, the exactness of the register, and the luster of the ink. The work contained 1,282 pages, and—being the first ever printed—of course involved a long period of time and an immense amount of mental, manual and mechanical labor; and yet, for a long time after it had been finished and offered for sale, not a human being, save the artists themselves, knew how it had been accomplished.

* * * * *

History is like an arch in a building. It can bear whatever is made to rest upon it if its

God in

Hebrew History

proper keystone is

in place. Without

the keystone, prop-

erly shaped and placed as it should be, the arch is merely a collection of blocks which support nothing but have to be supported against imminent collapse. The strenuous effort made by some writers in these days to construct from the Bible a history of the Hebrews that shall depend upon evolution as its keystone is doomed to failure. The stone does not fit. Re-adjusting every day or two does not help the matter. Evolution can not be made to hold up the arch. The Sunday School Times recently pointed out in a little editorial note the essential fact of Hebrew history:

"We often forget that during much of Israel's and Judah's national life there were other leading nations of the world that seemed to be much greater and more important. Assyria, Babylonia, and Egypt ordinarily scorned the insignificant little country of the Hebrews. This only makes what God did with the Hebrews, when they let him have his way, the more marvelous and unaccountable from every human standpoint. But when they resisted God's plans, the humanly powerful neighbors on the East were allowed to become their school-masters; and to read the story of the monuments of Assyria, or Egypt is to gain an illumination upon the Bible record that shows with impressive clearness how steadily and irresistibly God's hand moved through it all".

That one fact that "God's hand moved through it all" is the keystone of the whole record. That being in place the history of the Hebrews is like a great arch bridging the centuries that can solidly support whatever is built upon it by wise men to the Twentieth Century.

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The Chinese Christian Church not long ago by its own initiative undertook to present a Bible to the Emperor, to the Empress Dowager, to the Prince Regent and to the Princess. The four Bibles were splendidly bound at a cost of about \$1,600. This sum was raised by the Chinese Christians in different parts of the Empire by a one-cent contribution. So these four costly Bibles represent a national movement. The message of the Chinese Church Members to their rulers was engraved on the silver covers and it reads, "The Book that Saves the World".

One of the problems for those to solve who doubt the Bible is the ques-

tion why the Bible changes pagans into followers and humble imitators of Jesus Christ. Pagans born and bred read other literature and gain intellectual stimulus without noticeable change of character. They read the Bible, which we are often told is nothing more than any other great literature. Straightway they begin to be pure in morals, energetic in good works, and steadfast in testifying to others what God has taught them. The effect of the Bible on its enemies among all races is a fact so tremendous that it can not be ignored. Let the question why the Bible does what no other book can do be candidly answered.

* * * * *

"The Presbyterian of the South" emphasizes a truth worth pondering when it says of studies which ministers necessarily have not the time to carry to a satisfactory completion:

"In the prime of manhood we very properly see visions and dream dreams, but sometimes these are visionary and dreamy.

We can't master all the books, nor even all the good ones, and to have a learned volume on the library shelf is an entirely different proposition from having its contents transferred to the gray matter of the brain. To thoroughly master an average theological or expository volume is a pretty good six months' work for a busy pastor, and to multiply such volumes very many times would imply a life expectancy which the insurance companies would hesitate to concede".

What comes to our mind on reading this little paragraph is a caution needed when a minister feels the impulse to set before his people the results of his reading.

Let the minister study widely as his

opportunities will permit, but let him be careful to refrain from taking any mere visions beyond his study door; even if they seem to agree with the opinions of highly rated wise men at home and abroad. The timeliness of this commonplace advice will appear on going over the list of German literary works of which Dr. Dosker's article in this number of *The Bible Student and Teacher* is a requiem.

In line with this suggestion as to mastery of a subject before making public inferences from it the Bishop of Liverpool says:

"It is difficult now to be thorough. We are living in an age which has a tendency to be small and shallow and superficial; an age which builds to sell rather than to endure; which writes notes and not letters, and even in education seems to think of cramming rather than the formation of character. In such an age it is hard to be thorough".

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In *Records of the Past* attention is called to Professor Flinders Petrie's interesting work *The Numbers of the Israelites in Egypt* on Egypt's relations to Judaism and to Christianity.* The reviewer says in part:—

Altogether it is a wonderful commentary on the fulfilment of the prophecy "out of Egypt have I called my son". Some of the positions maintained by Dr. Petrie differ widely from the traditional views, but they are presented with such reverence and skilful array of facts and arguments that the reader cannot but be im-

pressed with their plausibility at least.

The most striking chapter in the book relates to the numbers of the Israelites, a subject which has created great difficulties with all interpreters; since Goshen seemed too small to have contained the two or three million people which the ordinary interpretation assigns to the Israelites at this time, and the maintenance of such a population during the 40 years in the wilderness seems entirely beyond the capacity of the country passed through. At the same time the description in the text seems to imply very much smaller numbers. For one thing, the number of the midwives required—only two—is out of all proportion to the great numbers of the people, as is also the extent to which Moses is said to have judged disputes among the people. Moreover, upon the entrance into Palestine, fear was expressed lest the people were so few that they would be driven out by the wild beasts.

Doctor Petrie has an explanation arising from the identity of the word for thousand and family. This is *alaf*. "Hence the statement in words of 32 *alaf* 2 hundred people might mean 32 thousand 2 hundred, or 32 families 2 hundred people. In the latter sense the column of thousands would be numbers of tents in a tribe and the column of hundreds the numbers of people". (P. 43.)

Upon carrying out the calculations upon this theory, he finds many remarkable confirmations of it in the construction of the tables and thereby reduces the numbers of those engaged in the Exodus to a total of 5550 persons. The author's chapter on this subject is certainly worthy of

* *Egypt and Israel*. By Prof. W. M. Flinders Petrie, D.C.L., LL.D., F.B.A. Illustrated; pp. 150. E. S. Gorham, New York, 1911.

attention. Aside from these questionable interpretations there is little else to which conservative critics could in any manner object, but the volume is full of illustrative material shedding light upon the whole connection of Egypt with Israel and with the early Christian Church and will be welcomed by all historians and archæologists as well as students of biblical literature.

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According to the Record of Christian Work, destructive criticism has entered the land of ice and volcanoes. *The "Virgin Birth" in Iceland* It has made an outburst in the theological seminary at Reykiavik, which is about 70 miles

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An Easily Applied Test

In all the years of the vogue of the extreme Higher Criticism many, doubtless, with ourselves have been looking for the fruit of its exposition in the pulpit. The seed has been sown with diligence in each successive year. Fruit in the line of the uplift of the race does not meet the eye.

A man who should plant acres of pineapples in Pennsylvania or set out orchards of grape fruit in Canada, and year after year should find his labor unrewarded, might in time reach the conclusion that his pineapples and grape fruit are not suited to the northern fields. But our diligent "liberal" friends do not seem to have observed that the fields in which they sow do not welcome their sort of seed. The multitude hungers for words which God has spoken; for religion that can grow within their hearts to satisfy and fructify their lives. "Conclu-

west of Mt. Hecla, celebrated for the violence of its frequent eruptions. Professor Harald Neilson of that theological seminary has made a new translation of the Bible, and has arbitrarily thrown out the story of the virgin birth of our Lord, substituting the word *Fru* (married woman) for *Lomfru* (virgin). The conservatives have been strong enough to suppress the edition, and meetings held to protest against the innovation have been largely attended. Seven or eight centuries ago Iceland was celebrated for its literary productions. Its people are not now so helpless as might be imagined before lawless attacks on the faith which they have held for a thousand years.

sions" and "probabilities" about the Bible are not what will feed the people. Yet our friends go on planting their grape fruit in Canada, apparently not observing that what grows in Canada is wheat.

In all these years spiritual fruit has not been discovered as a result of the "modern" handling of the Bible in the pulpit. Fruit is seen. It is the exchange by a tired pastor here and there of his pulpit for literary work or for a shop; the desertion of churches by congregations that they may break the speed rules on the highways, or chase balls over the golf links. But we do not recollect cases where the preaching of a decomposed Bible has led to spiritual development, to a nobler standard of life, or to evangelistic activity on the part of the hearers.

After the great evangelistic campaign which last year moved Chicago,

the Inter-Ocean of that city made comments, upon the results of the campaign, containing a comparison so pertinent to this subject that we copy them below:

"As we have said before, there was nothing new or strange or wonderful, in any material sense, to draw these thousands of people together. There were just men telling over again the story that has been told daily and hourly for nearly nineteen hundred years—the story of Jesus Christ. It was told in the most time-worn of ways. And its effectiveness when told in this way seems to us really to prove something, to prove something beyond peradventure.

"This newspaper is often arraigned and even denounced, and most frequently by professed ministers of the Gospel, for insisting that the preaching that leads men to become conscious of their sins and to desire to leave their sins, is that which rests on a positive faith and a defined creed. Well, we call the attention of our clerical critics to the preaching that eight hundred thousand people came to hear during the last six weeks in Chicago. It was, beyond question, and without excep-

tion, the preaching of a positive faith from the foundations of a defined creed. It was not the sort of so-called preaching which says, 'Believe as you will; only be good men, and you will be saved'.

"And when these critics, the advocates of preaching without positive faith and of religion without a creed, can go out into this great city and induce eight hundred thousand people to come and hear them, and scores of thousands of these to make public profession to a resolution to lead better lives, we will begin to think that there may be something in their arguments. But not until then. Here is the opportunity of the advocates of a creedless religion and a creedless Church. We invite them to the test".

We here propose an assay which every one can make for himself. When teachers who specialize on methods of taking the Bible to pieces thereby win men to the righteousness whose fruit is quietness and assurance for ever, then let us heed their many and shifting arguments. But not until then. This test is easily applied.

* * * * *

Is it a Collapse?

This little question inevitably arises in the mind of one who studies the quick development of events in the theological world of Germany. The Christian Observer editorially remarks on the phenomenally quick growth of German criticisms of the life and words of Christ, in practically one decade of the new century. It then continues:

"As the first decade of the century approached its close a distinct lull in the productive activity of liberalism was discernible. The 'advanced thinkers' had evidently packed all their powder in one discharge of their guns, and as the thunderous reverberations died out they were followed by no other discharges. The fact is that liberalism *can go no further*. Its

next move must necessarily be the surrender of the distinctively Christian position and the relapse into a modernized paganism. And for that step, the only logical one to take, they lack the moral courage. The movement has therefore, practically collapsed in one short decade.

"And this testimony does not come from the conservative side, but from one of the advanced liberals of Germany, Dr. Weinell, whose brochure, 'Is the Liberal Jesus-portrait Proved to be False?'—gives much food for thought.

"How he chastises the men who fight on his side! Of course he flings bitter taunts into the faces of the conservatives—that was to be expected. But Kalthoff, who utterly denied Christ, is told that 'evidently he grew but little after his school days'; of Hartmann's negative work on the New Testament he tells us 'that

there is scarcely a poorer or more pedantic book to be found'; Prof. Smith, of Tulane, whose book Sweitzer translated, is called a 'dilettante,' who fools his time away, and his translator is almost called names for undertaking the work of translation. His own partisans are indiscriminately told that they lack principle, backbone, carefulness and perspicuity. The whole party is charged with tactical mistakes, with blind prejudice. Wrede and Wellhausen are considered as blind leaders of the blind, men possessed of an 'idée fixe', and the public are warned against

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the latter 'as moving in a circle' and are cautioned to read him with the 'utmost hesitancy'. In fact all the leaders of German Liberalism are thoroughly chastised.

"Then comes his own solution of the problem, which does not improve matters one particle and leaves the pool a little muddier than before. Do we exaggerate when we say that German Liberalism is near its collapse? Now is the time, therefore, for a united courageous advance of true believers in Christ all along the line".

Another Impression---Whence Came It?---No. 3

A PROBLEM FOR PSYCHOLOGISTS AND EXEGETES

Mrs. S—, a devout, earnest Christian woman, was suddenly and deeply *impressed* that she must pray for a group of three young men. With one she was acquainted; the second she had met but once; the third was an entire stranger.

They were of good families, had been well brought up, and would soon be graduated from the University. Their future was before them; choices and decisions as to their life's course must be made.

Why Mrs. S— must pray specially for *them* she could not comprehend. But obedient to her "impression", to the Throne she bore them daily; then, with increasing fervor, almost hourly; and finally she was forced at midnight to prostrate herself before God, entreating that at that very time He would bring each one of them into en-

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tire accord with the Divine Will.

Accordingly, she was not at all surprised when, next day, the father of the first called, and said: "This morning my son told me that he had definitely decided to devote his life to the Christian ministry". A few hours later she heard that the second had announced a similar decision; and then learned that the third had done the same thing.

The first, near the Atlantic; the second, on the Pacific coast, and the third, in the Mississippi valley, became distinguished leaders in the Church.

This is not fiction, but actual fact. A tangible, material fact could not be more real than this "impression". Whence came it? What solution will the scientific psychologist and the Biblical exegete give to the problem?

S. S. A. C.

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"Yale's New Plan"—Organized Propagandism of the New Religion*

"THE ADVANCE" OF APRIL 27—EDITORIAL OBJECTIONS OF CONSERVATIVE CONGREGATIONALISM

This "New Plan", for Training the Leaders and organizing the Liberals under them for the systematic perversion of the faith of the Church in all its branches and institutions in the interests of error

and infidelity—if there were in it any possibility of success—would be the most dangerous in all the present-day rationalistic movements.—*Editor*.

I. A Center for Training Liberal Leaders to Mold All the Churches

The announcement that Yale has planned a "new type of divinity school" has awakened interest regarding the details of the proposed change. Dr. C. R. Brown, who has been selected to head the Divinity School under the new experiment, said in a recent interview that what is proposed is the development of the seminary into a *great school of Christian leadership*. But as all theological seminaries are training schools for leadership, so far as raising up pastors for the churches is concerned, Yale is to make a new departure by giving special training for foreign missionary work and by preparing leaders for Y. M. C. A. and Sunday School work. Says Doctor Brown:

"It is intended that students shall have expert instruction in the history, the language and the religion of the country to which they expect to go, whatever that country may be. Thus the missionary recruits of the future would arrive in lands of their life labor with a speaking and reading knowledge of the language of the land".

That this will be a valuable advantage to young men who are going out as missionaries is obvious. It will permit them to omit some things which take time in the seminary and to devote their efforts to direct preparation for the foreign field. But there may be some difficulty in the

practical adjustment of the plan. For missionary boards will hardly want to engage candidates for foreign work until they are well along in their seminary course, and hence the student would feel some uncertainty about the course to take. Again, the limited means at the commands of the boards compel them to send men where most needed. This is more easily done when the candidates have made no special preparation for a particular field. To work the plan successfully there will need to be sympathetic and close cooperation between the boards and the school.

Regarding leadership for work outside of the pastorate, Doctor Brown says:

"Yale will also train men to become directors of Bible study in city and college Christian associations and as paid superintendents of large Sunday-schools. Many churches are now paying their superintendents good salaries. But the trouble has been that there have been in the country numbers of sincere, earnest, devoted Christian men who were giving their lives to the work of the secretaryship and to teaching, but who were not in any sense biblical scholars. Yale wants to train men in the modern treatment of the Bible and make them masters of the book and at the same time to have them as earnest, as devoted, as passionately in love with the Bible as ever they could have been without this training."

II. What are to be the Limitations of the New Radicalism?

This part of the program of the new movement, it is easy to see, will turn largely on *the meaning attached to "The modern treatment of the Bible"*. In its most pronounced type this treatment rejects the supernatural in the Bible, and regards the Book simply as

a development of human experience and growth of man's knowledge. It is not a revelation from God. Doctor Brown adds, that—

"The intent is to impart better educational ways of teaching the Bible throughout the country by sending forth men in

love with the book who are masters of the modern views and experts in their presentation”.

So broad an expression as this opens a wide gate for questions. For these modern views include everything, from such radical positions as those taken by Loisy in his recent volume, to a rejection of the Christ of the Gospels as a historical personage. Miracles are pronounced impossible of belief, and yet the Bible is full of them. The resurrection is reduced to a fable or to a shadowy vision of immortality. Even the moral teaching of the Gospel is considered better adapted to the man of its time than to the modern man.

Hence when we are told that the purpose is to raise up masters and skilled teachers of these modern views, we must be pardoned for wanting to know how far the new kind of experts are to go with radical or revolutionary ideas. It is not sufficient to be told that they are to be men in love with the Book. For the modern teacher or any other man *could easily love a Bible which he had made to suit*

himself. The real point of significance is to get men to love the Bible which humbles their pride, rebukes their sins and commands them to surrender their will to God.

That the modern critic or expert in new views is a success in this direction has not yet been sufficiently demonstrated to fill us with joyful anticipation when we are told of a plan to put him in all available places. A Yale professor not long ago so stunned a National Council with modern views that the denomination is not standing with outstretched arms to welcome a large procession of that kind.

The world is still so full of old sinners that the real demand is for leaders who can shake or persuade them out of their sins, rather than for experts in the elimination of Abraham and Moses from the realm of history. It is surprising that so much emphasis should be put upon the business of converting men to new views of the Bible, instead of from the error of their ways!

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Infidel “Whitewashing” of Robert G. Ingersoll

EDITORIAL JUDGMENT IN NEW YORK TIMES BOOK REVIEW

It is quite the fashion in certain secular circles to seek to rehabilitate some of the men and women on whom, for reasons based on discrediting facts, the ban of public opinion has rested heavily, and even to transform eminent sinners into disguised saints. We have in our library a bulky octavo volume in which some member of the Arnold family attempted to reconstruct Benedict Arnold with the traitorous frills

smoothed out. Still more noteworthy is the recent exchange of centenary eulogies of Thomas Paine for the old-time apologies. Even a Borgia finds apologists in these times *by writers who have lost out the sense of fact and righteousness*.

One of the latest attempts of this order is that of a writer, in Washington, D. C., in an elaborate Biography of Robert G. Ingersoll, to set forth the historical Ingersoll, skeptic and

iconoclast, as really quite another character. Now, to those familiar with the real facts of the life and teachings of Ingersoll—particularly to those who, largely because of his popular gift of speech, were willing to help pay him from \$100 to \$1,000 a night for the privilege of listening to his diatribes against Christians, Christianity and the Bible, and especially to his showing up “the Mistakes of Moses”—it will be vastly harder to show that he was not an open enemy to the Christian faith than to make it appear that Benedict Arnold was not a traitor to the cause of his country.

The Editor of the New York Times Review of Books, in the issue of May 7, gave an extended and critical review of this book, in which Mr. Herman E. Kittredge has attempted to give to a new, and supposedly uninformed, generation a New Ingersoll. The criticism of the book is entitled, “Ingersoll: a Biographical Appreciation”. In it the critic justly insists on this canon of criticism, that “*the reader has a right to expect a reasonable estimate of the place of the appreciated . . . with an intelligent . . . appraisal of what his life meant*”. And he attempts to show, and does show, that Mr. Kittredge’s Biography fails utterly to conform to that canon.

In an extended “Defense” of the Biography, in the Times Review of May 28, Mr. Kittredge lamely undertakes to convince his readers *by bald statements* that he has conformed to this canon, and to “ease the task of comprehension”, to men of limited brains, *by a series of explanations*. In an appended note the Editor of the “Review of Books” weighs these ex-

planations and *finds them, one and all, wanting and worthless*.

First, the author affirms that three whole Chapters (100 pages) of the book are devoted to answering, in the negative, such questions as “Was he ‘a mere iconoclast?’” “Did he tear down without building up?” etc.

In these Chapters, however, the critic shows that he dwells on *the pleasant personal qualities* that Ingersoll shared with multitudes of other men, and dishonestly glosses over or ignores “the handwriting on the wall” which he wrote against himself, and which made the historical Ingersoll and gave all the characteristic meaning to his life. If the Biography had been written to blot out the qualities of the real Ingersoll for a new and uninformed generation it could not have been a greater success. The Editor says of it:

Mr. Kittredge is accurate in stating that he has entitled three chapters “Was He [Ingersoll] an Iconoclast?” but their tone is so adulatory that they completely fail to supply an appraisal of the man satisfactorily so long after his death. Of his views of the personal life of Ingersoll, the opinion can only be repeated that they do not give any intimate portrait of the man as he must have been known to those who were in daily contact with him. Here again Mr. Kittredge’s veneration of the subject of his work has prevented him from setting him forth in such a manner as to be of interest to any but his extreme admirers.

Secondly, Mr. Kittredge quotes numerous “press notices” of his book, differing from the estimate of the Editor of the “Times Review”, as making for his contention, that his book is an “intelligent appraisal of what his [Ingersoll’s] life meant”. This is absurd enough to any one who under-

stands that such notices are oftenest "inspired" by the writer or the office of publication; that, indeed, it matters the least possible what the notice of the Washington Star's critic, or any other, has to say. The Editor of the "Times Review" appreciates the situation. He says, in his note:

The contrary opinions quoted from sundry newspapers throughout the land illustrate only the usual divergences of view in the case of any new book. The reviewer whom Mr. Kittredge cites with such evident relish found more to admire in his work than did the *Review of Books*.

Thirdly, Mr. Kittredge lays special stress on the genial qualities of Mr. Ingersoll in his dealing with his personal friends, as making for his contention, that his book, in failing to recognize the other side of his character and conduct, does not thereby fail to make an intelligent appraisal of what his [Ingersoll's] life meant".

This explanation, as we have already seen, the Editor of the "Times Review" emphatically discounts. The "genial" qualities shown in private life coexisted in his case with a constant and virulent propaganda against the Bible and Christianity with the aim of shattering the faith of men.*

With the vast array of counter-evidence on record, that can not be blotted out, except by the passing of Ingersoll into oblivion, it will be a hard task to rehabilitate one who is remembered only for the evil he did. The Times Reviewer emphatically says: "Mr. Kittredge's veneration of the subject of his work has prevented him from setting him forth in such a manner as to be of interest to any but his extreme admirers". Is it too much to add, that, for some generations yet, it will be as easy for right-think-

ing and righteous men to call black white and white black as to accept Robert G. Ingersoll as a pattern saint or even as a saint in embryo?

* Any one familiar with Ingersoll's history knows this to be the case. We give a simple illustrative incident. In the seventies and eighties, when Ingersoll felt that he was at the height of his unenviable notoriety, we were intimately associated with the late John C. Grier, grandfather of Dean John Grier Hibben of Princeton University, and who was easily the foremost man in commercial and religious life in the city of Peoria, Ill., Ingersoll's home; as his brother, Judge Grier of the Supreme Court of Pennsylvania had been in the legal and religious life of that great Commonwealth. Mr. Grier knew Ingersoll from a boy, and always familiarly called him "Robert". The incident illustrates the other and evil characteristic of Ingersoll's activity, the one that gives the measure of the real Ingersoll.

Mr. Grier said to us: One morning not long since in going up to Chicago I entered the baggage car and unobserved took a seat by myself in a quiet corner. Presently I observed Ingersoll in another part of the car as he gathered round him a group of young men whom he was fascinating with his brilliant infidel talk. The Church, the Bible, everything Christian was subjected to the unsparing ridicule, denunciation and abuse which were the substance of his mistakes of Moses and his various hundred or thousand dollar lectures. He did not even spare his own father who had grown old as an honored Baptist preacher, but declared that he had given up his faith in the Bible and Christianity and adopted his son's views on all points. Unable to endure his tirade longer, at this point Mr. Grier advanced from his quiet corner and confronted the astonished Ingersoll and his group:

"Robert, you know that there is not a word of truth in anything you have said to these young men about the Bible and Christians. What you have said of your honored father I personally know to be false. In passing my home recently, on his way to the Wednesday evening prayer meeting, he stopped—as he has often done during the past years—and gave the strongest expression to his faith in Christ and adherence to Christianity. You ought to be ashamed of misrepresenting and dishonoring even your own father! I repeat—you know that there is not a word of truth in anything you have said to these young men. You are merely deluding and leading them astray, Robert, let me never

again hear a word of this sort from your lips. You stand convicted of falsehood!"

It is needless to say that Ingersoll attempted no answer, but, coward that he was, simply slunk away in silence. What else could he do? *John C. Grier* was there, known to Ingersoll and the group

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he was trying to pervert, as a living refutation of these infidel calumnies against Christians. And he was there also as embodying in himself an unanswerable proof of the power and beneficence of the Bible.

The Pharaoh of the Exodus and Dean Haggard's View

PROF. JOHN URQUHART, CANTERBURY, MELBOURNE, AUSTRALIA

There is no journal that I receive with such pleasant expectation as "The Bible Student and Teacher"; and part of the burden I have to bear is that I receive it so late. Your January No. came to hand this morning March 10! To expedite this note I am sending it by London.

I am delighted to make the acquaintance of our vigorous friend, Dr. A. M. Haggard. He will believe me when I say that my identification of Thotmes II. with the Pharaoh of the Exodus was a result of long and careful investigation. He will find also that I am not alone. The most careful and competent discussion of the question which I am acquainted with is that by Canon Cook, the Egyptologist and Editor of "The Speaker's Commentary". His conclusion is that Thotmes II. was the Pharaoh of the Exodus. I notice that my friend, Professor Orr, has recently intimated that the identification has something in its favour.

Dean Haggard claims that Naville's discovery of Pithom settles the question. Rameses II. is named, he says, as the builder.

There is no question whatever that Rameses' name is found upon the ruins. It is also found upon one-half of the remaining buildings of Egypt! His long reign was largely occupied with robbing previous builders of their

fame. Rebuilding was no doubt called for by the great frontier fortress, and that formed too good an opportunity to be missed of claiming the erection of the city. But

Pithom was older than Rameses II.

Ebers has shown that the line of eastern fortresses, "previously existing, must have been strengthened by one of the earliest kings of the 18th dynasty" (Rameses II. belonged to the 19th). "One of these forts, bearing the name of *Pa-chtum en Zara*, is mentioned in the monumental annals of Tothmosis III. *It is identified by Brugsch with the Pithom of the Exodus*"† I need hardly add that Thotmes III. was one of the greatest kings of the 18th dynasty. The following from Renouf's Hibbert Lectures (p. 163) adds another proof. "There is a long inscription which appears first in honour of Rameses II. at Ipsambul. . . . The god says to the king, "I am thy father; by me are begotten all thy members as divine. . . . Around thy royal body the glorious and mighty assemble festively, the high goddesses, the great ones from Memphis, and

THE HATHORS FROM PITHOM".

My friend will see that, if "the Hathors from Pithom" danced round the cradle of Rameses II., Pithom must be older than he.

† Speaker's Commentary, vol. i., p. 453.

Dr. Haggard then concludes his proof by appealing to two well known inscriptions of Menepthah. But these are quite against the Dean's conclusion. Maspero, in his recently published book "New Light on Ancient Egypt" (London, 1909), gives a translation of one of these. It is an account of Menepthah's victory over the Libyans. The effects of the victory upon the population on the east of Egypt are described. "The great and the noble", he says, "are brought low; none among them lifts his head any longer among the nomads, for, now that the Libyans are destroyed, the Khati are peaceful, the land of Canaan is reduced to subjection, the people of Ascalon and of Gezer are led into captivity, the city of Ianouâ-mim is laid low, *those of Israilou are destroyed, there is no particle of them left*. Kharon, Southern Syria, is [sad] as the widows of Egypt, and all the lands are united in peace".

"In hieroglyphic characters", adds Maspero, "Israilou is the exact equivalent of the Biblical Israel". But where is Israel? In Egypt? Certainly not, if there is any geographical order in the king's description. It is situated between Philistia and "Southern Syria". *The Israelites are therefore in Palestine and not in Egypt*. Besides, too, the name "Israel" is significant. The phrase, "The children of Israel", is often enough used by Moses in leading the people out of the land of Egypt; but the name they were known by in Egypt was that of "Hebrews". But in this inscription of Menepthah's they are not only in the land of their inheritance, but are also known by their distinct national designation. But

MENEPTAH HIMSELF DECLINES THE HONOUR OF BEING THE PHARAOH OF THE EXODUS.

The second inscription, of which I have spoken, refers to the land of Goshen. It is then uninhabited, as Dean Haggard says; but it is described as *having been long in that condition*. "It was abandoned", the inscription says, "*from the time of the ancestors*". In other words, the Israelites had left Egypt long ages before the time of Menepthah. To maintain, in the face of these things, that Menepthah was the Pharaoh of the Exodus requires more hardihood than I possess.

But, last of all,

THE SCRIPTURE WILL NOT HEAR OF THE IDENTIFICATION.

To make Menepthah a contemporary of the Exodus is to outrage the Scripture chronology in a manner which causes the ordinary Egyptologist small concern, but which will not, I am convinced, be tolerated by Dean Haggard. Ebers assigns Menepthah's accession to 1325 B. C.; Flinders Petrie to 1205 B. C. Now let us take the earlier date. Solomon began his reign 1016 B. C. The fourth year of his reign would consequently be 1013. But this (1 Kings vi. 1) was in the 480th year from the Exodus. That is, the Exodus took place 1492 B. C.—167 years before Menepthah ascended the throne according to Ebers—287 according to Petrie! But the case seems to be still worse. It appears from Acts xiii. 20 that 93 years were left out for symbolical reasons in the passage in 1 Kings. Add these and we have a gap of from 260 years to 380. How is it to be filled up? What part of Israelitish history must we cut out to please

our high and mighty friend, the Egyptologist, who will hear of no one but Menephtah?

But there is no longer any good ground for Dr. Haggard's dread of that dictatorial friend. When I saw myself compelled to discard the popular favourite, I foresaw that the Egyptologist was bound sooner or later to own that he had erred. The confession is trembling on his lips to-day. It is perfectly clear from Professor Maspero's latest utterance that he no longer believes that Menephtah was the Pharaoh of the Exodus. And, if the Prince has yielded, the surrender of the rest will naturally follow. The whole question has been dealt with in my "New Biblical Guide". The chronology, that will not yield to Menephtah, suits Thotmes II. with marvellous precision. So also is it with the history of this latter Egyptian king. He perished in his prime. He perished under a cloud so deep and dark that his widow, who succeeded him on the throne, did all she could to blot out his memory. His mummy adds its testimony. "The skin", says Maspero, "is scabrous in patches, and covered with scars" ("The Struggle of the Nations", p. 243), and that fact requires no explanation when we remember that he perished with the marks fresh upon him of the plagues through which he had passed in common with all his people.

In the foregoing Dr. Haggard will recognize that there is no element of antagonism. In the interests of what he felt to be truth and wisdom, he assailed my position; and he did it with tenderness and regret which I thank-

fully recognize. As to his attitude toward the higher criticism I need not say that I am wholly at one with him. And I shall only add that its days are numbered, though the unbelief it has so widely planted may remain and flourish direfully. The rain of shot and shell which Professor Sayce and others of us have poured upon the critical positions has wrought more havoc than we knew. This is now confessed by the leaders (see the Rev. A. H. T. Clarke's paper on Gibbon in "The Nineteenth Century" for November, 1910). "Mr. T. K. Cheyne of Oxford", says Mr. Clarke, "admits with startling candour that the higher criticism is being 'undermined' by Assyrian studies ('Bible Problems', 1904)". Still more astounding is Geo. Adam Smith's admission that the "assured results" are no longer sure. Speaking of the finality which used to be ascribed to these, he says, "This confidence has hardly been fulfilled . . . but there has even been an emergence of new material so great in bulk and fundamental in character as to raise fresh problems and standards of criticism *and greatly to disturb the lines traced twenty years ago with such apparent permanence*" (Quarterly Review, Jan. 1907). He intimates that higher critical "results" await revision at the hands of a more orthodox school. And all this is said without one twinge of remorse for the ruined faith in professorial and editorial chairs, in pulpits, on the mission field, and among all ranks and classes, that is the direct result of his eager, determined, advocacy of falsehood and blasphemy!

Current Views: I. A Lawyer's View of the New York Presbyterian Issue*

HON. THOMAS ROBINSON, CLYDE, N. Y.

NOTE.—This communication was sent to the Editorial Committee soon after the Managing Editor was laid aside from his duties by his "breakdown". The paper is a commendation of the editorial in a previous issue entitled, "New York Presbyterian on its Way to Repudiation". The *Editor* dwelt upon the gross moral delinquency involved in the course of the Modernists in the Presbyterian; the *Lawyer* emphasizes the lack of common honesty and common sense involved in it.

The article to which Mr. Robinson refers has been *dogmatically* criticised (no reasons given!) as "an unjustified attack on the Presbyterian Church" and "an inadequate and partial criticism" (again no reasons given!) of the parties in question. *The relevancy and value of such criticisms* will be apparent to any one who will read the article in the April issue entitled, "The Presbyterian of New York on Its Way to Modernism: Presbyterianism Facing the Errors of the Two Doctor Browns".

The well known Editor of another magazine, in printing some of Mr. Robinson's views, characterizes him as "an intelligent, hard-headed business man; an Ex-Senator of his State (New York); an astute lawyer who, as a layman, surpasses many clergymen in his knowledge of the Bible theology, and church history". This communication, as here given, more than justifies this editorial estimate. It is printed at this late day, for the invaluable scholarly suggestions and the telling illustration it contains on the issues at present before the Churches. His paper will speak for itself.

That Mr. Robinson is in the Methodist connection ought to shield him from any charge of *partiality to Presbyterianism*.

My dear Editor:

I wrote you once before, saying in substance "That when an Editor wrote an uncommonly good article he was entitled to receive from his readers words of commendation". Accordingly I write this to commend your article in the March Bible Student and Teacher, entitled "The Presbyterian of New York on its Way to Repudiation".

I wish especially to commend two points:

First, Your statement that "the Church is surely under obligation, when necessity arises, to confess the facts which the Scriptures teach".

The Christian Church is founded upon a fact. This is easily seen from Christ's talk with His disciples on their way to Cesarea Philippi, when He asked them, "Whom do men say that I, the son of man, am?", and they replied, "Some say John the Baptist, some Elijah or Jeremiah, or one of the older prophets". He did not appear to be satisfied with this view of Him, not satisfied to be known as the greatest of prophets, and so He put the question, "But whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God". And Jesus answered, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father who is in Heaven".

Now we know that for a century before Jesus came it was a common thing among the Jews to say of a man who was noted for his piety and uprightness: "He is a Son of God", and it required no revelation to have thus called Jesus. But that was not what Peter said; but "Thou art the Son of the living God". And Jesus said that this saying was revealed to Peter by His Father. Now we know from 1 Samuel ix. 15 (where the meaning of the word, as used in the Bible is first given), that "reveal" means "to tell, in the uncovered ear of the person, a fact"; and that the fact thus revealed to Peter was the astounding one that the Son of God was then and there

tabernacled in a human body.

And upon that fact thus revealed, as all Protestants believe, Jesus said, "I will build my church". You will note He did not say, "I will build my Father's church", nor "the church of The Living God"; but "My Church".

I am aware that Mark and Luke in giving their account of this conversation made no mention of Jesus' reply to Peter. But if this question of fact should come into any of our courts to be decided, the court would charge the jury that the evidence of Matthew must be taken by them to be the true account of the whole conversation, for two reasons, either of which is all sufficient: (1) Matthew was present, and heard it all, Mark and Luke were not; (2) Matthew was one of the eleven to whom Jesus in the Upper Chamber gave the promise that the Holy Spirit "would bring all things to their remembrance, whatsoever I have said unto you"; Mark and Luke were not.

This is generally spoken of as *Peter's Confession of Faith*. Strictly speaking, it was not his confession at all; he simply repeated "what God told him in his uncovered ear". Jesus brought from him, *in the use of the definite article*—"Thou art THE Son of the living God"—*the fact of His existence and presence there as the Incarnate God*.

As to how the Son of God came to tabernacle in a human body there can be but one theory, and that is the one given by Matthew and Luke, viz., "He was conceived of the Holy Ghost and born of the Virgin Mary"; and any one who doubts this has no place in Christ's Church; for He said He would build His Church upon this Fact, which they say is not a fact but a myth. If they still think He was a

Prophet of the Lord, and the greatest among them, then their place is in some organization formed to teach ethics, and which recognized Jesus as the Head Professor in their School of Ethics.

Secondly, I wish to commend your statement, "That the conduct of a minister who will repudiate his ministerial vow or Creed-subscription and still sustain his position as a minister in that Church involves a moral obliquity of the gravest character.

I would, however, put it in a little different form and say, such a person has not a proper appreciation of what constitutes common honesty as understood *among business men*.

Permit me to present an Illustration: You have in your city Two Medical Colleges, one known as Homeopathic, the other as Allopathic or Regular.

They hold many things in common, but on the subject of Therapeutics they are utterly antagonistic. Suppose a man applies to the Regular College for the position of Professor of Therapeutics. From the fact that he so applies, the directors have the right to suppose that he is in accord with the views of this school on this subject. But if one of them should ask him and he should reply, "Oh, no, I think you are wrong on that subject; I hold with the other school"; they would naturally ask him then, "Why do you apply here? Why do you not file your application with the directors of the other college, with whose views you are in harmony?" The only answer would be, "Oh, I know your college is better endowed, and can and does pay higher salaries; and we agree on so many things I thought you would not mind our differences on

this one question!"

Their reply would be: "The difference is vital. This difference is the only reason we have for a separate existence. It is the only reason we have for being Regular instead of Homeopathic. No, this college represents millions of dollars furnished by men, for buildings and endowments, for teaching what they believed to be absolutely necessary for curing the diseases of mankind. For us to use their property and their money to pay a teacher for teaching views they believed would destroy human life instead of saving it, would make us false to our trust as trustees of that property and endowment fund, and we can not and will not do it".

They would refuse to argue with him as to which is the correct theory. When they accepted the trust they accepted that theory of Therapeutics with it. Every honest man in the country would commend their action, the Homeopathists with the rest. There would be no calling them "Medievalists", "Moribund Traditionalists", "Conservatives who bring obloquy on medicine", "The real heretics", etc. Such names are reserved for those who insist on common honesty in dealing with religious matters!

Again, to apply the Illustration,—in the Spiritual as in the Physical we have Two Schools of Medicine for the treatment of the Spiritual Ailments of mankind.

Like those for the Physical man they hold many things in common; but in Therapeutics they hold and teach opposite and antagonistic views. One, which we will designate First or Regular, holds that man comes into the world spiritually diseased, or at least containing the seeds of disease

which he inherited from a long line of ancestors. The other, which we will call the Second, holds and teaches that man comes into the world not diseased, only poorly developed. The first holds that a man needs a Physician who can cure this disease; the second that he needs a Teacher who can instruct him how to develop. The first replies, he must be first cured of his disease before he can develop in the right way. To this the second replies, No, but if he has any disease or tendency to one (which most of them deny) his development will cure it. The first says that Jesus is the Great Physician who can heal all our diseases. He is thus great because He was and is Super-human and of Divine Origin; that He was and is "God manifest in the flesh"; that He was conceived by the Holy Ghost, born of the Virgin Mary, and was God-man. The second says that He was the natural son of Joseph, and thus entirely human; that He was endowed with such a spiritual insight as to fit him to be The Great Teacher, and our Spiritual Leader. But as to how, or by what means He attained that wonderful insight, they have never as yet told us.

In this I am giving no opinion as to which School is right in its Spiritual Therapeutics; I am only stating what they are. And from such statement it is easily seen that they are radically different, that there can be no compromise between them. Man comes into the world spiritually diseased by inheritance; or he does not. He needs a Great Physician to heal him; or he does not. Jesus is that Great Physician because he was Super-human and of Divine Origin, was conceived by the Holy Ghost and born of the Vir-

gin Mary; or He was the son of Joseph and purely human, and so is only a Teacher.

It is needless to say that the Presbyterian Church belongs to the First School of medicine in the belief of Spiritual Therapeutics; more so perhaps than any other Church which professes to believe the same. For nearly 400 years it has so preached and so taught. Its members have contributed many millions of dollars to build churches, colleges, and Theological Seminaries, to teach this, to them a vital truth for the salvation of mankind for this world and the world to come. It has provided for Trustees, to see to it that no one who does not accept this view of Spiritual Therapeutics shall be allowed to preach in its churches by any authority granted by such trustees.

Now when a person applies to its Board of Trustees for such authority, and states to them that he does not believe that Jesus was born of a Virgin, or even that he has doubts that such is the fact, or that Jesus raised Lazarus from the dead,—why, in the

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Current Views:—"Strange Assertions," in the Decisions of the Late General Assembly*

EDITORIAL IN THE PRESBYTERIAN OF MAY 31

It was asserted in certain parts of the Assembly that in Dr. W. A. Brown's article in the Harvard Review, there is no reference to any

name of common honesty, should not such Board say to him in substance?, "My friend, you have applied to the wrong Board for your license. You should file your application with the Unitarian Board. What you at least doubt, is to our Church vital, and fundamental. We are simply Trustees, to see that no one who does not accept these views is licensed to preach in our churches. For us to give you a license would be a betrayal of that trust, and we can not do it".

Such a course would meet the approval of every man who appreciates what common honesty means; and such men are still in the majority.

Finally, dear Editor, can you tell us what there is in your Theological Seminaries that tends to blunt the sense of honesty, so that as Trustees in Religious matters they will do things that they would not think of doing in Secular affairs; and which if they should do they would be promptly removed from office by our courts for mal-administration? This is a mystery to us who are common laymen.

point specified in the Assembly's deliverances nor anything to indicate *departure from the Standards of the Church*, and that the peace and harmony of the Church and the interest of Christian work should not be disturbed. The first statement is bold and decisive, and in order to appreciate it, let us quote the statements of Dr. Williams Adams Brown and the statements of the Standard.

* The April number of The Bible Student and Teacher quoted a British repudiation of the Theology of Prof. Williams Adams Brown, in an article entitled "Heterodox Orthodoxy". Strange to say the Committee of the late Presbyterian Assembly goes far out of its way to absolve the Professor. The editorial in The Presbyterian is called forth by this astounding action.

The Standards:

Christ. "The Eternal Son of God became man and so was and continues to be God and Man in two distinct natures and one person forever".

Dr. Brown:

Christ. "Jesus is not God and man, he is God in man, the first born among many brethren, but the type to which all mankind is ultimately destined to conform".

The Standards:

Sin. "Sin is any want of conformity unto or transgression of the law of God". "By one man's disobedience, sin entered into the world and death by sin".

Dr. Brown:

"Sin is not a foreign intruder, making its appearance in the universe suddenly, at a moment of time, and bringing about an abrupt transformation in human nature as a whole. Sin is the inevitable result of certain tendencies inwrought into the structure of human nature. It is the survival of the animal in man, his failure to rise to the higher capacity within him".

The Standards:

God. "God is a SPIRIT, infinite, eternal and unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth".

Dr. Brown:

God. "God is not thought of as separate from the universe, but rather as its immanent LAW".

There are other points of comparison which might easily be made, some even more sweeping and emphatic, but these are sufficient. We call upon all intelligent and moral people the world over to decide whether the teachings of Dr. Brown are not "departures from the Standards of the Church".

We heartily sympathize with good men in their desire to maintain peace, harmony and work in the Church, but we feel sure they over-stepped the line in their pursuit of this desire and have stultified the truth and humiliated the Church before the world. It looks as if we had come to the time when we

put light for darkness, and darkness for light. If we are to continue such confounding of truth and error, right and wrong, good and evil, how can we ever lead a child to discriminate between truth and falsehood? We could give no stronger endorsement to Dr. Brown's materialistic error that "sin is the survival of the animal in man". If this is true, why should fault be found with the child for telling a lie, more than with a young duck for wearing pin-feathers—both are simply stages in growth. With such teachings, how can we wonder that in commercial, political and social life, corruption and vice should grow apace? After all, it is only a difference in animal development.

Who is it that is disturbing the peace of the Church? Surely it is the men who challenge her standards, both subordinate and supreme. Has not the Church repeatedly declared herself as to her present belief, and her interpretation of her Standards? Has she not been patient with these men in their persistent effort to intrude error? Must she smother her true and loyal men, poison her ministry and youth, in order to foster and pet insurrection? The Presbyterian Church stands at a crisis. May God keep her.*

"What Saving and Regenerating Power can be Expected from sentimentally urging an Evangelistic Campaign that is to proceed upon a Preaching that Ignores or Repudiates—ast he teaching of the Two Doctor

* To a pamphlet reprint of the article in the April number of the magazine the following protest to the false evangelistic plea was added editorially.

Browns *does*, if human Language is to be admitted to have any rational and settled meaning and Biblical Interpretation any accredited historical princi-

ples—the *Sole and Entire Essence of the Biblical and Evangelical Gospel that has shown itself to be the Only Saving Instrumentality of the Ages?*”

* * * * *

“The Recognition” of Difficulties---New Light from the “Biblical World”

EDITORIAL IN “THE ADVANCE” OF JULY 20

It is one of the illusions of a new theology or religious cult that it will escape all the difficulties of an old theology. And the *Biblical World*, published at the University of Chicago, has shown many signs of this illusion. Therefore it is refreshing to find in its leading editorial of the July number the admission that there are problems which neither a new theology nor science can settle off hand. Says the *World* in a discussion of “Faith and the Scientific Mind”.

“We may surrender the historicity of the story of Jonah; we may consent to the multiple authorship of the prophecies ascribed to Isaiah; we may come to admit the existence of unhistorical elements in the Gospels and of doctrinal misapprehensions in Paul. But we shall also have to face the question of the immortality of the soul, the nature of the soul itself, and even of the basis and security of our belief in God”.

Just so. Getting rid of Jonah and the whale settles nothing, nor does refusing to believe the record of miracles settle the great problems of religion. That a man should be swallowed by a whale and live through some hours, is a small thing compared with the belief that the whole human race when stricken by death and swallowed by the grave can live and does

live forever. Belief in our own immortality is so antagonized by physical facts, scientific facts if you want to call them such, and is of such tremendous import, that one wonders how those who hold it can quibble about Jonah, miracles or anything else reported as transpiring in this mundane sphere.

In concluding the *World* says:

“What ought to follow is the conscious, deliberate, joyous adventure of faith, the appropriation to oneself from out of the realm where science has not gone, and perhaps never can go, of that conception of things, and of that faith in the God of the human soul and of human life, which brings courage to the soul and inspiration into life. Such faith science neither contradicts nor forbids. It is in a sense ultra-scientific. In a larger sense it is in the highest measure scientific”.

This is well said, and perhaps without being so intended it is an excellent statement of what evangelical believers long have been doing and are now doing. By faith they have laid hold of unseen things and through faith they have done and taught and upheld the things which are seen in a way that after all must be recognized as the most scientific.

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President Strong's Confession of Faith*

REV. AUGUSTUS H. STRONG, D.D., LL.D., PRESIDENT OF ROCHESTER
THEOLOGICAL SEMINARY

The General Convention of the Baptists of North America is a significant fact in Christian history. It shows that North and South are substantially one. Slavery the old root of bitterness, has disappeared; and as in the war with Spain, South Carolina and Massachusetts have fought side by side, so now they fight side by side in the war with the prince of darkness. It is the day of Reciprocity; and, while our Churches Scorn the idea of any common government, we are most glad to stand in line with our brethren of the Canadian Dominion, and to join hands with them in pledging our faithfulness to a common cause. In Mexico and in all the South American Republics we have the deepest interest. Baptists are friends to democratic rule. They sympathize with every effort for true freedom, whether political, social, or religious. It is a continental union that we celebrate, and we can adapt to our purpose the poet's words, and say:

"No pent-up Utica contracts our powers,
The continent, the boundless continent, is
ours".

* President Augustus H. Strong is widely known as one of the greatest leaders in the Baptist connection. This was his opening Address as "President of the Baptists of North America" at their General Convention, in Philadelphia, June 19, 1911. He speaks of it as his "last public address", as his headship of the Theological Seminary at Rochester ceases with this year, so that he is no longer to speak for it in a representative capacity. He pertinently styles it his "Confession of Faith", and as such he embodies in it the most powerful plea we have ever read for the maintenance, by the Baptists of America, of the old, Conservative, Evangelical, Biblical Faith. From our personal knowledge of the leading Baptist scholars, theologians and thinkers, we feel sure that when in that great Convention President Strong said: "It is my Confession of Faith", he was warranted in adding: "And I hope that it expresses the faith of the great body which we represent".

We earnestly commend this Address to the diligent study of every Christian who would hold fast to the Biblical Faith, as the farewell of one easily entitled to speak authoritatively for the American Baptists of this generation. All Evangelical Christendom ought to thank God that in the timely messages of both Drs. Strong and Denny there are no "uncertain sounds", no ignoring of the present vital issues. It ought to confirm and hearten every true believer. Indeed, he ought to recognize in these messages the Divine Call to hasten to obey his Lord's most important command: "Contend earnestly [Gr. EPI-AGONIZE] for THE [Gr. definite article] Faith once for all delivered to the Saints" (Jude 3).—Editor.

But it is not mere geography that unites us. External unity may be a rope of sand, or an iron chain of compulsion. Such union existed in the days of Hildebrand, Pope Gregory VII., but they were days of the church's deepest moral corruption. The only unity we seek is unity of the spirit. There are various shades of belief among us, and we accord to all the rights of private judgment. But there is one fundamental truth in which we all agree. It is the Cross of Christ in which we glory, and this seems a proper time and place to make new profession of the faith which characterizes our churches. To Baptists with few exceptions the Cross has meant an eternally judging, suffering and saving God; an historically judging, suffering and saving Christ; and a continuously judging, suffering and saving church.

All this implies a conviction of God's holiness, man's sin, and the universal need of regeneration. . . . Regeneration gives us the Key to Inspiration. Only an inspired man can understand inspired Scripture. Without the inward witness to the Holy Spirit, the study of the Bible is like the examination of a stained glass window from the outside,—you cannot see either the connection or the beauty of its parts. The Holy Spirit takes us inside the structure. From within we see the unity, the sufficiency, and the authority of Scripture, and that central figure which from the outside seemed so earthly and opaque, so destitute of form or comeliness, transmits to us the very light of heaven, and reveals itself to us as in the divine and atoning Christ.

Our first confession as Baptists then is the confession of sin. Apart from Christ we are sinners, separated from God and separated from one another. You cannot say "My brother", until you have said "My God", and you can not say "My God", until you have said "My guilt". So says Dr. Forsyth, and it is an illuminating utterance. It is a sad but notable sign of religious declension in our duty that the conviction of God's holiness which was

once so dominant has too often disappeared, and that belief in an indiscriminating divine benevolence has taken its place. Fifty years ago whole systems of theology, like those of N. W. Taylor and C. G. Finney, were only expansions of the idea of moral government. Now, the very idea of government has dropped out of the theology taught in some seats of learning. In the book of Revelation, "there was a rainbow round about the throne"—a rainbow of pardon and peace, round about the throne of holiness and judgment. But much of our modern theology has so exalted the rainbow that there is left no throne.

We still believe in a God of righteousness who judges and punishes sin. We believe in man's freedom, responsibility, guilt. We refuse to accept the deterministic philosophy that weakens the sense of moral obligation. That philosophy ought to take the testimony of consciousness to human liberty, and by this inward witness interpret the laws of nature as the regularities of freedom. It prefers to begin with the sequences of the outer world; it assumes these sequences to be necessary; and then interprets the inner world to correspond with the outer. I charge upon this philosophy the sentimental enfeeblement of our criminal administration and the laxity that prevails in matters of divorce and municipal corruption. If there be no alternative possible to human choice, it is vain to talk of sin or retribution. Institutions of penal justice become mere reformatories; crime entitles men to the hospital but not to the prison or the gallows. Our generation needs to learn that righteousness and judgment are the foundations of God's throne, that His fundamental attribute is holiness, and that He will by no means clear the guilty.

In the Cross, then, we see first of all God's judgment upon human sin. Christ is indeed our Example, our Helper, our Master, our Life. But He is, first of all, our Savior. Of all the aspects and relations in which He appears to us, the primary one is that of the Cross. The Christ whom we see there is none other than the judging, suffering and saving God, manifest in the flesh. "He that hath seen me hath seen the Father," says Christ Himself. The

Father has committed all judgment to the Son. To the eye of Christ, sin is crime and not merely disease, guilt and not merely pollution. The pain, misery, death, that follow in its train are the marks of God's displeasure. The very constitution and course of nature reflect the moral disorder of the world. To Christ the whole creation was groaning and travailing in pain together because God had set our iniquities before Him, our secret sins in the light of His countenance.

Christ was the central heart and conscience of the human race. His conscience reflected God's judgment, while His heart bowed beneath the sentence of righteousness. He felt the claims of the divine justice upon the humanity with which He had identified Himself. Even our half-developed conscience demands a God who hates and punishes sin, and we can worship and respect no other. Christ's conscience went further, and saw that He Himself must suffer because He was one with the sinful race. He saw, in the pain, misery and death of mankind, the marks of the divine anger, and He took that pain, misery and death into His own bosom. He saw the wrath of God revealed from heaven against human iniquity, and He opened wide His arms to receive its shock and to shield His brethren. So our Judge became our Substitute. From the first day of man's apostasy there had been gathering a cloud of just indignation. It culminated when the heavens grew dark at Christ's crucifixion. Then the lightning-stroke of justice smote the Shepherd who bore our sins in His own body on the tree. It was the revelation once for all of the holiness of God, the ill-desert of sin, the need of atonement. In the Cross of Christ we see that God must first be just, before He can justify the ungodly.

God is not subject to the law of space and time, and that one act of righteousness condemned sin forever. But it condemned sin in the person of His only Son, because He was numbered with the transgressors. Only in one who was divine as well as human could the sufferings of eternity be telescoped into the moments of time. The justice was infinite, but the love was infinite also. As God's holiness gathered all the thunderbolts of His anger into one ter-

rific fulmination, so God's love gathered into His own bosom all the darts of the divine justice. He gathered into Himself all the penalties of humanity, as Winkelried gathered into his bosom at Sempach the pikes of the Austrians and so made way for the victorious Swiss. What man could not do for himself, God did for him, providing the atonement in His own eternal nature and counsel, and then offering it to man without money and without price. On Mount Moriah it was not Abraham, but God, who provided the ram for the burnt-offering, and when that sacred place was called "Jehovah-Jireh", the name did not mean that Jehovah would provide merely temporal blessing for His people,—it meant that the sacrifice for sin which man could never furnish would be provided by God Himself.

The wonder of the Cross, then, is, that it opens a window into heaven, through which we see the central fact of existence, the innermost secret of the universe, nay, the very heart of God. There, as in a burning-glass, are concentrated all the rays of the Sun of Righteousness, and there the God who daily beareth our burden took to Himself our sorrow and death that we might be free. But Christ's Cross did not reveal the judging, suffering and saving God as a mere objective show. Its aim was to declare the essential principle of all true life, and to reproduce that life in us. In the Christ who was stretched upon that Cross we see the pattern and beginning of a new humanity, the head of a judging, suffering and saving Church. The moral influence of the atonement is a great truth when it is regarded as a mere corollary and consequence of the eternal atonement within the heart of God. But there could be no moral influence of the atonement, if the atonement itself had not gone before. But this subjective effect in human hearts was decreed and guaranteed when Christ cried "It is finished", and by one offering perfected forever them that are sanctified. Christ's sanctification of Himself, in sacrificial death, included our death to sin and devotion to His work of redemption. For Christ is Christianity. The Church is only an outgrowth and expansion of His life. Christian fellowship and the evangelization of mankind are products of the

Cross, and for us as for Christ there is no glory except through suffering.

Thus the judging, suffering, and saving God, who manifested Himself in a judging, suffering and saving Redeemer, gathers to Himself a judging, suffering, and saving Church. He Himself is the life of the Church. The Church is no merely human society. There is in it a transcendent element—Christ is the soul of its soul and the life of its life. So close is the union of the Christian with his Lord that he can say with Paul: "Not I live, but Christ liveth in me"; "I am crucified with Christ"; "because we thus judge, that one died for all, therefore all died". And Christian experience witnesses to the same truth: "My sins gave sharpness to the nails, and pointed every thorn"; "My name is written on His hands". Because we have the personal Christ as the present source of our spiritual life, we know that when He, who is our life, shall be manifested, we also with Him shall be manifested in Glory.

Baptists have chosen in the past to take Christ's word for their guide, and to follow Him, even though the following involves the condemnation of all error and sin, and the suffering and reproach which such condemnation involves. We have been from the beginning a judging, suffering, and saving Church. We have prospered just in proportion as we have been faithful to the truth; we have declined in influence, just where, and as we have been, unfaithful.

But the offence of the Cross has not ceased. Even now there are some among us who chafe at the restrictions of Scriptures, who practically deny the deity and the atonement of Christ, and who would give up the policy and ordinances of the church. To be Protestants and Baptists seems to them a galling yoke; a judging, suffering, and saving Church seems too narrow an enclosure for their ambition. It is because they have forgotten the judging, suffering, and saving God, and have ceased to see in Christ a present and divine Redeemer. It is a sad return for the favor of God in giving us the largest number of communicants in America, the most costly educational equipment in the land, and the general assent of other Christians to many of the fundamentals of our creed.

After the long seven years' struggle of our war for independence, it would have been absurd for Washington to surrender to Cornwallis at Yorktown. After the long four years' struggle of our Civil War, it would have been absurd for Grant to surrender to Lee at Appomattox. And it will be treachery to Christ, and base ingratitude for us now, to give up the principles for which we have so long contended. We have triumphed in the past, and we shall triumph in the future, only as we enter into the plan of God by being a judging, suffering and saving church.

God forbid that we should glory, save in the Cross of our Lord and Savior, Jesus Christ! The recognition of this supreme sacrificial event is essential to the existence of a true missionary church. The greatest need of the hour is a fresh and forcible expression of the sacrificial spirit of Christ by the church, His spiritual body on earth. As Christ's sacrificial suffering for man's redemption was the crowning characteristic of His earthly ministry, in like manner must the Church, by its sacrificial service for the world's salvation, justify its claim to be the true Church of Christ. Its best talent should be put at the disposal of Him who emptied Himself of honor and became obedient to the death of the Cross. This sacrificial spirit among business men should express itself in large

offerings to Him who for our sakes became poor that we through His poverty might be made rich. Let this great central truth of the gospel get firm hold upon the men to whom God has given worldly treasure, and then, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises, and the church herself will attain to a position of moral dignity and power unparalleled in her history.

This is my last public address, and I am glad that I can make it before the General Convention of the Baptists of North America. It is my Confession of Faith, and I hope that it expresses the faith of the great body which we represent. In Christ and His Cross we have a unifying principle deeper than life itself, a principle that can stand the shock of time, a principle that can bind together in one all these nations that are hurrying to our shores. May Christ Himself be our guide and our inspiration in our deliberations; may He point out to us lines of co-operative service by which we may further His great plans; may He prosper the work of our hands in each of our several provinces and fields of labor; and may he enable us each individually at the last to say with the apostle, "I have fought the good fight, I have finished the course, I have kept the faith".

Jesus in German Theology in the First Decade of the Twentieth Century*

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The influence of the modern trend of thought is appreciable in every direction, but nowhere more so than in the sphere of religion. The boundary lines between the various phases of Protestant Church life are fast fading out; a decided spirit of union is in the air. This phenomenon of the history of recent Protestant movements may in part be explained by the lib-

eralizing tendency of thought, which minimizes all dogmatic differentiations of the common faith. But may not another and more optimistic explanation lie in the consciousness of the need of combining the common forces of Protestantism, for the defense of the common faith against a common foe?

And the marshalling of the clans for defense, if such it be, comes none too soon, for the past has taught us a lesson. With almost passive indifference and with scarcely a serious effort at defense, Pro-

* Delivered at Presbyterian Seminary of Kentucky, McCormick Theological Seminary, Princeton Theological Seminary.

Professor Dosker has recently spent a year abroad in the special study of this subject.—Editor.

testantism allowed the enemy, both from within and from without, to undermine her defenses and thus to imperil the very foundations of her faith. And whilst this destructive process was going on, the various divisions of Protestantism were engaged in a mutually destructive internecine war. Thus in the latter half of the 19th century the assault on the Mosaic books, and on the history of Israel in general, led to a practical reconstruction in radical scholastic circles of the traditional views of the Pentateuch and of the historical records of the Old Testament. And even in circles, where the results of these destructive and reconstructive historico-critical studies of the Old Testament literature were officially rejected with scorn, there were not a few men who, silently or openly, revised their beliefs, and who were captivated by the marvelous industry and scholarship displayed by this Criticism. From the Old Testament sphere the battle was transferred to that of the New Testament. The closing years of the 19th century witnessed this change. It is true the historico-critical examination of the Old Testament literature went on, but these efforts were now overshadowed by a mightier struggle of far deeper significance. The one all-absorbing question of the first decade of the 20th century has come to be—"What think ye of the Christ?"

"The close of the 19th and the opening of the 20th century confront us with the

astounding fact of an occupation with the figure of Christ, more universal and more extensive than ever before".¹ Whoever is at all conversant with the literature of the subject will admit this fact without discussion. The presses of Germany and of the world are literally groaning under the burden of "Jesus-literature." The attack on the Christ of the Gospels has been far more bitter and has been driven home with far greater celerity than was the case in the Pentateuchal struggle. The moat of the royal castle of the Redeemer has been filled, the palisades have been torn down, the walls have been breached, the door of the citadel has been battered down and the battle now rages in the very throne-room of the King and about his own sacred person. A great crisis is upon us, a crisis which is only comparable with the Gnostic and Arian controversies of the distant past. The great mass of the new controversial Christological literature appears in Germany, and only an infinitesimal portion of it, through translations, percolates to our American life. But here and there voices are raised among us, which indicate that the most aggressive German views of the new Christ are eagerly accepted. This consideration has led me to the treatment of my topic:

"Christ in German Theology in the First Decade of the 20th Century."

¹ Gruetzmacher. "Ist das Liberale Jesusbild mo-

Part I. What is the New German Christology?

I. The Modern Christology in Contrast with the Old

In order to appreciate the essential difference between the Old and the Modern Christology, we will have to sketch the development of the latter in a few bold strokes of the pen. It will also be necessary to indicate, at least in part, the literature of the subject, to show how extensive and intensive has been the movement.

But first of all let us ask what sense we are to affix to the term "modern". On the lips of one, it conveys a sense of inspiration; whilst to others the very term is

abhorrent. The one finds in it a glorious battle-flag that leads the way to complete victory; whilst another sees in it a mere collective noun which indicates everything that ought to be combatted in the field of morals and religion. We will use it in its broadest, that is, in its *historical sense*. By Modern German Christology we mean, therefore the type, which is most prominently in evidence in German theology to-day.

The remotest origin of this new Christology lies in the 18th century, in the work

of Reimarus, as has been shown by Dr. A. Schweitzer in his epoch-making book—*"From Reimarus to Wrede, 1906"*. The new Jesus can scarcely be understood without reference to the two celebrated "Lives of Jesus", which appeared in the last century, viz. that of David Friedrich Strauss, in 1835, and that of Renan, in 1863. They were pioneers in a new field and the traditional Gospel view of the Life of Christ was subverted by both; but generally speaking they were far in advance of their day.

This statement must be qualified, for Bruno Bauer went far beyond Strauss, when in 1840 he declared Christ to be a wholly mythical character, and, in the face of the practically unanimous testimony of the Fathers, placed the dates of the Gospels in the second and third centuries.² In his unreasoning onslaught, he shattered and scattered far and wide the entire New Testament literature, not even the four major epistles of Paul escaping the mad fury of the attack; and from the ruins thus created, Bauer endeavored to build up a mythical theory of the life of Christ in a fashion which for recklessness and abandon has never seen its equal in the history of New Testament investigation. The very violence of the attack proved its undoing, and the tide ebbed quickly and carried everything back, practically to the place from which it had been removed. Here and there a voice was raised in approval, but the Mythical school did not succeed in making a permanent impression. In the Netherlands the Christ of the "Moderns" approached very closely to the picture of Strauss and Renan; but in the main the 19th century viewed with little sympathy any strikingly revolutionary conception of the Christ of the Gospels.

The foundations for the change of aspect were laid by one of the disciples of the Ritschlian school, Prof. Hermann of Marburg.

It was recognized as never before that the statement made by Tischendorf in 1870 was fundamentally correct. "Christianity does not, strictly speaking, rest on the moral teaching of Jesus, however sub-

lime that is, but it rests on his person only".³ Therefore in the opening years of the new century well nigh the whole struggle between faith and rationalism was centred upon Him. And the development of the new Christology has been so rapid that it has attained its full growth, and has seen the beginning of a sharp reaction, since the first year of the century.⁴

First of all, in order of this new development, stands Dr. Harnack's celebrated *"Essence of Christianity"* 1900, followed the next year by Wrede's *"Messiah-problem in the Gospels"*. In 1903 the Socialists Kalthoff and Naumann began the discussion of the new ideas concerning Christ. The year 1904 saw the full development of the movement, when Wernle furnished its literary basis in his *"Sources of the Life of Jesus"*. Rosenau and Naumann continued the Socialistic propaganda, and Kalthoff completed the breach between the old views and the new.

But of the greatest interest unquestionably were Bousset's two contributions—*"Jesus"* and *"What do we know about Jesus"*. From this time on no doubt was possible as to the tendency and the ultimate outcome of the New Christology. The two following years 1905-06 produced a turbulent stream of "Jesus-literature" which seemed to engulf the Christ of the Gospels and to carry him hopelessly away. The extremist views were presented by Schmiedel in his—*"The person of Jesus in the battle of present opinions"*, by Jensen in his—*"Gilgames Epic in the World's Literature"*, and by Smith's—*"The Pre-Christian Jesus"*. The latter's work is the more remarkable because he is an American professor of science in Tulane University, and has been eagerly received and introduced to the German circle of Christological iconoclasts by Professor Schmiedel of Zurich. Under this group we may also name Mehlhorn's—*"Truth and Fiction in the Life of Jesus"*. The men however who impressed not only Germany, but the whole Protestant as well as the Catholic Church, with the gravity of the situation, were the great leaders:

³ "When were our Gospels written?" 40. London Tract Society. 1870.

² Bruno Bauer. "Kritik der evangelischen Geschichte des Johannes"; Bremen, 1840. "Kritik der evangelischen Geschichte der Synoptiker"; Leipzig, 1841-42.

⁴ See statement of H. R. Mackintosh, on the authority of Hermann of Marburg, in "British Weekly", October 21, 1909.

Wellhausen with his "Introduction to the First Three Gospels", Harnack with his "Credibility of the Gospel Story", Pfleiderer with his "Origin of Christianity", Otto with his "Life and Works of Jesus in accordance with the Historico-Critical Conception", and Von Hartmann with his "Christianity of the New Testament".

Of inestimable value for the understanding of the entire movement are Von Schnehen's "Modern Jesus Cult" and Schweitzer's "From Reimarus to Wrede. In 1907 the most important contribution to the modern "Jesus-literature" was Weinell's *Jesus in the 19th Century*", and in 1909 Juelicher's "The Religion of Jesus in the

Culture of the Present". Meanwhile the Socialists, Lozinsky and Kautsky had dealt with the subject in a most radical way from their own standpoint, and a host of smaller and larger pamphlets had flooded the market in defense or rejection of the new theories.

In this partial sketch of the modern "Jesus-literature", as is observed, I make no mention of publications on the subject by other continental, British, Scottish, Dutch and American authors. I confine myself wholly to Germany, because there the New Jesus-Cult arose and thence the New Christology has permeated the whole world.

II. The Characteristics of the New Christology

It is now in order to ask—*What Characterizes the New Christology?*

The answer is *It presents an utterly New Christ*. Through all the ages of its history, Christianity was never attacked in as deadly a fashion as in this movement. With the exception of passing attempts operative only in limited spheres of influence, the picture of Christ presented by the Gospels had hitherto been left untouched and unimpeached. True enough, the fourth Gospel has for many decades, in liberal circles, been considered as an idealization of the life and words of Christ; but the Synoptic Gospels were generally viewed as a true picture of the living Christ, naturally with slight differences according to the underlying sources of the three Gospels. But the new historico-critical method of which Harnack is unquestionably the originator, changed the whole aspect of things. Hermann of Marburg, following the subjective Ritschlian method, holds "that the historical greatness of the person of Jesus, in its central content, in its inner life, may be apprehended independently of historical tradition and its criticism". With him the certainty of the Christian faith depends on two things: the impression of the historical greatness of Jesus which confronts us in history; and his ethical demands which, once understood by us, may be apprehended through their eternal truth. A subjective valuation therefore of the life and ethics of Christ, independent of all historical data, is all

that is necessary for the maintenance of Christianity. As we see, the objective reality of the truth is here wholly subordinated to its subjective valuation. But the question stands entirely differently with Harnack and Bousset. Both hold that the "Jesus-image which satisfies faith can only be found in the way of historical criticism". The process must be thorough and fearless and the ultimately resulting *historical image* of Jesus must be wholly determined by the selection of trustworthy sources.

But Where are We to find these Trustworthy Sources?

The modern historico-critical method presupposes that the Gospels, as we have them, are wholly unreliable, since they are evidently colored with the dogmatic consciousness of the early Church. In other words, the gospel records, as we have them, do not draw the picture of Christ *as he was*, but as the early Church *believed or wished him to have been*.

The earliest Christian literature, the chief Pauline epistles, are of no value whatever; since—"these, historically the oldest witnesses, are the scantiest possible sources for our knowledge of Jesus".⁵ John of course is ruled out entirely.⁶

⁵ Wernle, "Die Quellen des Leben Jesu", 5.

⁶ Idem, 12. The question of the Fourth Gospel seems to loom up again. Dr. Herman Jordan of Erlangen openly avows his belief in the authenticity of the Gospel. "Jesus und die modernen Jesusbilder", 1909 (21, 99). Nay, the position has been taken again and again of late that John's Gospel is not only authentic, but is also the oldest of all the gospels. (Fr. Barth. "Das Johannes Evangelium und die Synoptischen Parallelen".)

The Synoptics then?

Alas, "here we are not yet at the end of our way".⁷ But certainly Mark remains, the source on which the critics, in the closing decade of the nineteenth century, staked all? Not at all. Even this Gospel has to bear the accusation that "its historical image of Christ is strongly overdrawn, so that the person of Christ has been changed into something grotesque and fantastic".⁸ Both Mathew and Mark, we are told, show everywhere traces of the transfiguring hand of the dogmatist of the early Church. To know the true Christ *we must therefore go back of the Gospels and search in a new source*, which the critics find in a so-called "*Q*" Gospel, derived from a comparative study of the Synoptic Gospels. But even there Wernle believes that the dreaded taint is to be surmised of the subjective coloring of the faith of the early Church. No one, he admits, knows this earliest gospel in a satisfactory way.⁹

And yet it is the task of the critic, even in this mysterious unknown Gospel, to separate the chaff from the wheat.

But how pray? By what means is this stupendous task to be accomplished? The answer is ready.

Harnack tells us that all that is needed is "a clear apprehension of life and a true estimate of what is really great".¹⁰ Pfeiderer demands "healthy eyes and a sober, honest love of the truth".¹¹ Bousset bids us accept "all that can be psychologically apprehended".¹² But there is one supreme test of reality and veracity in the Gospel picture of Jesus, according to Bousset and Mehlhorn. Grasp it well! We can, they tell us, be absolutely sure of everything, only which is contradicted or antagonized by the later faith of the Church, and which therefore has not been retouched by it.¹³ Nay Bousset goes even one step further and bids us "use our imagination when the tradition of the Gospels does not suffice".¹⁴

The foundation of the New Christology

is therefore *the subjective application of the historico-critical test*. To know Christ we must cut loose from the text of the Gospels. And when we look at the portrait of Christ, evolved by the herculean labors of all these master minds, we may wail with Mary, at the empty tomb "They have taken my Lord away and I know not where they have laid him"; or we may apply to it, in a literal sense, the words of Isa. liii—"When we shall see him, there is no beauty that we should desire him". He is one of us, only quantitatively removed from us in holiness. The picture, which Bousset, Wernle and others draw of him, is of one, who "full of doubt cried to his God for the knowledge of his will and for peace". Nay, Frenssen tells us, in the most widely read novel the German press has ever produced, and which is focussed in a small life of Jesus contained in it, "he groaned by the rock-side, a poor lonely man, in direct distress, torn by fearful doubts". And again—"Jesus stood there as a man. A man he was. There are abundant proofs for it. (1) He said it himself. (2) In his thinking he was a child of his time. (3) He bore a specific character. (4) He was developed. (5) His nature was not wholly free from evil. And (6) He erred especially in his fine, hot, childish faith: he did not come again, neither did the Kingdom of God come. He was a man, however marvelously good and wise and clear eyed and courageous. In no deed, in no thought, does he exceed the measure of a man. He was a man and no more. True, till the last he had a faint hope that his Father in heaven would spare him the dregs of the bitter cup; but no ten thousand angels came. Not a single one came. Of all his faithful ones and relatives not a single one was present. He died after he had hung there, stertorously breathing, a few hours, from loss of blood and asphyxiation. That was his life and that was his death. He was the most beautiful of the children of men".¹⁵

What boldness and arrogance; what insufferable juggling with the text of the Gospels!

The New Christ of the critics is then a mere man; he makes many mistakes, as,

⁷ Wernle. "Quellen des Leben Jesus", 54.

⁸ Wernle. "Quellen des Leben Jesu", 60.

⁹ Idem 59.

¹⁰ "Wesen des Christentums", 9, 16.

¹¹ "Entstehung des Christentums", 12, 15.

¹² "Was wissen wir von Jesus", 56, 60.

¹³ "Was wissen wir von Jesus", 57 (Bousset).

¹⁴ "Wahrheit und Dichtung", 15 (Mehlhorn).

¹⁵ "Jesus", 30.

¹⁵ "Hilligenlei", 50, 569. "Das Leben des Heilands", 84, 101.

e.g., in regard to the speedy advent of the Kingdom of God;¹⁶ in regard to his attitude to the Law;¹⁷ nay, he is not even without sin.¹⁸

But the iconoclastic spirit of Criticism, once it was aroused, went far beyond this point. Celsus, the arch enemy of Christianity, in the second century, had declared Christ "an idiotic character", "a man lacking in mentality". But as the centuries passed, that charge was further left unspoken. Of recent years Paul has been repeatedly declared *non compos mentis*, through epileptic attacks, and recently even Luther has been adjudged a neurasthenic¹⁹, but till now the question of Christ's mentality was left untouched. The very idea of the discussion of the psychological health or illness of the Master, a decade ago, would have shaken the Christian world from center to circumference; it would have been considered absolute blasphemy.

What happened? In 1905, Dr. G. Lomer of Neustadt, superintendent of a lunatic-asylum in Holstein, issued a pamphlet, entitled "*Jesus Christ from the Standpoint of the alienist. A Critical Study for professional Men and intelligent Laymen*".²⁰ Apparently dreading the storm that might be aroused, he assumed the nom de plume "Dr. De Lossten". As the event proved, there was no need at all of this precaution, although he declared without reservation, Christ to have been a lunatic.

He was followed in the new path, in the same year, by Dr. Emil Rasmussen, a Danish theologian, in a treatise, entitled—"*Jesus, a Comparative Psycho-Pathological Study*".²¹ This author concludes that Christ was an epileptic, with diseased mental powers; and his work was enthusiastically endorsed by his translator, Dr. Arthur Rothenberg.²²

¹⁶ "Jesus", 35.

¹⁷ Idem 60.

¹⁸ "Hilligenlei", 587.

¹⁹ "Hausrath", "Luther's Leben". Berlin, 1904.

²⁰ "Jesus Christus vom Standpunkt des Psychiaters", "Eine kritische Studie fuer Fachleute und gebildete Laien", 1905.

²¹ "Jesus. Eine vergleichende Psycho-Pathologische Studie". 1905.

²² The translator of Rasmussen's work is Arthur Rothenberg, who has this to say: "Jesus shows all the symptoms of the old and the new prophets. He is incomparably anxious, becomes violent in the incident of the cleansing of the temple and suffers hallucinations. His life is described as abnormal. He encourages the folly of faith in the redemptive power of his death. His self-deception of the *Parousia* has fully failed. He was a true and worthy man, whose tragic fate deserves our heartfelt sympathy".

The great leaders of German thought, and therefore of the world's thinking, lifted no hand in defense. Almost without exception Vergil's words apply to them.

"Conticuere omnes intentique ora tenebant".

No thrill of indignation passed through Germany, no mighty voices were raised in protest. Had not the great leaders opened the way of submitting Christ to the keenest critical scrutiny, and is not science free and fearless? Instead of condemning this blasphemous attack on the person of Jesus, all Germany devoured Gustav Frenssen's "Hilligenlei", a novel with a purpose, quoted above. In this book, according to the author, are contained *all the newest ideas concerning Christ, which are taught by the great teachers in the great German Universities*. Frenssen sought to popularize these ideas, to strip them of the technicalities of the schools and to bring them within reach of the masses. And in this sketch of the Life of Jesus, Frenssen practically acknowledges the correctness of the results of the above quoted psycho-pathological studies in the Life of Jesus; since he allows Kai Jans to say that—"Christ went to the very verge of that which is human, even to the borderline of excited dementation".²³

No book of late years has moved Germany as has this novel. And its reception reflects the attitude of the intelligent masses toward Christianity. As to the teachers, to whom Frenssen claims to be indebted for his Christology, and whom he names one by one in the epilogue of the edition, printed at Berlin in 1905—Holtzmann, Julicher, Wernle, Weinel, Wrede, Grimm, Otto, Meyer, O. Holtzmann, Traub, Bousset, Harnack, Von Soden, Hollmann and Troeltsch—they have tried in vain to shirk the burden of responsibility, by claiming that the author has "*misunderstood them*". They have failed at least to make clear wherein their teachings radically differ from the picture of Christ drawn by Kai Jans.

This assault on the psychological condition of Christ has been splendidly met by Dr. Hermann Werner, an emeritus pastor, at Audernach am Rhein, in his book—

²³ "Hilligenlei. Roman von Gustav Frenssen. Siebenundneunzig Tausend. Berlin. G. Grote'sche Verlagsbuchhandlung". 1905.

let—"The Physical Health of Christ".²⁴

The New Christology, where it still holds to Christ, as the great religious leader, presents therefore not only a *New Christ* but also a *New Gospel*. This gospel is, in its final aspect "Personality and Religion", i.e., a universal religion, most powerfully, and therefore also in the most exemplary way, realized in the person of Christ.²⁵ Or as Dr. Gruetzmacher of Rostock expresses it "God, virtue and immortality".²⁶ We thus come back to the old Kantian position. Jesus may be called "Savior", because he has fully realized the moral religion of humanity in his own person, and on this account He remains the leader of all times and of all nations, both as regards God and man. According to the critics, Christ has modified the religion of Israel in certain points and has purified it in certain particulars; but in Him the universal religion, viz—*faith in God, immortality and virtue*, has reached its climax in a peculiarly strong and singular way. And thus, but thus only, we may call him our mediator because he leads the way to God.

But what he thought of himself we may never know, because the faith of his early followers ascribed acts to him and laid words on his lips which are utterly unhistorical and hence untrue. At certain times of his life and under certain conditions, he considered himself the "son of man", whatever that may have meant on his lips, and the Messiah; but in reality he never exceeded the human sphere of existence.

This then is the final verdict of historical criticism in Germany concerning Christ and his Gospel!

Small wonder that in our day, in which the social question looms up so large and in which Socialism is so extensively studied and makes so wide a propaganda, the leaders of the *Social Democracy* should have found in this merely human Christ, a man after their own heart, *the leader of the proletariat of his day*.

It is only fair to say that one wing of the German Socialists utterly rejects Christ. Thus Lozinsky declares him—"a decadent, a tired, unenergetic Nazarene", a man with an open eye for the future only and a dead sense of present injury. As to

the early Church, yes, it was Socialistic, it consisted mostly of the proletariat. And such a proletariat! The author declares the early Christians to have been a "*Lumpen-Proletariat*", mere rag-bags and social parasites.²⁷

But the other wing looks more favorably on Christ. Prof. Deissman saw in him an out and out Socialist. Naumann called him, in 1904,—"*an imposing social figure, a man of the people, a reorganizer of society, who as such has even in our day much to say to our people*". Later on, however, after his Asiatic tour, Naumann considerably modified these favorable views, without however taking Lozinsky's radical standpoint.²⁸

But Karl Kautsky, the literary leader of the present day Social Democracy, has fully developed the theory in his book "*The Origin of Christianity*", 1909.²⁹ As he sees it, Christianity grew wholly out of the social conditions of its environment. Jesus was, in the fullest sense, one of the leaders of the proletariat. He says, "Jesus can be historically understood only if looked upon in this light. Not much that we know of him is historically reliable; but from Luke xx. we can learn with considerable certainty that, on the occasion of the great religious festival in Jerusalem, Jesus of Nazareth started an agitation which ended in a fiasco, because he was betrayed, and Jesus then died the death of an ordinary rebel. The movement, which he intended to inaugurate, had really very little in common with what later on is known as Christianity. The Christian movement of history is really almost entirely independent of the person of Jesus. It was through the agitation of Jesus and his immediate followers that the suppressed proletariat tried to rid itself of its hard lot. But Christianity afterward transferred all its ideals to its martyr-hero Jesus, until he was finally changed into the unhistorical Jesus of the New Testament. The fact that Christianity was originally such a communistic and social-democratic agitation is proved by the opening chapters of Acts, and a number of passages in Luke".

²⁷ Lozinsky, "Was Jesus Gott, Mensch oder Uebermensch?" 1906. "Was haben die Armen den Christentum zu verdanken?" 24.

²⁸ "Jesus als Volksmann", 1904.

²⁹ "Die Entstehung des Christentums", 1909.

²⁴ "Die Psychische Gesundheit Jesu", 1909.

²⁵ Harnack, "Wesen des Christentums", 75.

²⁶ "Ist das liberale Jesusbild modern?" 1907, 19.

Thus the historical criticism of the Gospels, in the first decade of the 20th century, has robbed Christ of all for which he has stood throughout the ages. The radicals revamp the old theories of Bruno Bauer, and flatly deny his historical existence.³⁰ The Social Democrats claim him as one of their heroes, if they do not reject him with scorn. The more sober minded critics deny his Virgin birth, i.e., his deity, his miracles, the scope of his teachings, as we find them in the Gospels; the vicarious meaning and value of his death; the actuality of his resurrection and ascension, as well as his own great doctrine, later on so strongly developed by St. Paul, *his ever impending Parousia*. According to the well nigh unanimous verdict of the leading critics, the entire Gospel picture of Christ is a falsification of the historic Jesus, a fantastic portrait created and colored by the dogmatic consciousness of the early Church.

Such then is the Modern Christ!

Do we wonder that honest men among the liberals demand, with Von Schnehen, that the new principle be carried to its ul-

³⁰ "Der vorchristliche Jesus", 1906. "Das Gilmosepos in die Weltliteratur", 1906.

timate and logical consequences, and that an effort be made to substitute something new for time-worn Christianity?

Men of sober judgment must see, and are seeing, that the true historical Christ; the founder of a new civilization; the pathfinder of modern history; the one to whom all the ages since his advent turn back; the one who has rejuvenated the old dying world and saved it from itself; the one who changed, for countless hosts of martyrs, the gate of death into a gate of glory as they died for him; the one who for nineteen centuries inspired the hearts of thousands of preachers of his Gospel with unquenchable zeal; the one who enabled suffering believers to patiently bear their cross after him, and who made burden-bearing a joy; the one who is altogether lovely for those who love him—and trust in him—that this mighty Savior is not and never can be the poor, attenuated, devitalized, truly pitiable "historical" figure in which the modern critics would have us believe, but the Christ of the Gospels as we have them.

[NOTE.—Part II. will appear in the next issue.—*Editor*.]

Immanence, Transcendence and Natural Law

L. E. LINCOLN, ROSLINDALE, MASS.

People who deny the authority of the Bible, the possibility of miracles and insist upon the immutability of natural law are usually believers in the existence of God. They readily admit his immanence, but deny his transcendence.

The question naturally occurs how he can be either without being both immanent and transcendent. As a Spirit he is either active in the universe or passive. If passive he is under the sway of Law and Law is sovereign. If he is God he must be supreme—the law giver and its executive—that is, active in the promulga-

tion and application of law. If God is the author of law, we may not suppose that his power to invent or change or modify is circumscribed by anything but his own will.

That the laws of mind and spirit are not fully understood is obvious. The action and interaction of mind and spirit can not be fully comprehended, yet can not be denied. If under favorable conditions one mind may affect and influence other minds, why doubt that God who is immanent may in an even greater degree influence human spirits whom he pervades? If I can hypnotize another and make my will

dominant in him, why may not God find means to make his will dominant in me? If I by understanding natural law can marshall its forces to accomplish results which nature never does unaided, may not God with his perfect knowledge of natural forces secure results which nature unaided would never secure? If I am transcendent in a small realm, why not God in the infinite realm? Consequently, the logical and unavoidable conclusion, to my mind, is that God is both immanent and transcendent—that he “hath established his throne in the heavens and his kingdom ruleth over all”.

We may readily grant that law in both the natural and the spiritual realms is unvarying, but it is just as true that these laws exist in ever-varying combinations, producing variable results, and that these combinations are governed by the supreme law, the will of the Supreme Being.

If it is affirmed that the “ever-varying combinations” are equally under unvarying and eternal laws, then law is supreme and automatic, and there is no need of an Intelligence to preside over the operations of the universe. But if there is a supreme Intelligence it is reasonable to conclude that what we call natural laws are but the working of his power, and uniform because right and perfect.

Jesus said, “My Father worketh hitherto”. He explained the Father’s interest and activities in the affairs of his creatures and illustrated the Father’s wisdom and power by his own wonderful words and deeds.

Man summons to his aid natural forces to do his will, and when the process has gone far enough he touches a button or moves a lever and the operation ceases. Is it not altogether probable that the natural is a type of the spiritual and that buttons and levers controlled by spiritual impulses in the superhuman realm reach out and govern in the physical universe? Hence, how reasonable to think that what we call natural laws are simply the uniform action of an ever-working God, and we secure results by working in harmony with him—in physics by conformity to his method, and likewise in the realm of intellect and of spirit.

Prayer is our means of connecting and harmonizing our purposes with the divine will, and it is consequently the lever by which we operate in spiritual things—the power that “moves the arm that moves the world”.

“Thou art, O God the life and light
 Of all this wondrous world we see,—
 Its glow by day, its smile by night,
 Are but reflections caught from thee.
 Where’er we turn thy glories shine,
 And all things fair and bright are thine”.

Introductory View to the Subsequent Lessons

DANIEL S. GREGORY, D.D., LL.D.

The practical breaking away, in the Lessons for May and the succeeding months, from the *historical order* heretofore pursued, calls for the "Introductory View" promised in the April issue. This includes:

(1) The Analytic Inspection of the materials furnished by the Two Books chiefly Concerned, Kings and Chronicles, and their Sources.

For this view we shall turn to Professor Beecher's valuable, but (as he suggests) "incomplete", statement in the "Sunday School Times" for January 14, 1911, entitled "Kings and Chronicles: Why Both Works?" for which we have to thank "The Times" and the author.

(2) The Constructive Study of the Two Books in the Light of their Aim and Plan, in which is to be found, as in all genuine

Literary Productions, the Key to their Understanding.

The work of outward analytic inspection of the materials, as they stand on the pages, however thorough it may be, does not reach the root of the matter or furnish their final explanation. The further inquiry must be made, "*What was each book written for?*"

(3) The Study of the Historical Aim of Jehovah through these Prophet-Scribes, to Save Israel and Judah from Destruction by the World-Empires, and Prepare a Remnant for Messiah and the Advent.

This Historical Messianic aim will be found to dominate the work and writings of the various groups of Prophets, and to furnish their true Historical Key.

I. The Analytic Inspection of the Materials of Kings and Chronicles

"Kings and Chronicles: Why Both Works?"*

PROF. WILLIS J. BEECHER, IN "THE SUNDAY SCHOOL TIMES"

1. Dealing with the Contents and Origin of the Books

If you go to a library to read up on Kings and Chronicles, and stack up on a table twenty volumes available for the purpose, you will find, as you read, statements that are hopelessly contradictory. The only way out is to observe for yourself. As in

* This is a thorough-going piece of analytic inspection of the Books, from his point of view, by one whose "Dated Events of the Old Testament" (published by "The Times") and other works have made him master of the Old Testament History of this period, and who has an intimate acquaintance with the Original Sources from which the writers drew their facts.

The Editor of "The Times" says: "There is a great deal of repetition in the material that we find in the books of Kings and Chronicles, as many a teacher and pupil is discovering this year. Why should both works be needed in the Bible? What have they in common, and what material is peculiar to each? How did they come to be written? Professor Beecher has been asked to answer these questions; and one of the interesting facts about his answer is that you can test the most of it for yourself".

other instances of correct study, when the books of Kings and Chronicles are the objects under observation you should do your own observing, and should by it test the conclusions which you find in print. This is more difficult at first than it is to read what writers say and then guess at the truth; but it is easier in the long run, and infinitely more satisfactory.

Therefore please read the two books of Kings consecutively, not taking too much time for it, but with your mind on the alert to observe what kind of a literary product it is. You will not fail to see that it is made up of a succession of narratives, some of them very short and some longer, some of them bare summaries of events and some rich in graphic details. If in-

stead of chapters and verses these stories were printed as tracts, separated on the page by wide spaces, that would increase their intelligibility.

You will observe, further, that these narratives concern the history of the Israelitish people, continuing that history from the point where the books of Judges and Samuel lay it down. If, however, your observation is sufficiently careful, you will see that the books of Kings are not a number of chapters added to the books that precede them, but that they constitute a separate literary work.

You will observe that the narrative of the books of Kings is brought up to the time of Jeremiah, who began to prophesy at a very early age in 626 B.C. (Jer. i. 2, 6). It properly closes about forty years after that date, though the very last verses deal with events that began 561 B. C. I believe that tradition is correct in assigning the completion of the books of Kings to Jeremiah or his immediate disciples, though if it were true that they were written several generations later that would make no important difference for the purposes now in hand.

Now deal similarly with the books of Chronicles. Read them through rapidly but observantly. Note that the first nine chapters consist largely of names of persons, beginning with Adam and extending over the whole history to Nehemiah. From the tenth chapter 1 Chronicles contains matters parallel or supplementary to 1 and 2 Samuel. We may describe 2 Chronicles in the same words which we have used concerning 1 and 2 Kings—a succession of narratives, some of them very short and some longer, some of them bare summaries of events and some rich in graphic details, touching Israelitish history from Solomon to Nebuchadnezzar. You will find that 2 Chronicles closes with the paragraph with which Ezra begins, and closes in the middle of a sentence. Instinctively you read on into Ezra, and you see that the books of Chronicles and Ezra and Nehemiah constitute one literary work or series of works. You can not at once tell by observation whether or this work was written by one author or by several, but you will find it convenient to designate the author or authors as the Chronicler, using the word

like the x in algebra, as a symbol of an unknown quantity.

I believe that tradition is correct in affirming that the books of Chronicles were completed by Nehemiah, not later or not much later than about 400 B.C., but in this article I shall make no claims that will not be equally valid from the position of one who holds that the completing of them occurred generations later.

All are agreed that the books of Chronicles were written several generations later than the books of Kings, and by writers who were familiar with Kings. The books of Samuel and Kings were sources for the writer or writers of Chronicles. This point stands apart from other points concerning the sources of these books. Read and compare, this time very carefully, 1 Samuel xxxi. and 1 Chronicles x. Observe that the first twelve verses in Chronicles are simply a transcript, with slight changes from Samuel, while verses 13 and 14 are a condensation of matters that occupy several chapters in Samuel. This is typical. Either the Chronicler copied from Samuel and Kings or from the sources from which Samuel and Kings were copied. In most instances there is no reason for not saying simply that he copied from Samuel and Kings.

Now study the contents of the books of Kings and Chronicles. Read the books through again, observantly comparing their contents. Notice that in the transcribed sections the Chronicler systematically makes slight changes in the interest of making the narrative briefer and more fluent, and that he occasionally adds interesting particulars. But especially observe that he omits long sections, and that he adds other sections.

First, observe that the books of Samuel and Kings are concerned with the history of the whole Israelitish people, while Chronicles deals only with the kingdom of the dynasty of David. To Saul and his reign the Chronicler gives only the brief mention necessary in order to establish a point of departure for the history of David. Excepting here and there an item which he could not avoid, he omits the whole history of northern Israel.

Further, the Chronicler assumes that his readers possess the books of Samuel and Kings, so that there is no need of his re-

peating all their contents.

It is sometimes said that the Chronicler, being a priestly writer, depreciates the prophets. Certainly he omits many of the prophet stories which bulk so large in Samuel and Kings—stories of Nathan, of the old prophet at Bethel, of Ahijah, Elijah, Elisha. But all these omissions are accounted for by the two reasons already given. The Chronicler shows no disposition to minimize the prophets. He retains some of the prophet stories, and he takes pains to record doings of the prophets which are omitted in Kings; witness the letter of Elijah and the mention of

such men as Azariah, the two Odeds, Hanani, Jahaziel, Zechariah the son of Jehoiada (2 Chron. xxi. 12; xv. 1 and 8; xvi. 7; xx. 14; xxiv. 20; xxviii. 9).

The matters added in Chronicles are more significant than those omitted. They are mostly of three kinds; first, genealogical (for example, 1 Chron. i-ix.; second, interesting incidents and personal details (for example, 1 Chron. iv. 9-10; v. 19-22 and 25-26; xii. 1-40); third, matters connected with the temple, the priesthood, the national worship (for example, 1 Chron. xv. or xx.-xxix.; 2 Chron. xiii.; xx.; xxix.-xxxi.; xxxv.).

2. Libraries of "Sources" Available to the Writers

The writer or writers of Chronicles had access to quite a library. Besides the books of Samuel and Kings, the Psalms (see 1 Chron. xxvi. and many other passages), and other Old Testament writings, they refer to many other sources. They make numerous references to books of "Kings," including two or three or more works in addition to those which we have in the Old Testament (for example, see 1 Chron. ix. 1; 2 Chron. xvi. 11; xx. 34; xxiv. 27; xxvii. 7; xxxiii. 18). They mention two "commentaries" (2 Chron. xiii. 22; xxiv. 27), and writings by Samuel, Gad, Nathan, Ahijah, Jedo, Shemaiah, Iddo, Jehu, Elijah, Isaiah, Jeremiah, and writings by David and his liturgical associates, and various other writings. In fine the library which the Chronicler used is precisely that which Nehemiah is said to have collected. "He, founding a library, gathered together the books concerning the kings, and prophets, and those of David, and epistles of kings concerning holy gifts" (2 Mac. ii. 13). Clearly the Chronicler was interested in collecting materials, and in using them.

The books of Kings eighteen times quote as sources the "Book of the Chronicles of the Kings of Israel," and fourteen times the "Book of the Chronicles of the Kings of Judah" (for example, 1 Kings xiv. 19-29). Of course these are not our Old Testament books of Chronicles; ours were written later than the books of Kings, and in most cases they do not even mention the matter to which the writer in Kings refers. The books of Kings also mentions the "Book of the Acts of Solomon" (1 Kings

xi. 41). The prophets referred to in Chronicles as sources all lived before the completing of Kings, and their writings must have been accessible to the writers of Kings.

In fine, "chronicles," that is to say public records, were kept in Israel and Judah. That is what the "scribes" and "recorders" were for (1 Kings iv. 3; 2 Kings xviii. 18, 37, etc). Also the prophets were writers from the times of Samuel and David, at least. Whoever wrote the books of Kings had access to public records and to prophetic writings, and drew from them as sources.

There are certain questions of detail which are less simple. The books of Kings in their present form were written later than the latest events mentioned in them, and therefore later than the destruction of Jerusalem by Nebuchadnezzar, and much later than the destruction of Samaria by Sargon. To what extent may we suppose that the public records and the writings of the successive prophets escaped destruction in these catastrophes? Did the final writer of Kings possess the original documents, or did he have to use accounts and excerpts preserved by intermediary writers? Did he write the whole history from the beginning, or did he find it partly written, and merely bring it up to date? On many such points we are without information. This is a reason why we should be cautious, but it is not a good reason why we should unduly discredit what information we have—as is so often done in such cases.

3. Method of the Chronicler in Handling his Material

Of one point we may be sure. We have seen how the Chronicler, in using the books of Kings as sources, to a large extent copied from them instead of restating their contents. We cannot doubt that the author or authors of Kings used their sources in the same way. It follows that a considerable part of the contents of these books has come down to us by transcription from first-hand sources.

When the books of Samuel and Kings had been a long time in circulation they fell into the hands of the Chronicler. He had other materials in his possession, some of them certainly written, and some possibly in the form of oral tradition. We can imagine that his "library" contained parchments and papyri and clay tablets and inscribed stones and shells and plates of metal, and that some of these documents were in good condition, while others were mere mutilated fragments. Among them were certainly *midrashim*, "commentaries," collections of traditions and sayings concerning Old Testament books and persons and events. Some of the literary products in the library were doubtless of recent origin, but it was contrary to all experience if there were not also some precious and genuine ancient documents. Some of the references in Chronicles to prophetic writings may be only to certain sections in our books of Kings, but the evidence also indicates that the Chronicler found some

of the sources of Kings still extant in their separate form. He emphasizes writings by David and Asaph and their collaborators in preparing for the temple and its service, and it is gratuitous to say that none of them were genuine.

It seemed to the writer or writers of Chronicles that some of these additional materials ought to be put into circulation. In particular it seemed to them, now that the temple had become the center of worship for Jews from all lands, that the national sacred writings ought to contain fuller accounts of the temple and its worship. With these objects in mind they framed the books of Chronicles. This is the true and simple answer to the question "Why both works?" But it is an incomplete answer. We need to add that in all the processes through which the books came into existence the Spirit of God was operating in the minds of the men concerned, guiding, illuminating, revealing, to the intent that the finished product should be holy Scripture, given as God saw fit.

Two books may be especially useful for studying Kings and Chronicles:

"A Harmony of Samuel, Kings, and Chronicles," by William Day Crockett. Revell (\$1.50).

"The Royal Houses of Israel and Judah", by the Rev. Dr. George O. Little. Funk and Wagnalls (\$3).

II. The Constructive Study of Kings and Chronicles

There is something more than the raw materials of fact and thought in every production that can claim a place in genuine Literature in the highest sense. Every such work has a structural element that must be taken into account in arriving at its intelligent and exhaustive understanding. It is in virtue of the public consensus in the recognition of this Supreme Constructive Factor that the master-pieces in the World's Literature have won and hold their place in it; and by the presence or absence of which their claims to such place are judged and settled.

Every such genuine Literary Production has been (whether by conscious intent or

by spontaneous genius) shaped by its writer or writers by a pervading and controlling Aim and Plan, and its materials shaped by a definite Organizing Idea into a coherent and consistent Whole or Unit. These factors must be inquired after as furnishing the key to the Production.

The Bible has come to be acknowledged as holding the foremost place in the World's Literature, even regarded as mere Literature. And the presence in it, as a Whole and in its Divisions and Books of this Structural or Constructive Factor in its highest order is coming to be acknowledged by the foremost men of the age. In this Book, as God's only and authoritative Rev-

elation of the Way of Salvation, the presence and controlling influence of the Holy Spirit is manifest everywhere, directing the human writers in Shaping all the Materials of Divine Fact and Truth in perfect accordance with the genuine principles of Literary Construction. The key to each Book and to the Whole is to be found in answer to the question, "What is It for?" What is Its Aim, its Plan and its Organizing Idea, that transform the raw materials of fact and truth into a finished and coherent Literary Product?"

This Constructive Element, running through the Bible, and distinguishing its

parts, will be found unfolded in germ in "Bible League Primer No. 1", and has been illustrated in The Bible Student and Teacher in the Constructive Study of Genesis, Matthew, Acts, etc.

It is just here that the higher reason and explanation of the Two Books, Kings and Chronicles, "For what did the Holy Spirit lead the writer or writers to produce these Books?" "What did they write them for?"

These questions may be answered from the Primer, which may here be profitably quoted for those who have not its statement within reach.

1. *Different Aims of Kings and Chronicles*

Passing over Samuel (1 and 2), which has much in common with Kings and Chronicles, we confine attention to these last Two Books dealing with the period of the Theocratic Monarchy.

KINGS (1 and 2)

Kings—the Book of Royal Covenant—the Second Double Book (the two being one in the Hebrew), records the Royal and Civil History (mainly) of the Chosen People, including the reigns of David and Solomon, and of the successive Kings of the Two Kingdoms to the time of the Captivity. It is the Book of Jehovah's Care over the Kings, in fulfilment of His promise to David, and so records the history of Both the Royal Lines of Israel and Judah to the Babylonish Captivity. It was written for that, and that decided the choice and quality of the material it records.

2. *Some Consequent Differences Between the Two*

Although the two—Kings and Chronicles—are looked upon as being so much alike, the differences are really very marked. Among the principal contrasts are the following:

Kings—confined to a limited period of Jewish Political History, ending with the Babylonish Captivity.

Chronicles—Sweeping the History of the World, covering God's Purpose of Redemption from the Creation and Protevangel to the Restoration of the Remnant of God's People to Jerusalem by the Decree of Cyrus.

CHRONICLES (1 and 2)

Chronicles—the Book of the Religious Covenant—the Third Double Book (the two being one in the Hebrew), records the Religious History of Mankind, and especially of the People of God, from the Beginning; its Genealogies and lists preparing for the Restoration of the Chosen People to the Promised Land, which it always keeps in view and which is ultimately brought about by the Decree of Cyrus.

Accordingly, while sweeping over the whole History of the Past, it omits the History of the Kings of Israel, as it is the Book of Jehovah's Covenant Care over His People, and the Kings of Israel have no place in it as they have broken Covenant with Him.

Differing so entirely from Kings in its Aim and Theme, the difference in the selection and use of facts and truths is at once, thereby determined, and the true reason for the Two Books made plain.

Kings—Jehovah's Covenant Care over the Kings in fulfilment of His promise to David.

Chronicles—Jehovah's Covenant Care over His People in fulfilment of His Promise and Purpose of Redemption.

Kings—The great Political and Royal Events and Triumphs in the History of the Undivided Kingdom and of the Two Kingdoms.

Chronicles—The Divine Care over the Chosen People, especially in their Religious Life and Service,—marked by the insertion of much new matter bearing on the Relig-

ious and Temple Establishment, Instruction and Worship.

Kings—the History of the Kings, both of Judah and Israel.

Chronicles—the History of the Kings of Judah only, save incidentally.

So complete is the exclusion of Apostate Israel, or the Northern Kingdom, and its Kings from the Covenant People that the Prophets Elijah and Elisha, who fought the great battle against idolatry, and especially against the prophets of Baal, in Israel, and who occupy such large space in the Book of Kings (about half of the Two Books), are ignored in the Book of Chronicles, except as the name of Elijah appears once incidentally (2 Chron. xxi. 12), and even there may be erroneously written for Elisha, whose name appears nowhere in the Books unless this is an instance.

Kings—the History of the two Lines of Kings to the beginning of the Babylonish Captivity, when the Monarchy ended.

Chronicles—the History of the House of David and the Covenant Ones, and the Judgment and Captivity, till the Decree of Cyrus for the Restoration of the Remnant.

Kings—makes no provision for the Restoration of the People.

Chronicles—one Chief Aim is to Prepare for the Restoration of the Jews to Canaan, and for the future Messiah. Hence, the records and chronologies, tribal and family, Levitical and priestly, royal and Messianic, which are not found in Kings.

In the light of this view of the Origin, Aim and Scope of the Two Books, and of the Divine Purpose which the Holy Spirit directed the writers in carrying out, it is easy to see why there are Two Books, and why the Differences are such as they are and where they are.

To the failure to recognize this Constructive Element is undoubtedly due the dread-

ful "muddle" about the Two Books of Kings and Chronicles. The Teachers and Readers have never been taught to study Literature, whether Biblical or Secular, in that way in the Schools; and so have followed the unintelligent traditional way that takes them to be the product of crude "lumps" of the same mass of raw materials that somehow (no one can intelligently say how) got together and were left to stay together.

The masses of readers (and that even among "scholars") inevitably read them in the same traditional way. Many will recall the day when the brilliant James Anthony Froude published his so-called History of England, fifteen volumes more or less, and it became the fad with all idle people with literary pretensions to give themselves to reading it as "English History", never suspecting that it was not such a history at all, but an exploitation of his eccentric political views of that history say for the brief period of a generation. The confounding of Kings and Chronicles with "Jewish History" is not as bad as that (for Kings covers a wider section of that History, is genuine History, and has its distinct aim to set forth the story of God's Covenant Care over the Kings in fulfilment of His Promise to David); but it is of the same order. The purpose of the Chronicler is not to write *Jewish History*, but to set forth in a *World-History* of God's People His Covenant Care over them Religiously through the sweep of the ages, and touching only incidentally upon the Royal and Political History of the Jews. The two Books are as widely separated in Aim and Scope as are Froude's History, which is not English History at all, and Green's "Short History of the English People", which seeks to unfold the Origin, Nature, and manifold development and accomplishment of a great Christian People; which is English History in its best sense.

III. The Study of the Historic Aim of the Prophet-Scribes

When the Prophetic Authors of the Written Prophecies Appear on the scene, it is as representatives of the Historical Aim of Jehovah to Save Israel and Judah from Destruction by the World-Empires, because of their Corruption and Apostasy, and Pre-

pare a Faithful Remnant for the Messiah and the Advent. This Historical Messianic Aim will be found to dominate the work and writings of the various Groups of Prophets, and to furnish the true Key to the Historical Movement.

1. Literary Background for the Study

The Sixteen Prophets, from whom came the Written Prophecies, belong to the period covered by the later portions of the Books of Kings and Chronicles, and by the Books of Ezra and Nehemiah (which are merely continuations of Chronicles).

The two sets of Books, Historical and

Prophetical, can only be understood with the aid of the light shed by each upon the other. The Prophecies themselves are likewise full of Historical Statements and References that do not appear in the Historical Books and by which the History must be supplemented and interpreted.

2. Stages in the Prophetic Movement to Save the People

The *Sixteen Written Prophecies* deal with the *Struggle of the Prophets*, during the later Hebrew History, to save the Chosen People from idolatry, apostasy, and destruction by the World-Empires with which they were brought in contact.

Their constant and perverse tendency, through all their history, had been to depart from that *Monotheism—that faith in JEHOVAH the One Only Living God*—the original supernatural revelation of which as recorded in Genesis had laid the foundation for their religion, and in the later oft-repeated fresh revelations of which Jehovah had sought to hold them loyal to Himself. *Against this tendency and its destructive results the efforts of the Prophets*, whose utterances remain in the Scriptures, were directed.

Sixteen Books of Written Prophecy present *Four Phases in the movement of the Law in the Struggle to keep the Chosen People Loyal to Jehovah and the Covenant*, and save them from being destroyed by their sins.

These Prophets began their work in the time of Amaziah in Judah, and of Jeroboam II. in Israel. They may be arranged in *Four Groups, presenting the Successive Stages in the Progress of Judgment and Destruction, and of Restoration*, in connection with the Phases of National History and the Struggle with the great World-Monarchies.

As suggested in the Primer, the *Sixteen Prophetic Books* are to be arranged and studied in connection with the *Divine Purpose of God in Redemption*, as shown in the Stages of this Struggle. This gives:

1st.—*Seven Prophets of the Assyrian Period*—from about B. C. 840 to 700, or almost a century and a half—whose aim was to *Save Israel and Judah* from destruction

by Assyria, but which failed to Save Israel.

2d.—*Four Prophets of the Babylonian Period*—from about 640 to 606—whose aim was to *Save Judah* from destruction by Babylon, in which they failed.

3d.—*Two Prophets of the Exile*—from B. C. 606 to 536—whose aim was to *prepare a faithful Remnant for Restoration* to Jerusalem, and for a new and more spiritual development looking to the future.

4th.—*Three Prophets of the Restoration*—from B. C. 536 to 433—whose mission was to co-operate with Ezra and Nehemiah in their *Work of Restoration*.

These Groups will be found Unfolded in detail in "Primer No. 1", pp. 61-89, to which those are referred who desire to secure at this point a *Systematic View of the Prophets in their Entirety*.

For lack of space and for convenience the detailed unfolding of the Special Groups will be taken up in connection with the Lessons.

These Three Forms of Study will, we think, furnish the Introductory View needed for an intelligent understanding of the Historical and Prophetical Books with which the Lessons from this point onward deal. *The thorough Analytic Inspection of the materials of fact and truth as they lie on the surface is important as laying the foundation. The Constructive Study of the Books in their aim and plan and scope as masterpieces of literature is all important as opening the way to an immensely wider vision of the movement of God's purpose. As one turns from History to Written Prophecy and the new aspect of the work of the Prophets, the Historical Study of their Work rises in importance. All the Forms of Study should be made use of in mastering the contents of this Scripture.*

The International Lessons in Their Historical and Literary Setting

Lessons for May, June, July and August

The Threefold-Method of Study outlined in this "Introductory View" must be carried through the treatment of the Scripture of these Lessons, if that Scripture is to be understood. Let the student bear this in mind, so far as the desultory selection will permit.

The materials in these Scriptures, whether found in the Historical Books or the Prophetical Books, are to be grasped *Analytically in detail*, in their facts and truths, as furnishing the *accredited basis for study*.

The Books are to be studied *Constructively* in the portions made use of, to learn *What the Books were Written for*, includ-

ing their aim and plan; in order to bring to light their distinctive literary purpose in God's Plan, and to bring out their differences and furnish the rational key to them.

The *Historical Method* must be applied to bring out *the Progress of the Task of the Prophets* in their efforts, as Jehovah's representatives, to hold the Two Kingdoms to Loyalty to Him, to save a Faithful Remnant, and prepare for the Advent and the Gospel.

This will necessitate the presentation of—

A. Suggestions Regarding the Methods;

B. Hints Regarding the Lesson Exposition.

The International Lessons for May, 1911

The Dates, Topics and Scriptures of the Lessons for May are as follows:

May 7, "Uzziah, King of Judah, Humbled", 2 Chronicles xxvi.

May 14, "Isaiah's Vision and Call to

Service", Isaiah vi. 1-12.

May 21, "Song of the Vineyard" (Temperance Lesson), Isaiah v. 1-12.

May 28, "Micah's Picture of Universal Peace", Micah iv. 1-8.

i. Uzziah, King of Judah, Humbled."

International Lesson for May 7, 1911—2 Chronicles xxvi. 1-23

A. Suggestions Regarding the Methods of Study

1. The Prophets and the Historical World-Situation

It was in the days of Uzziah (Azariah) that the Prophet-Scribes began to deal with the relations of the Two Kingdoms with the would-be World-Empires. The conquests of Jeroboam II. over Syria (now coming to a close) had brought him into direct contact with Assyria, while those of Uzziah westward had attracted the attention of Egypt. The absorption of both the Kingdoms could be "prevented only by special help from the Covenant God", and the Prophets urged "trust in Him alone for deliverance"; Failure in which led to their destruction. While Judah courted the favor of Egypt, Assyria swooped down on Israel and crushed it.

Uzziah's Two Names.—"Uzziah is the name always given to this king in this chapter (2 Chron. xxvi.), and in the Books of the Prophets Amos, Hosea and Isaiah. In the Chronicles he is only once called Azariah (1 Chron. iii. 12). In 2 Kings we find the name of Uzziah in ch. xv. 13, 30, 32, 34, and Azariah in every other passage, e. g., xiv. 21; xv. 1. It has been supposed that Azariah was his original name, and that the name Uzziah was either assumed when he ascended the throne (compare Jehoahaz and Ahaziah, 2 Chron xxi. 17, and xxii. 1" (Keil).

[As the whole nation took him and made him king at 16 years, it seems probable that a first-born son of Amaziah was passed over.]

2. The Double Career of Uzziah

(1) The Earlier and Longer Kingly Course of worldly Ambition and godless Success, recorded in the Book of God's Covenant Care over the Royal Line of David, in fulfilment of the Promise to him (2 Ki. xiv. 21-4); and in the Book of God's Covenant Care over His Chosen People (2 Chron. xxvi. 1-5).

In both Books it is written, "And he did that which was right in the eyes of the Lord, according to all that his father Amaziah had done"; which can be taken to indicate merely a formal approval of his devotion as King to his false ideal of Kingship.

As found in both Books, Amaziah, in his conquest of Edom adopted and brought back to Jerusalem the lustful and licentious idolatry of the Moabites, through which (by the craft of Balaam) and earlier generation of Israelites had perished (Deut. xxv.); and Uzziah winked at the same idolatry, and later introduced and cultivated worse forms, as the chronicler shows (2 Chron. xxv. 5).

(2) The Later Religious Career in which, puffed up by his Kingly Success, Uzziah openly Turned away from Jehovah, or, as the Chronicler has it, "Trespassed against the Lord his God", and in a great public Religious Demonstration and Campaign of Idolatry Rejected Him as the One Only God of His People whom he had undertaken to Pervert; which Apostasy Jehovah Supernaturally brought to an end by smiting him with Leprosy.

The Change to Evil, recorded in both Kings and Chronicles, came when Uzziah lost the counsel of Zechariah (an unnamed "man of vision") and no longer "sought the Lord God Who made him to prosper".

The Chronicler continues the record of the Kingly Exploits and Successes of Uzziah as explaining his subsequent career (2 Chron. xxvi. 6-15).

(3) The Apostasy Culminated in the King's Public Religious Rebellion ("Transgression") against Jehovah his God, and open Defiance of Him and His Law in the Temple itself; which Jehovah Crushed, in connection with the challenge and resistance of Azariah the High Priest and his "Valiant" associates, by a Supernatural Manifestation of His Power in the curse of Leprosy,—thereby cutting off the Apostate from the People Religiously and from a burial-place with the Royal Line (2 Chron. xxvi. 16-21).

The terms of the narrative show that this was not merely a momentary ebullition of Kingly religious pride or ambition, but *a deliberate challenge of Jehovah's Authority and Covenant*, which the King openly and publicly Repudiated, claiming for himself the Divine Prerogatives. The Chronicler adds to Kings, "He hastened also to go out, because the Lord had smitten him" (v. 20).

Josephus (Ant. 9-10.4) carries out the account still further, and states that the earthquake, which is mentioned in Amos i. 1 as occurring in the time of Uzziah, happened at the very moment when Uzziah resisted the priests, and also that the leprosy was caused by a ray of the sun which came through a crack in the roof of the temple and fell upon Uzziah's face" (*Keil*).

The clear indications are that the infliction was *a manifestation of Supernatural Power* with which Jehovah met and crushed the King and his Religious Rebellion and Transgression against Jehovah. It was a public and signal Judgment for an extraordinary Sin.

B. Some Hints Regarding the Exposition

1. Study Uzziah's Early Career of warlike Ambition and Conquest and Outward Kingly Success, recorded by both Kings and Chronicles as belonging to the essence of *Jewish History* as setting forth *God's Covenant Care over the Kings* in the Royal

Line of David. See 2 Kings xv. 1-7; 2 Chron. xxvi. 1-5.

Note the features of his character and career, and the influences in his environment, that inevitably cut him off from Jehovah.

2. Study the later Career in which Uz-ziah the Representative of God's People initiated and carried out as the Religious Apostate of his Age, from Jerusalem the Center of the Covenant People, an *Open Religious Rebellion against Jehovah, Israel's God*; which culminated in his being crushed and doomed by Jehovah's Intervention in a final Act of Supernatural Power whereby Jehovah indicated His Divine Character and Authority. See 2 Chron. xxvi. 6-23.

(1) The character of the matter of this narrative marks it for record in *Chronicles* and there only. The Purpose of *Chronicles*, as seen in "The Constructive Method of Study," is to record the History of Jehovah's Covenant Care over His People Religiously, beginning from the Creation. This is a part of the Religious Material which the writer (or writers) of the Book makes it his special task to gather up and add to the Secular and Kingly Events,—thereby marking the Book as so different from Kings, the Book of God's Covenant Care over the Royal Line of David.

(2) The Religious Bearing of this long Section (2 Chron. xxvi. 6-23), as the *Attempt of a Religious Apostate to Dethrone Jehovah and Destroy His People*, gives it a Capital Place in the long line of Religious Apostasies by which Satan (beginning with the Cainites, has sought to thwart Christ

in His Redemptive Work for the Restoration of the Kingdom of God on Earth.

(2) It is the History of Uz-ziah's great Religious Apostasy, after he had cut loose from Jehovah, Setting forth his Course to its culmination in deliberate and public De-fiance of the Covenant God, Who visited him therefore with Discomfiture, Judgment and Doom (2 Chron. xxvi. 6-23).

It traces the Course of outward Prosperity and Success through Worldly Ambition and Enterprise, by which Satan is used with God's permission to prepare his Agents for their work of Religious Apostasy and Rebellion (vers. 6-15).

It sketches graphically the End in the Open and Public Religious Repudiation of the Lord his God, as the true God and his God, by his Sacrilegious Act of Apostasy in the Temple, where Jehovah vindicated Himself by blasting and crushing him (ver. 16-23).

Chapters i.-v. of Isaiah were probably uttered in Jerusalem just before the catastrophe came; but his devotion to the propagation and maintenance of the beastly idolatry introduced by his father and himself, his denial of his Covenant obligation as the representative and head of the people of God (Judah and its people alone being recognized in *Chronicles* as being in Covenant with Jehovah), and his sacrilegious rebellion against Jehovah Himself in the very Temple which was His House, placed him beyond their reach.

ii. "Isaiah's Vision and Call to Service"

International Lesson for May 14, 1911—Isaiah vi. 1-12

A. Suggestions Regarding the Methods of Study

1. Historical Place of Isaiah and his Prophetic Group

(1) Isaiah was the leading Prophet in the Group of Seven Prophets of the Assyrian Period. Their activities were directed to saving both Israel and Judah from destruction by Assyria, and extended from B. C. 820 to the downfall of Israel, 721 B. C.

Isaiah's work in Jerusalem covered this whole period and eight years beyond. In March, 1911, p. 191, it is shown how he falls into his place in the Group with the Minor Prophets.

(2) Some of these Prophets were sent mainly to the *Ten Tribes*, or Israel proper;

others had messages mainly for *Judah*. Hence, the *Two Sets of Prophets of this period* that need to be considered.

First Set—Four Prophets for *Israel*: Hosea, Amos, Jonah, Micah.

Second Set—Four Prophets for *Judah*: Joel, Obadiah, *Isaiah*, Micah.

[These sub-groups should be considered in this order, and not indiscriminately and unintelligently mixed, as they are in the International scheme. See "Bible League Primer No. 1", pp. 65-70.]

2. Historical Relations of these Prophets

(1) *The activity of the Prophets of this period* is connected with the reigns of Jeroboam II. (its close), Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea, in Israel; of Amaziah, Uzziah, Jotham, Ahaz, and Hezekiah, in Judah; of Benhadad III. and Rezin, in Syria; and of Phul, Nabonassar, Tiglath-pileser, Shalmaneser, and Sennacherib, in Assyria. The history of the nations in particular, as represented by these rulers, furnishes the background of facts necessary for understanding the messages of the Prophets.

(2) *Isaiah*, the Principal Prophet of the Assyrian Period, takes in the Whole Circle of God's Purpose toward Judah, Israel and the Gentiles, being always at the front in the Conflict for Loyalty to Jehovah which

was being waged with the Apostate Kings of Judah.

His Prophecies fall naturally into an Introduction and Three Cycles:

Introduction.—Setting forth the Apostacy of Judah, addressed to Uzziah in the closing of his Rebellion against Jehovah, which led up to Isaiah's mission.—Chs. i.-vi.

First Group or Cycle.—Earlier prophecies connected with the Judgments upon Judah and the house of David in the time of Ahaz for their Breach of the Covenant in turning to Assyria for help instead of to Jehovah.—Chs. vii.-xxvii.

Second Group or Cycle.—Later prophecies gathered about Sennacherib's invasion, and Jehovah's judgment upon Assyria, the hostile world-power.—Chs. xxviii.-xxxix.

Third Group or Cycle.—Prophecies of still later date, unfolding the Future Glory of the Chosen People.—Chs. xl.-lxvi.

B. Some Hints Regarding the Exposition of the Scripture

1. Study the General Scope of Isaiah's Messages

The Prophet—living midway between Moses and Christ, in the Crisis of the Struggle with Assyria and Egypt for the Mastery of the World—persistently directed the attention of the People and Rulers to the Coming Messiah in the various aspects of his Character and Mission.

(1) In the *First Cycle* Messiah appears as Immanuel (God with us), or as a *King and Judge* dealing with the Theocratic Monarchy and the World.

(2) In the *Second and Third Cycles*, He is presented as the *Servant of Jehovah*, suffering as an *expiatory sacrifice* for the sins of His People, and through His humiliation and suffering exalting and glorifying them and being Himself exalted and glorified.

2. Study the Scope of the Introduction (chs. i.-vi.), the Unfolding of Jewish Corruption in the first Five Chapters of which made Isaiah's Call and Mission Necessary.

(1) The Vision in the Temple occurred the Year that King Uzziah Died (B. C. 755), the Divine Infliction of Leprosy dating possibly (as Dr. Beecher draws from Zechariah xi. 8) back to 768 B. C.,—which would leave an Interval of 13 years (probably too much) between the Stroke and the Death, during which the King was shut apart in a "Several House".

(2) The Denunciations and Warnings of the preceding Chapters may well have been directed, as has been suggested, to the Apostate and Idolatrous King as he was approaching the hour of his publicly hurling Defiance at Jehovah in the Temple.

3. Study the Matter of the Vision,—the glorified Holy Place; the Prophet's Purification; the Call of Jehovah and the Prophet's Response; the Message of Woe to the Faithless and of Hope to the Holy Seed, with which he was Sent forth to the Nation.

iii. "Song of the Vineyard" (Temperance Lesson)

International Lesson for May 21, 1911—Isaiah v. 1-12

A. Suggestions Regarding the Methods of Study

1. Place of the Scripture Lesson in the Introduction

(1) As already shown, this Scripture is in the last of the Five Chapters whose Prophecies prepare the way for, and demonstrate the Necessity for, Jehovah's Supernatural Call and Mission of the Prophet.

(2) Judah and Jerusalem, which have been the Center of Jehovah's Covenant Blessings, have become so incurably Corrupt that only Divine Judgment and Destruction have become Inevitable.

[It should be noted that the entire chapter (v. 1-30) is a unit, and to be under-

stood must be studied as such.]

2. Jehovah's Gracious Care of the Chosen People, His Vineyard, and its Coming Doom

The Song of the "Wellbeloved" (Jehovah). Touching His Vineyard

(1) The Prophet is here dealing, not with a Vineyard in a Literal Sense or with Drunkenness except incidentally, but with Jerusalem and Judah as His Choice Vineyard which He had Planted and Nurtured with unspeakable Care, but which had Brought Forth only the "Wild Grapes" of Corruption.

[This prophecy has special significance, if it was uttered when Uzziah was hastening to the end of his career of Apostasy

and Defiance of Jehovah. The drunken orgies here hinted at were an essential part in the licentious idolatry which Uzziah, following his father Amaziah, had transplanted from Edom to Judah and was devoted to cultivating there.]

(2) The Utter Apostasy of the Chosen People in spite of such infinite Divine Care, and the Judgment of Jehovah because of their Corruption, is the theme of the conclusion of the Chapter.

B. Some Hints Regarding the Exposition

Take in the entire Chapter v. 1-30, as Leading up to Jehovah's Call to Isaiah. The Chapter is a distinct Poem or Parable.

1. Study in the opening verses (1-7) the Prophetic and Inspired Description in Outline of the Privileges, the Ingratitude, and the Punishment of the Chosen People.

[After describing the pains He had taken, Jehovah concludes with the *Unanswerable Question*, to "the House of Israel" and "the Men of Judah", "What could have been done more to my vineyard,—that I have not done in it?" It is the old problem of sinful man's free moral agency in a sinful world, the solution of which the theodicies from Habakkuk down have never furnished.]

2. Study Isaiah's Prophecy of Judgment, addressed to the Two Classes that had been brought to the front by the Godless and Rebellious Course of the Apostate Uzziah,

—in which Jehovah Threatened the *Avaricious* with the Curse of Sterile Poverty, and the *Sensual* with Famine, Captivity and Death,—thereby Humbling them both, and Desolating the Land (ver. 8-17).

[The greed and luxury that dominated the men made rich by godless ambition and warlike and commercial conquests and achievements, and the skeptical idolatry that cut them loose from religion and immersed them in sensual and selfish pleasures, make that age, and especially the days of Uzziah, a *profitable study for the present times* when the same evil forces are in control and the same judgments threaten the nation.]

3. Study the Prophet's awful Denunciations of the "various forms of Presumptuous Impiety and Tyranny, which should be punished, *first*, by signal Chastisements in their own country, and, *then*, by a Merciless Invasion, Sweeping them all away, and Leaving the Land in Total Darkness (ver. 18-30).

[Their continuance in sin and rebellion brought both these judgments upon them in fulfillment of the Prophet's warnings, and ended in their complete destruction,—

the inevitable outcome of such a course. Most heavily did the judgments fall on Uzziah the leader in Apostasy and Defiance of Jehovah.]

iv. "Micah's Picture of Universal Peace"

International Lesson for May 28, 1911—Micah iv. 1-8

A. Suggestions Regarding the Methods of Study

1. Place of Micah in the Assyrian Period

(1) From B. C. 820 to 721 B. C. the aim of the Prophets was to Save both Israel and Judah from Destruction by Assyria.

(2) Part of these Prophets—Hosea, Amos, Jonah, Micah—devoted themselves to saving the Apostate Ten Tribes, but

failed; the others—Joel, Obadiah, ISAIAH, Micah—sought to Save Judah from Destruction by the same Foe, and for the time being succeeded in staying the Divine Judgment. See Primer, pp. 63-70.

2. Connected Study of these Groups

(1) Each Group should be studied by itself, as it can not be understood out of its Historical Setting.

(2) As Hosea heads the Prophets for Is-

rael, it would be better to take up that Group first,—but as that Setting is disregarded in the Selection of the Lesson, that is impossible here.

3. Place of Micah in the Group for Judah

(1) As Isaiah and Micah are given the leading places in the Lessons, it seems necessary to take up the Group for Judah first.

(2) They are: *Joel*, the Prophet of the "Day of the Lord" as Judgment and as

"Pentecost"; *Obadiah*, the Prophet against Edom; *Isaiah*, the Prophet with the Old Testament Gospel; *Micah*, the Prophet with a Twofold Mission for the Two Kingdoms (Micah i. 1).

4. The Message and Scope of Micah

(1) *Micah*, from the Center at Jerusalem, emphasizes the Message for his Contemporaries,—Denouncing the Awful Corruption of Judah, Foreseeing the Fall of Samaria, but Anticipating for the Remnant the Coming and Universal Reign of Messiah, the King of Peace.

(2) Each of Micah's Divisions opens

with a "Hear ye":

a. Hear All Nations the Judgment against Israel and Judah (chs. i.-ii.).

b. Hear All Princes and Leaders the Judgment that Awaits you (chs. iii.-v.).

c. Hear, O Earth, what Jehovah has to say in His Controversy and Pleading with His Covenant People (chs. vi.-vii.).

B. Some Hints Regarding the Exposition.

1. Study the Plan and Contents of the Book, with the aid of the Division just suggested in the Threefold Call, "Hear!" addressed to All Nations, All Rulers and the Earth.

[It will be found to furnish the key to a comprehensive view of the times and the situation in the Kingdoms, especially the Southern, during the last 20 years before the fall of Samaria, and extending some years later (B. C. 740-680)].

2. Study the Scripture selected for the Lesson on Universal Peace (ch. iv. 1-8).

(1) The Picture presents its Center and Source in the Peaceful Reign of Messiah, in Contrast with the dreadful judgments that were to come upon the People for their Sins (ver. 1, 2).

(2) It Sets forth How it Will Come, only through the Coming of Messiah and the Establishment of His Kingdom of Peace (ver. 3).

(3) It Sketches the Blessed Results when Messiah shall have Transformed the World by the Regenerating Power of His Gospel (ver. 4-8).

Micah's Prophecy of Peace has gone out into all the world: "They shall beat their swords into plow-shares", etc.; but there is nowhere any hint that it will ever be fulfilled except through the transforming influence of the Gospel of the Crucified One. Now, as in the days of the Prophets, there

is not the slightest ground for hope of realizing this blessed vision, except in Jehovah (Christ). Neither trust in money-power, nor political power, nor intellectual power, will ever carry the world in that direction.

II. International Lessons for June, 1911

The Dates, Topics and Scriptures of the Lessons for June are as follows:

June 4, "Israel's Penitence and God's Pardon", Hosea xiv.

June 11, "Hezekiah's Great Passover", 2 Chronicles xxx.

June 18, "The Downfall of Samaria", 2 Kings xvii. 1-18.

June 25, Review.

i. "Israel's Penitence and God's Pardon"

International Lesson for June 4, 1911—Hosea xiv. 1-10

A. Suggestions Regarding the Methods of Study

1. The Place of Hosea in the Assyrian Period

(1) Hosea Prophesied from the days of Uzziah (probably Jeroboam's last year) to the days of Hezekiah (perhaps 789 B. C. to 725, a period of 59 years).

(2) Contemporary and Cooperative with Isaiah, Amos, Jonah, Joel and Nahum (Hos. i. 1).

2. As already stated, Hosea appears as the First in the Group of Prophets for Israel.

(1) This Group should be treated Connectedly, in the light of their Aim, namely, to Save the Ten Tribes, or Israel, from Destruction by Assyria.

(2) These Prophets are: *Hosea*, the Prophet of God's Grace, reached through Judgment on Israel's Sin; *Amos*, the Prophet of Physical Calamities, portending National Judgments; *Jonah*, the Old Testament Missionary Prophet to Heathen Nineveh (capital of Assyria, to which Israel was subject); *Micah*, the Prophet of Warning (primarily to Judah, but incidentally to Israel).

[*Jonah* was probably the earliest of these Prophets, he having prophesied the Success of Jeroboam II. (1 Ki. xiv. 14) probably as early as 830 B. C. His mission to Nineveh came long after. See March, 1911, p. 191.]

3. The Message and Scope of Hosea's Prophecies

(1) Hosea Pleads with idolatrous Israel to Escape Destruction by Assyria, Promising Jehovah's Gracious Forgiveness on Condition of Repentance.

(2) The Plan (roughly sketched) embraces:

a. The Prophetic Expression of the Idolatry of Israel by Fact or Imagery borrowed from the Marriage Relation (chs. i.-iii.).

b. Messages of Judgment and Mercy brought together from his long ministry to incorrigible Israel (chs. iv.-xi.).

c. Promises and Prophecies of Jehovah's Intervention as King in the Controversy with Israel and Judah, in Graciously bringing them to Repentance and Salvation, although Judgment awaits the Impenitent (chs. xii.-xiv.).

B. Suggestions Regarding the Exposition

1. Study the Entire Book in Connection with the Outline Plan just offered, as the Parts and separate Passages can be Understood only in their Relations to the Whole.

2. Study, especially, the Opening Lesson presented in Part i. (chs. i.-iii.), in which the Prophet Unfolds and Illustrates, by Fact or by Symbolic and Prophetic Image, the dreadful Character of Israel's Sin in breaking away from Loyalty to Jehovah and devoting themselves to Calf-Worship and all Heathen Idolatry as it prevailed in the Northern Kingdom.

[In Part ii. of these Prophecies the heinous sins are delineated in all their forms, in order to urge the People to Repentance].

3. Study, in particular, the Conclusion of Part iii. (ch. xiv.), in which the Prophet Unfolds Jehovah's final gracious Appeal,

[To be understood they must be studied in the light of the disorganization that followed in Israel after the close of the Reign of the Powerful Jeroboam, when the Divine judgments were beginning to fall.]

in His Controversy with Israel and Judah, and Points the Way out to the Messianic Glory.

(1) The Prophet Pleads with them to Repent of their Idolatry and Return to Jehovah (ver. 1-3).

(2) Jehovah Himself takes up the Plea, Calling them to Repentance and Promising Forgiveness, Restoration and all Divine Blessings (ver. 4-8).

(3) The Prophet Closes with a Summary of the Divine Wisdom to which their Compliance would Lead; which is the Foundation of all Religion and of all Safety in God's World: "Obedience is Life, Disobedience is Death" (ver. 9).

ii. "Hezekiah's Great Passover"

International Lesson for June 11, 1911—2 Chronicles xxx. 1-27

A. Some Suggestions Regarding the Methods of Study

[It will be observed that these selections generally break away from the Plan of the Books, and do not follow the Historical Movement or the Drift of Prophecy. The

present Scripture, if taken in connection with chapter xxxi. and the differences carefully noted, is partially amenable to such treatment.

1. The Historical Movement of the Prophet's Task

The beginning of Hezekiah's work, which is recorded in Kings (2 Kings xvi.) has its place among the Kingly Events, being directed by Hezekiah as King "according to the commandments and example of David". But the undertakings of Hezekiah, recorded by the Chronicler only (2 Chron. xxx.-xxxi.), were in the name of, and directed by, Jehovah, the God of Israel, and in accordance with "the Law of Moses". Heze-

kiah was thus *only an instrument of Jehovah* in Whose Work he was engaged, and should not be mistakenly put in Jehovah's place. Instead of dealing with One Chapter the Two should be taken up together, and instead of "Hezekiah's Great Passover", or any other great affair of his, the Theme (following the drift of the Mission of the Prophets) should be—

Jehovah Using Hezekiah and His Associates to Save the Remnant

(1) Jehovah Prepared the King for it by the Reformation in Judah in the First Year of his Reign; whereby the Pious Remnant was Roused to Vital Religion.

(2) In the "Great Passover" he was directed and aided to draw the Loyal Ele-

ment from the Ten Tribes to Judah, and combine them with the Loyal Judaites; thereby leaving the Corrupting Masses in Israel to be swept out of Existence by the impending judgment through Assyria.

(3) Jehovah granted him the inspiration

and special counsel of Isaiah, and directed and aided him, giving him by Supernatural Interventions, in his Conflicts with his enemies, the prestige needed to cope with the idolatrous leaders and masses in Judah, and to give influence and supremacy to the combined loyal remnants from both Israel and Judah; thereby preparing for the organized and extended Campaign of Education and Religion for Sifting the grossly

idolatrous Jewish masses and adding, if might be, to the Remnant.

(4) Jehovah made use of Hezekiah's one foolish and fatal Mistake to bring upon Jerusalem in due time the Head of the World-Empire, to sweep out of existence the incorrigible masses of idolaters, and Remove the Faithful Remnant to Babylon where they might be Cured of their Idolatry.

2. The Illustration of the Method of Constructive Study

(1) The Chief Events in the Royal Career of Hezekiah, who succeeded his Apostate Father Ahaz, B. C. 722, four years before the final downfall of Samaria, may be gathered from Kings, Chronicles and Isaiah, and with the aid of the Bible Dictionaries. See 2 Ki. xviii.-xx.; Isa. xxxvi. xxxix.; 2 Chron. xxix.-xxxii.

(2) The Chronicler, and he only, records (2 Chron. xxx.-xxxii.) the story of what he suggests to be perhaps the greatest Religious Movement in the History of God's Chosen People, having a Vital Bearing on all their Future.

(3) This Confirms what was set forth in

the Constructive Method (page 286), to be the Aim, Plan and Scope of the Book of Chronicles, by reason of which it differs so greatly from the Book of Kings. It is clearly one of those great Religious Events in the History of God's Covenant Care over His People which the Chronicler sets himself to preserve in preparing his World Church-History for the Guidance of the True Israel from the beginning through the Ages, while he leaves the *Royal and Political Events* for the writer of Kings to record in his Book of God's Covenant Care over the Kings in David's Line.

B. Hints Regarding the Exposition

It should be noted in studying this Scripture, that the Passover is, not simply "Hezekiah's Great Passover", but Hezekiah's Attempt, as King of Judah, to Bring back the People of the Ten Tribes to the True Faith". It is the first recorded attempt of the Kings to do this, and will be seen to be admirably adapted to accomplish its object.

These Events should not be studied in this isolated way, however, but as part of Jehovah's Plan for Saving a Faithful Remnant both in Israel and in Judah; as has already been suggested.

The gist of the Two Chapters may be briefly hinted at under *Two or Three Heads*.

1. Study the Official Invitation Sent out by the King of Judah and the Princes, as the Covenant Heads and Representatives of God's People, to All Israel and Judah to Come up to Jerusalem to Celebrate the Passover, the Symbol of their National Religion, to the Lord God of Israel; at which

Some Scoffed, but Others Responded (2 Chron. xxx. 1-12).

2. Study the Celebration of the Passover by the Great Congregation; for which they Prepared by Destroying the Places and outward Appliances of Idolatrous Worship, Killing the Passover and being Sanctified by the Blood, and the special Prayer of the King for Divine Favor; after which they kept the Passover for Seven Days with great Rejoicing and with Confession of Sin (ver. 13-22).

3. Study the Counsel of the People to Keep yet Seven Days more, Devoted to Offering Sacrifices, with Praises and Thanksgiving; for which the King Bore the Charges, and which made the Feast such an Occasion of Blessing and Access to the Lord God as Jerusalem had Not Known since Solomon's Day (when Israel met with Judah, but which they had not done since then (ver. 23-27)).

4. Study (passing on to Chapter xxxi.) how these People, who had Felt the Blessedness of the Service of the Lord God, before they went to their Homes, Swept the Land of the outward Show of licentious Idolatry, with which the daughter of Ahab and Jezebel, and Amaziah and Uzziah, had Corrupted and Debauched the Masses of the People (2 Chron. xxxi. 1).

Restoring the proper Worship of God, and for the Maintenance of the Priests and Levites; and, indeed, his Reorganization and effective Use of the National System of Education, which Joshua had made so Complete; in all of which the King acted "with a perfect heart", and "Prospered",—the record being that he did "throughout all Judah, and wrought that which was good and right and truth before the Lord his God" (2 Chron. xxxi. 2-21).

5. Study Hezekiah's Arrangements for

iii. "The Downfall of Samaria"

International Lesson for June 11, 1911—2 Kings xvii. 1-18

The Theme of the Second Lesson for June is given as "The Downfall of Samaria". This, however, is a mere incident in the great work in which we have found

Jehovah engaged. The real Theme is, "Jehovah's Destruction of the Corrupt Mass of Israel after the loyal Remnant had been Drawn over to Judah".

A. Some Suggestions Regarding the Methods of Study

1. The Doom of this Dead Mass

(1) From the Day when Jeroboam had Set up the Worship of the Golden Calves in Israel, the Northern Kingdom had been the Source of Corruption to Judah.

(2) Ahab's Introduction of Tyrian Baalism as the National Religion of the King-

dom, by his Marriage with Jezebel, had completed the Demoralization,—even the Efforts of Elijah and Elisha (recorded only in Kings and occupying half the Double Book), had been Unable to Stay, though they had held a Remnant steadfast.

2. Judgment at Length Ready to be Visited on Israel

(1) The Intermarriage of Jehoshaphat's Son Jehoram with Athaliah, the Daughter of Ahab and Jezebel, had practically Installed Baalism in Jerusalem as the National Religion; and the constant intercourse with the Northern Capital served to Increase its Grip.

(2) The Time came at last when this State of Things Must be Brought to an End, if Judah is not to Perish of Moral

and Religious Corruption at Once with Israel.

(3) Hezekiah was Raised up by Jehovah to Accomplish this, and Carried it on from his Accession to the Fall of Samaria Seven Years later, by Drawing off from Israel all the Loyal Remnant, and Leaving the Apostate and dead masses to be Swept away by Jehovah's Judgment.

B. Suggestions Regarding the Exposition

1. Study the brief Story of the Capture of Samaria and the Conquest of Israel by Shalmaneser and Sargon, and the Scattering forever of incorrigible Israel (2 Kings xvii. 1-6).

The weakness and wickedness of the Kings, especially Hoshea, had already brought Israel into Subjection to Assyria (in which Sargon had succeeded Shalmaneser IV.), and left them in a state of An-

archy.

In the ninth year of Hoshea and the sixth year of Hezekiah, the King of Assyria removed the second and main body of Captives and scattered them over the mountainous regions of Kurdistan.

2. Study the Indictment that Jehovah Brought against Israel—in their long Career of Rebellion, Corruption and Idolatry,

and their Reversion of Judah—as a Reason for thus Sweeping them out of Existence (2 Kings xvii. 7-19).

3. Study the History of the King's Colonization of the Vacant Land by Idolators from the East who, having no unifying

Head or Influence, Established unnumbered Groups of False Religionists (2 Kings 24-41).

The great menace to Judah was thus completely removed; and the antagonisms later developed with Samaria kept the barriers up.

iv. "Review"—Lessons from May to July.

Lesson for June 25, 1911—May 4—July 30

1. Take up *Kings and Chronicles*, with which most of the Lessons are Connected.

Show how greatly the Books Differ in their Themes and Scope.

State the Aim and Plan of the Writer in Kings, the Book of Jehovah's Covenant with the Kings.

Give the Aim and Plan of Chronicles, the Book of Jehovah's Covenant Care of His People.

Illustrate by them the Constructive Method of Study.

2. Take up *the Groups of Prophets for the Assyrian Period*, Distinguishing those for Israel from those for Judah.

Also give the Group for the Babylonian

Period, and state their Mission for Judah.

3. Outline the *Group of Prophets for Israel*, with the Mission of Each.

Give Outline of *Hosea*.

4. Outline the Group of Prophets for Judah, with the Mission of Each.

Give the Place. Plan and Scope of *Isaiah*.

5. Sketch the Career of Hezekiah.

Trace Jehovah's Work through him for the Remnant.

Give his Connection with the Blotting out of Apostate Israel.

Show his Work for the future of Judah, to be further considered in later Lessons.

III. International Lessons for July, 1911

The Dates, Topics and Scriptures for July are as follows:

July 2, "Isaiah's Prophecy Concerning Sennacherib", Isaiah xxxvi. 14-38.

July 9, "The Suffering Servant of Jehovah", Isaiah lii. 13—liii. 12.

July 16, "Manasseh's Wickedness and Penitence", 2 Chronicles xxxiii. 1-20.

July 23, "Josiah's Devotion to God", 2 Chronicles xxxiv. 1-13.

July 30, "The Finding of the Book of the Law", 2 Chronicles xxxiv. 1-13.

i. "Isaiah's Prophecy Concerning Sennacherib"

International Lesson for July 2, 1911—Isaiah xxxvii. 14-38

The Importance of this Event appears from the fact that it is recorded, and given large space, in Three Books of the Bible, Isaiah, Kings, and Chronicles. It is the record of *Jehovah's Supernatural Interventions in Preparing Hezekiah for Saving the gathered Remnant in Judah after the Di-*

vine Judgment on the Ten Tribes. Jehovah appeared as the Protector of His People from their Enemies, and giving Hezekiah (in spite of his mistakes) the Prestige Needed for Saving that Remnant

Isaiah's Prophetic Message to Hezekiah Assured their Future (xxxvii. 31, 32).

A. Suggestions Regarding the Methods of Study

1. The Attacks of Sennacherib were Occasioned by the unfortunate Revolt of Hezekiah against Assyria.

(1) Judah was in alliance with the King of Assyria, whose Lordship Ahaz had acknowledged despite the protests of Isaiah.

(2) While Sennacherib was Occupied with his Eastern Foes, Hezekiah, elated by Victories over the Canaanites, joined Philistia and Phenicia, with the Promise of Help from Egypt, in a General Revolt against him; and this again in spite of Isaiah's protests.

2. When his Eastern Enemies had been Subdued, Sennacherib turned Westward with the Purpose of Crushing this Rebellion; in which he was Thwarted by successive Divine Interventions.

(1) It should be noted that the Prophet Isaiah was an active Agent in Connection with all these Interventions.

(2) A better Understanding of the Meaning of this Critical Historical Movement will be obtained by *taking up in succession the Three Records*, than is possible from the fragment of Isaiah's Prophecy.

B. Suggestions Regarding the Exposition

1. Study Sennacherib's First Threatening of Jerusalem, and the Way in which Hezekiah Met it. See 2 Ki. xvii. 13-16; 2 Chron. xxxii. 1-8; Isaiah i. and xxii.

After brave efforts at defence, Hezekiah, "shut up, like a caged bird at Jerusalem his capital" (as Sennacherib relates on the Taylor Cylinder), was forced under pressure of the popular terror to send messengers to Lachish, which the Assyrian army was besieging, and arrange for the withdrawal of the army by a great ransom which stripped the Temple of all its gold; after which Sennacherib withdrew. See the account in Kings (2 Ki. xviii. 14-16), confirmed by Sennacherib's own account on the Taylor Cylinder found at Nineveh in its great stone library.

2. Study Sennacherib's Second and Actual Siege of Jerusalem, in which through his Chief Officer ("Rabshakeh") he Demanded the Surrender of the City, making "the Contest one between Jehovah and the Assyrian idols, between the True Religion, the one means of redeeming the world, and Heathenism which was debasing mankind"; from which Jehovah brought Relief, and

the Promise from Isaiah that the Assyrian should not Enter the City,—through the Humiliation and Prayer in the Temple in which Hezekiah, Isaiah (2 Chron. xxxii. 20), and the Rulers Led, Clothed in sackcloth.

See the accounts in 2 Ki. xviii. 17-19, 36; 2 Chron. xxxii. 9-23; Isa. xxxiii.; xxxvi.; xxxvii.

3. Study the Third and Miraculous Deliverance of Jerusalem, through the Angel of Jehovah, by the sudden Destruction of the entire Assyrian Host of 185,000 men; Compelling the Recognition of Jehovah's Control of human Affairs, not only by Assyria and Egypt, but likewise by All Judah, thereby mightily helping Hezekiah's Work for the Remnant (Isaiah xxxvii. 36).

How this destruction was brought about is not stated. It is remarkable that both Egyptian and Jewish histories have preserved traditions, or reminiscences, of this great disaster to Sennacherib. His reception on his return to Nineveh (Isa. xxxvii. 37, 38) is *strongly confirmatory of the historicity of the Biblical record of his disaster.*

ii. "The Suffering Servant of Jehovah"

International Lesson for July 9, 1911—Isaiah lii. 13—liii. 12

A. Suggestions Regarding the Methods of Study

1. The Place of the Scripture

The Scripture of this Lesson is found in Isaiah's Later Prophecies, or the Third

Cycle (Isa. xl.-lxvi.), in which the Prophet sets forth the Future of God's Chosen Peo-

ple through the Work of Messiah as the Servant of Jehovah,—written perhaps after his retirement from Public Life.

(1) This spiritual side which it presents of Messiah's Work is to be taken as its su-

preme aspect.

(2) The "Conquering King" is swept aside for all but the Worldly by the "Servant of Jehovah" and His Atoning Sacrifice.

2. Key to Isaiah's Last Cycle

(1) This Last Cycle has, as its great subject, the Divine Work of Salvation, which it always keeps in view as the Chief, and, indeed, Only Ground of Israel's Hope.

(2) It consists of Three Parts, of nine

Chapters each, the first Two of which end with the refrain: "There is no peace, saith Jehovah [my God], unto the wicked" (xlviii, 22, and lvii. 21).

3. Place of the Section in the Cycle

The Cycle opens: "Comfort ye, comfort ye my people, saith your God" (xl. 1); in which the Prophet gives God's People the Assurance that Jehovah will soon appear to end their humiliation.

(2) The Second Section of the Cycle

(xlix.-lvii.) presents an unfolding of the Work of Messiah, the Suffering and Atoning Savior, such as is found nowhere else in the Bible,—especially as contained in the portions selected for the Lesson.

B. Suggestions Regarding the Exposition

1. Study the Facts in the Prophetic Picture of the Suffering Messiah as given in Chapters lii. and liii., Comparing them with the Historical Facts in the Experience of the Suffering and Atoning Christ on Earth; and Note the Place of this "Gospel in the Old Testament" as an unanswerable Argument in the Evidences of Christianity.

2. Study the Teachings of this Scripture on the Vicarious Sacrifice of the Suffering Servant of Jehovah, Comparing them with the Teachings of Jesus and the Apostles; Noting how the One furnishes full Confirmation of the Other, showing Both to be of One Piece in God's Plan of Redemption.

3. Study in Outline the Contents of the Lesson itself, in which the Messiah is depicted so Unlike Other Deliverers, and all

that Carnal Men Expected:

(1) Honored by Jehovah with promises of success and of universal reverence (lii. 13-15).

(2) "Yet Disbelieved, Despised and Rejected by Men because of His Humiliating Sorrows" (liii. 1-3).

(3) "But His Sufferings and Death Relieve Men's Woes, and Procure their Peace with God" (liii. 4-6).

(4) Overwhelming as they are, "They are Borne by the Holy Sufferer with unrepining Submission to Jehovah's Will" (liii. 7-10).

(5) "And They Accomplish the Purposes of Divine Mercy in the Salvation of Sinners, which is to Him an illustrious and satisfying Reward" (liii. 1-12).

This easily commends itself to any one who holds to the Evangelical Faith in the Bible as God's authoritative Revelation of Salvation, as one of the great passages in the Scriptures.

iii. "Manasseh's Wickedness and Penitence"

International Lesson for July 16, 1911—2 Chronicles xxx. 1-20

A. Suggestions Regarding the Methods of Study

1. Two Phases of Manasseh's Career

(1) Both *Kings* and *Chronicles* record the Early evil work of Manasseh in undo-

ing what his Father had Done (2 Ki. xxi. 1-8; 2 Chron. xxxiii. 9-20).

(2) The Chronicler, writing long after, adds the Story of Manasseh's Repentance, and his later Work of Reformation in en-

deavoring to Undo the Evil he had Wrought (2 Chron. xxxiii. 9-20).

2. Why the Chronicler's Record?

(1) These Events are Parts of the Material, drawn from the Religious Experiences of the Chosen People, which the *Chronicler* takes special Pains to Add to the Records of the Kingly Events recorded in *Kings*.

(2) The insertion of this Material by the Chronicler Confirms the Aim and Plan of the Book, as brought out in the "Introduc-

tory View", under the "Constructive Method of Study". It Shows *Chronicles* to be the *Book of God's Covenant Care over His People from the beginning, through the Ages; a Conspectus of World Church-History*, and not, like *Kings*, the Book of God's Care over the Royal Line of David, merely a bit of Jewish History.

B. Suggestions Regarding the Exposition

The Records in both *Kings* and *Chronicles* should be studied in Connection and Comparatively, in order to any adequate understanding of the Lessons, remembering that the *Chronicler wrote long after the Writer of Kings*.

"This is the most remarkable of all the additions made by the Chronicler to the narrative found in *Kings*. He cites as his authority for this radical reversal of the final estimate Scripture puts upon Manasseh, as man and king, the history of the book of Hozai! The Chronicler gives full details of the remarkable repentance and reformation of Manasseh, as preceding and following the merciful restoration to country and throne after captivity, by Jehovah. . . . *Kings* record the Lord's terrible indictment and sentence of the wicked king; *Chronicles* record the king's greatly humbling himself before, and his supplication and prayer to the Lord his God, and its gracious answer by the God of his fathers. They are thus the complements of each other" (*Little*).

1. Study comparatively the First and Evil Stage of Manasseh's Career—Beginning at 12 Years of Age and probably Extending over most of his Reign of 55 Years—as Recorded in both *Kings* and *Chronicles*. See 2 *Kings* xxi. 1-8; 2 *Chron.* 1-9.

[Manasseh was a child of the harem, brought up a heathen, and probably having but seldom seen his father. The leaders in idolatry had merely to take advantage of the reaction that followed Hezekiah's death to use the Child-King to bring about a return to the evils of which his father's reformation had furnished only a superficial remedy].

(1) The Catalogue of Evils he Introduced was a dreadful One, and on being

Studied will All be found Fitted and Intended to Train the People, in the name of Religion, into the horrible and beastly licentiousness that was wrecking the Heathen World, and which no Government can Tolerate without Destroying itself.

[As shown by Professors Rogers and Macalister, in recent articles in the Sunday School Times, it was the "commissioned life-purpose of the King and the idolators who had perverted the people, to propagate this loathsome moral leprosy, directly or indirectly, into the life of every Hebrew girl and boy, man and woman, that they could reach." See Bible Student, March, p. 194. Manasseh added to all this the worship of Moloch and the pursuit of necromancy, and persecuted to the death the loyal followers of Jehovah, tradition having it that he had Isaiah sawn asunder.]

(2) The Judgment of Jehovah on Manasseh for his Sins Marks the Divine Estimate of their dreadful Character, as Showing him to be Worse than the Heathen Canaanites whom God had Destroyed to make a Place for His People. See 2 *Kings* xxi. 10-16.

2. Study Jehovah's Providential Dealings with Manasseh as a captive in Babylon, whereby He Brought him to Repentance and Restored him to his Throne in Jerusalem; by which he was Transformed and Prepared to Prosecute the Reformation in Judah along the Lines Proposed by Hezekiah more than half a century before,—thereby Setting himself to Undo the Evil wrought in the early Years of his Reign. See 2 *Chronicles* xxxiii. 10-20.

(1) Jehovah's Appeal to Manasseh and

the People having Failed, He Brought upon them the King of Assyria, who Carried the King to Babylon (*Beecher* thinks probably about 648 B. C., in the 47th year of his reign), and greatly Afflicted him in Prison and Chains; where the sore "Distress" Led Manasseh to turn in Prayer to Jehovah as the True God, while by his later Restoration to Jerusalem and his Kingdom he "Knew" that Jehovah was God (2 Chron. xxxiii. 1-10-13).

(2) On his Restoration to Jerusalem, Manasseh Walled in the City of David, Building the Great Tower (Ophel) and Fortifying the Cities of Judah (a work facilitated by the Decay and approaching Dissolution of Assyria); and then devoted himself to Cleansing the Temple and Land from Idolatry and Restoring the True Worship of Jehovah,—although by allowing the People to Sacrifice to Jehovah in the "High

Places" he left the way open to the Reintroduction of Idolatry (2 Chron. xxxiii. 14-17).

(3) The Chronicler Concludes with a brief Summary of Manasseh's Prayer and Work of Reform, Referring as Authority for his statements to some of the Books (not now in existence) of the Contemporary Library from which as Sources both he and the earlier Writers of Kings Drew their Facts (2 Chron. xxxiii. 18-20).

[The "Prayer of Mannasseh", printed in the "Apocrypha" with the Old Testament, is pertinent, although generally regarded as belonging to the apocryphal writings. The importance of the addition of these facts of the Religious Experience, *narrated by the Chronicler only*, in his Book of God's Covenant Care over His people appears from the consideration that there would be otherwise no history of Manasseh's later repentance and work of reform].

iv. and v. Two Lessons on King Josiah

International Lessons for July 23 and July 30, 1911

The topics assigned to the treatment of Josiah—"Josiah's Devotion to God," and "The Finding of the Book of the Law"—give a very inadequate conception of the career of one of the great and spotless characters in the history of Judah; to which both Kings and Chronicles give large space.

Josiah's real work was, "*The Restoration of the Chosen People to their Covenant with Jehovah, and Obedience to His Law*,"—which is the true Key to his career.

(Pelonbet suggests that, as the Scripture of the Two Lessons is a unit, it would have been better to bring them together in

One Lesson).

Regarded from this unitary point of view the *History of Josiah* may be looked upon as composed of *Two Parts*, which may be roughly assigned to the Two Lessons for July 23 and July 30:

Part 1. "Josiah's Early Work of Piety in Restoring the True Religion in Jerusalem";

Part 2. "Josiah's Later Work of Bringing back the Chosen People into National Covenant with Jehovah and Observance of His Law".

[It is proposed to substitute these Topics for those given in the Lesson Scheme].

iv. "Josiah's Early Work of Piety in Restoring the True Religion in Jerusalem"

Substitute for Lesson for July 23, 1911—Kings and Chronicles

A. Suggestions Regarding the Methods of Study

1. Incompleteness of Kings and Chronicles

(1) As Kings and Chronicles were written with different aims and from different points of view—the former from the temporary, Jewish and Kingly; the latter from the Religious, and in the age-long movement of Redemption—neither contains a

complete account of Josiah's Work.

(2) The two should therefore be studied, not unintelligently and mechanically but comparatively and rationally in the whole, and from their different view-points, so as to show how each supplements the other.

2. Completeness of the Two Combined

(1) The Completeness of the two records when combined can of course be brought out only suggestively, as neither professes to follow the chronological order throughout or to be exhaustive in its statements.

(2) Of the Group of Prophets for Judah

in the Babylonian Period, Nahum, Zephaniah and Jeremiah were contemporaries of Josiah, cooperating in the Prophetic Effort to Save Judah, the last being the leader and in at the death-struggle as Isaiah had been with Israel against Assyria.

B. Suggestions Regarding the Exposition

1. Study Josiah's Early Development of Piety; the Results of beginning "to seek after the God of David his Father", being Shown in the Destruction in Judah and Israel (when 16 years old) of the Idols and the Outward Appliances of the bestial Idolatry that—through Athaliah, Amaziah and Uzziah—had taken possession of Jerusalem and Debauched it.—Recorded with variations in both Kings and Chronicles.

Compare 2 Ki. xxii. 1, 2; 2 Chron. xxxiv. 1-7. Kings abridges the record by omitting the account of the early Destruction of Idolatry.

2. Study Josiah's Maturer Work (at 26 years old) of Repairing and Cleansing the Temple as the House of God, and Replacing the Idolatrous Orgies by the Worship of the True God,—recorded in both Kings and Chronicles.

Compare 2 Ki. xxii. 3-7; 2 Chron. xxxiv. 8-13. The Chronicler's account is fuller, as setting forth the organization and direction of the religious work by the Levites and Scribes and Officers. This was all needed, as preliminary and essential to what was to be done by way of instruction and direction, in the work of Reform.

iv. "Josiah's Restoration of the Chosen People to their National Covenant with Jehovah, and Observance of His Law"

Substitute for Lesson for July 30, 1911—Kings and Chronicles

1. Study the Finding of "THE (not A) Book of the Law of Jehovah given by Moses (perhaps the Temple Copy ordered kept in the Ark of the Covenant), by the Temple Authorities (Hilkiah the Priest and Shaphan the Scribe) in the House of Jehovah, and Josiah's Reverent Reception and Use of it, in Calling the Rulers to Renew their National Covenant with Jehovah; and his Following it up with a more Complete Suppression of Idolatry in Jerusalem and Palestine,—Recorded in Kings and Chronicles.

Compare 2 Ki. xxii. 8—xxiii. 23; and 2 Chron. xxxiv. 14-33.

(1) The Temple and Royal Deputation was first Sent by the King after the Reading of the Book, to Consult the Prophetess Huldah concerning the Punishments denounced against Transgressions of the Law, which had filled him with Terror; who brought back a prophetic message of partial Cheer to Josiah, but of Judgment to Judah.

2 Ki. xxii. 8-20; 2 Chron. xxxiv. 14-28.

(2) Having called together all the Elders and Rulers to the House of Jehovah, the King Read the Book of the Law to all the men of Judah and the inhabitants of Jerusalem, and Summoned all the People immediately to Renew their Covenant with Jehovah, and their Pledge to Keep the Law with all the Heart; which Vow, it is said, they Kept.

Compare 2 Ki. xxiii. 1-3; 2 Chron. xxxiv. 29-33.

(3) The King followed up the Renewal of the Covenant by a Royal Campaign Devoted to the thorough Uprooting of Idolatry, and the Introduction of the Worship of Jehovah, not only in Judah, but in all the Countries pertaining to Israel.

Compare 2 Ki. xxiii. 4-20; 2 Chron. xxxiv. 33. The *Chronicler* summarizes this Campaign in a single verse, while the *Writer of Kings* narrates it at great length as the *Crowning Kingly Act in the Career*

of King Josiah in Following up the Royal and National Covenant into which he had Led the People.

2. Study Josiah's Great Passover, in which he Introduced the Chosen People anew to the Observance of the Law of Moses, in the Religious Life of Worship, Sacrifice and Service Provided for by that Law, for Instructing and Training them in Genuine, Vital Religion; Noting the Closing Summary of his Reforms.

Compare 2 Ki. xxiii. 21, 23-27; and 2 Chron. xxxv. 1-18.

(1) The Chronicler's narrative, as devoted to this Passover (2 Chron. xxxv. 1-18), in the 18th Year of Josiah, is of peculiar Importance, as giving a more complete Picture of this Festival than even the Laws and Regulations contained in the Pentateuch" (*Keil*); which entitles it to special and thorough study in Comparison with the Mosaic Ordinances.

(2) The Writer of Kings gives a brief Summary of Josiah's Reforms (2 Ki. xxiii. 24-27), adding, in common with the Chronicler, his Testimony to its surpassing any such Celebration since the days of the Judges.

3. Study the End of Josiah's Career in Battle with Pharaoh Necho at Megiddo,

and Judah's sore Lamentation over him; with whose Death the Kingdom of Judah virtually perished, his nominal Successors being the mere Creatures of Foreign Powers, either Egypt or Babylon.

Compare 2 Ki. xxiii. 29-30; 2 Chron. xxxv. 20-26.

Dr. Little summarizes the situation as follows:

"The kingdom of Judah virtually perished with Josiah. Of Josiah's successors, the two who came to the throne in independence, Jehoahaz and Jehoiachin, reigned only three months apiece. The two who reigned eleven years each, Jehoiakim and Zedekiah, were but creatures of foreign power. There was no longer a question of independence, but of choice between two foreign sovereigns. When Judah recovered from the shock of Josiah's death, it found itself in the grasp of the Egyptian Necho" (*Stanley*). "From Necho's interference to the end; the kingdom of Judah fell into a state of alternate vassalage to the two conflicting powers of the valleys of the Nile and Euphrates. The shadows of kings were dismissed at the breath of their liege lord. It is a deplorable period of misrule and imbecility. Without ability to defend them, these kings had only the power of entailing the miseries of siege and conquest on their people by rebellion which had none of the dignity, but all the melancholy consequences of a desperate struggle for independence" (*Milman*).

IV. International Lessons for August, 1911

The Topics and Scriptures for the International Lessons for August, 1911, are devoted to the Closing Days of Judah, and more or less closely Connected with Jeremiah and his Prophecies. They are as follows:

August 6, "Jeremiah Tried and Acquitted", Jeremiah xxvi.

August 13, "Jehoiakim Burns the Prophet's Book", Jeremiah xxxvi.

August 20, "Jeremiah Cast into Prison", Jeremiah xxxvii.

August 27, "Judah Carried Captive to Babylon", Jeremiah xxxix.

i. Jeremiah Tried and Acquitted"

International Lesson for August 6, 1911—Jeremiah xxvi.

A. Some Suggestions Regarding Methods of Study

1. Place of Jeremiah and Scope of His Book

(1) *Place of Jeremiah in the Prophets.* The Book of Jeremiah, the prominent figure in these Lessons, was placed (because of its length) by the Hebrews among

the Greater, or Major, Prophets; which perplexing arrangement has been transferred to our English Bible.

(2) *Jeremiah Leader of the Babylonian*

Group.

As *Isaiah*, the first of the Major Prophets, has been seen to fall into his place in the Double Group of Prophets that sought to save Israel and Judah from destruction by Assyria (in which Israel perished), so *Jeremiah*, the second of the Major Prophets, falls into his place (a hundred years later) among the Minor Prophets of his age, as the Leader in the Death-Struggle against Babylon in which Judah went down.

Four Prophets — Nahum, Habakkuk, Zephaniah, and JEREMIAH — are sent to seek to save Judah from destruction by Babylon, which has now come forward as the World-Empire in the place of Assyria, and as the instrument for chastisement and correction in the hands of Jehovah. They prophesied in the closing years of the independent existence of the Kingdom of Judah—from 640 to 606 B. C. They wrought to save the Kingdom of Judah, if possible, from impending destruction, through repentance and return to obedience; or, if that were not possible, to prepare a Faithful Remnant of the Chosen People for the seventy years of Captivity, and to guide in the transfer of their sphere from Palestine to the wider limits of the World.

In the apostasy of Manasseh and Amon, the worship of Jehovah was lost sight of in the corruption, and even the Book of the Law was lost. Josiah, when he found it, began the work of reformation, in which Zephaniah especially co-operated, but which proved superficial and in the end unavailing. Jeremiah began to prophesy in the 13th year of Josiah, and continued his Written Prophecies for 41 years, to the year when the Temple was destroyed and Jerusalem burned by the King of Babylon; and kept up his Oral Prophecies to the Jews in Palestine and Egypt for nearly 10 years longer.

2. Jeremiah's Message for his Times

(1) His Central Message, under the Shadow of the Coming Babylonian Conquest, was one of Destruction, which can only be understood in the light of the history, providential drift, and prophetic pur-

(3) *Jeremiah Antagonizing Apostate Judah.*

Jeremiah was the representative of Jehovah in the last Divine Effort to stop Judah from hurrying irresistibly to its final ruin.

[The masses, including the Leaders, were so completely under the influence of the many forms of Bestial Idolatry that even the strenuous endeavors of Josiah in his work of Reform were unable to stay the awful Tide of Corruption except superficially and temporarily. The untimely removal of Josiah brought a Reaction that swept the People irresistibly into the vortex of vice and crime.]

Jehovah hurled the Prophet of Anathoth against this universal Tide of Corruption with Messages of Judgment and Destruction that involved perpetual antagonism and persecution. His name, *Jeremiah*, signifies "Jehovah throws" (see Ex. xv. 1). That he bore the name as an indication of the character of his mission appears from ch. i. 10, in which Jehovah sets his task:

"See, I set thee to-day over the nations and the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant".

His *destructive activity* took in not only the Covenant People, but also "all the inhabitants of the earth" (ch. i. 14). He was peculiarly the herald of the destructive judgment by the Chaldeans upon the whole World.

The Story of this Entire Death-Struggle—the key to the Prophecies—is to be gathered from 2 Kings xxii.-xxiv., and 2 Chron. xxxiv.-xxxvi., except various features of it that are recorded by the Prophets themselves, especially by Jeremiah. The unavailing effort is continued—amid the varying fortunes of Babylon and Egypt in their strife for supremacy—through the reigns of Josiah, Jehoahaz, Jehoiachim, Jehoiachin and Zedekiah, until the destruction of Jerusalem and the final carrying away of its inhabitants to Babylon, by Nebuchadnezzar, B. C. 606.

poses of the successive periods to which they belong.

(2) Jeremiah makes it plain (and he alone of the Prophets) that the Babylonish Captivity would be in fulfilment of the

Prophecy in Leviticus xxvi. 34, of the punishment to follow the *Neglect of the Sabbath Year*; which by actual calculation had extended over 490 years, robbing Jehovah

of 70 years, which He was to take in exact Sabbatic measure in the Captivity (Jer. xxv. 11).

3. Scope and Plan of the Prophecies

(1) While agreeing with the other Prophets in announcing Messiah from the House of David (chs. xxii. 5; xxx. 9; xxxiii. 15), Jeremiah also adds *certain Messianic Features Peculiar to himself*: a Revelation from God of a New Covenant of Grace far outshining that from the Ark of the Covenant (ch. iii. 14-17); the Outpouring of the Holy Spirit (ch. xxxi. 31-34); the Realization of the Promise of Moses in "the Branch" (ch. xxx. 14-16); the Universal Reach of Redemption, which is to take in the Gentile World (ch. xlv. 26; xlviii. 47; xlix. 6),—displaying in this last particular "a spiritual insight into God's Plan of the Ages which is unequalled by any other prophet of the Old Dispensa-

tion" (*Raven*).

(2) The Prophecies of the Book are not arranged in chronological order, but according to a Plan of the Prophet himself, late in life, to suit the Purpose he then had in view. Professor Davis, in his Bible Dictionary, suggests what seems to be

A Natural Plan of the Book:

Introduction.—The Prophet's Call (ch. i.).

Section I.—Prediction of the Approaching Destruction of Judah and the Promise of Restoration from Exile (chs. ii.-xxxiii.).

Section II.—History of the Infliction of the Judgment (chs. xxxiv.-xlv.).

Section III.—Predictions respecting Foreign Nations, introduced by an Address to Baruch (chs. xlv.-li.).

B. Suggestions Regarding the Exposition

[Chapter xxvi. 1-24 is a Unit, and should be Studied as a Whole.]

1. Study Jeremiah's Challenge to the Enemies of Jehovah, in the time of Jehoiakim (when the Kingdom of Judah was practically Extinct), as, Standing in the Temple, he Threatened it with Destruction like that of the Former Sanctuary at Shiloh, at which the Capture of the Ark (Psalm lxxviii. 60; Jer. vii. 12, 14; xxvi. 6, 9) was understood to mean that God had Forsaken Shiloh (Jeremiah xxvi. 1-7).

2. Study the Prophet's Arrest by the Angry Religious Leaders ("Priests and False Prophets") and their urgent Demand, through All the People Gathered in the Temple, that he should forthwith be Put to Death for Blasphemy; and Note the Prophet's Bold Defence and Defiance (Jeremiah xxvi. 8-15).

3. Study the Reversal of their Decision by the Civil Rulers (the Princes and Elders and the People), who Declared him Innocent of Blasphemy and so not Liable to Death; who Adhered to this Decision, in

Spite of the "Precedent" Case of Urijah, and Intervened, under the Leadership of Ahikam, to Deliver the Prophet from Imminent Danger of Death (Jeremiah xxvi. 16-24).

[*Urijah*, the Prophet, had been extradited from Egypt by Jehoiakim and brutally butchered, and even his body denied common burial, for uttering the very same Prophecy as Jeremiah. It was probably cited as a "precedent" by the Enemies of Jeremiah in urging his death. Or, it has been suggested that it was inserted by a later hand to show how great was the danger to which the Prophet was exposed.]

The representatives of the Civil Authorities (Princes and Elders) again intervened effectively for the deliverance of the Prophet; some of the Elders, cooperating under the leadership of Ahikam (grandson of Shaphan, the Secretary of King Josiah, and father of Gedaliah, the later martyr) (Jeremiah xli. 2), who was not only a "Prince of the People" (2 Ki. xxii. 12; xxv. 22), but also a loyal member of a pious Jewish family, and rescued the Prophet,—showing the Power of Jehovah to control human affairs in the interest of His servant.

ii. "Jehoiakim Burns the Prophet's Book"

International Lesson for August 13, 1911—Jeremiah xxxvi. 1-32

[The Career of Jehoiakim *can only be understood by going beneath the surface, and studying it in its representative char-*

acter, in the progress of the Divine Movement of Redemption and the drift of the Work of the Prophet for the Remnant.]

A. Suggestions Regarding the Methods of Study

I. Place of Jehoiakim in Sacred History

(1) With *Jehoiakim* ("Jehovah doth establish")—who was appointed ruler in Jerusalem, 3 months after the death of Josiah, by Pharaoh Necho, and reappointed to the place by the King of Assyria, and held it until he was murdered by that ruler and given the burial of an ass, 11 years later—the last semblance of Kingship disappeared from Judah.

(2) His course was *the very reversal of that of his father*,—he having returned to the bestial Idolatry from which Josiah had sought to save Judah, and having reached the climax of Apostasy in his treatment of the Word of Jehovah sent him through Jeremiah His representative,—so that *his life was one long battle against the Authority and Word of Israel's God.*

I. The Real Topic of this Scripture

(1) The Lesson Topic, "Jehoiakim Burns the Prophet's Book", *merely touches a surface incident*; and therefore fails to bring out the *relation of these events to the Covenant Life of Judah and to the Historical Movement of Prophecy*. Jeremiah was sent by Jehovah with successive messages (words) by which (if possible) to save the Ruler and the People; which proved to have been in vain, except as they mark the *successive stages in the progress of the apostasy that culminated in Judah's Final Rejection of Jehovah's Word*, through the

Nation's civil and religious head and representative.

(2) Jehoiakim stands out *before the Ages as a Type of the Godless Leaders* who seek to blot out God's Revealed Religion and to Destroy the indestructible Word of God, and who thereby Shatter themselves. Viewed in the light of *the Movement of the Sacred History of his times*, the Topic of the Lesson may be stated to be:

"Jehoiakim, or Judah's Official and Final Rejection of Jehovah's Prophetic Word".

B. Suggestions Regarding the Exposition

As Jeremiah xxxvi. is substantially a unit, it is better that it should be taken up as a whole (xxxvi. 1-32).

[The *Chronicles* says (2 Chron. xxxvi. 5; see 2 Ki. xxiii. 37) that Jehoiakim "*did that which was evil in the sight of Jehovah his God*". "He departed from Jehovah, whom his father had so faithfully served, and went back to idolatry" (*Davis*). In his defection he seems to have carried the masses in Judah with him, and brought about the dreadful corruption, which was described later by the Prophet Ezekiel. It is also written that "he filled Jerusalem with innocent blood; which the Lord would not pardon" (2 Ki. xxiv. 4); for which "the commandment of the Lord came upon Judah to destroy it" (2 Ki. xxiv. 3).]

turn attention: (1) To the Defection of Jehoiachim from his Father's Faith; (2) His Contemptuous Official Rejection and Mutilation of the Prophet's Word from Jehovah: (3) The Climax of his Apostasy in his Representative Rejection of the Final Immutable Word of Jehovah through the Prophet's Second Roll.

I. Study the Defection of Jehoiachim from his Father's Faith, Tracing the Influences, Public and Private, from his own Evil Character and Environment, that Led him so far Astray—in the Polygamous and Heathen Family; in the Corrupt Court; in the beastly Baalism introduced into Judah by Jezebel and Athaliah; in the still more

This Chapter and the subsequent record

bestly Edomite Idolatry brought in and established by Uzziah (Azariah) and Jehoiachim himself—All of which Drew him into the Vortex of Corruption and Destruction. See 2 Chronicles, 2 Kings and Jeremiah.

(1) The utter Depravity of Jehoiakim is set forth in Both Kings and Chronicles (2 Chron. xxxvi. 1-5; and the parallel account in 2 Ki. xxiii. 37).

(2) His Mad and unpardonable Butchery of the Saints, in his Efforts to Destroy the Faithful Remnant, is Gathered up in the Pregnant Words, "He Filled Jerusalem with innocent Blood; which the Lord would not Pardon", and for which God Destroyed Judah (2 Ki. xxiv. 3, 4).

2. Study Jehoiachim's Contemptuous Rejection, Mutilation and Burning, in his Representative Character as King of Judah, of the Unbreakable Word of Jehovah, Warning him of his Fate, sent to him through the Prophet,—for which most of the Civil and Religious Leaders became Responsible by Conceiving at it, while the few Faithful Ones who Pleaded for the Roll were Hidden and Saved by Jehovah's Intervention (Jer. xxxvi. 1-26).

(1) To Make a Deeper Impression on the King and People, and if possible Lead them to Repentance, Jehovah in the Fourth Year of Jehoiachim, Commanded Jeremiah to Write a Collection of his Prophecies; which he Dictates to Baruch, who Reads them Publicly on a great Fast-Day in the Temple, and then Privately before the King's Counsellors (verses 1-19).

(2) The Counsellors in Alarm Inform the King, who Sends for the Roll, but after Hearing a small portion of it he angrily and impiously Cuts it in Pieces and Burns it; and then Tries in Vain to Apprehend Jeremiah and Baruch, and to Destroy the Faithful Ones among the Rulers who had Pleaded with him not to Destroy the Roll,—whom Jehovah Intervened and Saved (verses 20-26).

3. Study Jehoiachim's Final Life-and-Death Conflict with the Word of Jehovah, in which he Dashed himself with All his Resources against that Immutable Word which Jehovah had Commanded the Prophet to Write for him in a Second and more

Extended Roll with Added Judgments, impiously Confident of Overwhelming and Destroying it; whereby he merely Compassed his own Destruction and that of Judah, the Omnipotent Word Smiting the Evil with Inevitable Doom. (See Jeremiah xxxvi. 27-32, and related Chapters; and the records in 2 Kings and 2 Chronicles.)

This Scripture, in connection with the related Scriptures, Carries with it certain all-important Implications concerning the infallible Authority and Immutability of the Word of God.

(1) It Puts the Stamp of Divine Authority upon All God's Distinct Revelations of His Will through the Prophets in Written Words, i. e., in Scripture.

[The Word in Deuteronomy viii. 3, which Jesus quoted in His Temptation, is far broader than the English Version. Jehovah's training and discipline of Israel in the Wilderness were "that He might make him to know that man doth not live by bread only, but by *everything* that proceedeth out of the mouth of Jehovah doth man live". That includes *every utterance of the Divine Will whether embodied in God's Word or His Word,—Omnipotent Righteousness* is back of it and in it, to see that it is sustained and executed in the accomplishment of the Divine Purpose.

Moreover, the Scriptures themselves everywhere—from the "Horn Book" prepared by Moses for every Israelitish Household (beginning with Deut. vi. 1), to Paul's Teaching (2 Tim. i.) that "Every Scripture is God-breathed"—*Claim the Divine Inspiration and Authority of all its distinct Revelations of Fact and Truth*—a Claim acknowledged in the Faith of Evangelical Christendom.]

(2) This Scripture specifically Carries with it the infallible Assurance of the Fulfilment of Jehovah's Promises of Grace and Warnings of Judgment Uttered through His Prophet.

[See the repeated declarations of Jeremiah, and the remarkable utterance of Jehovah through Isaiah (lv. 6-13).—The Word of God—whether as Christ the Eternal Word, or the Scriptures, the Written Word—is always "quick and powerful" (i. e., "living and active", Gr. and Rev. Ver., Heb. iv. 12), having in it, and carried on by, a Divine Almighty and Righteous Life and Potency.]

(3) Against this Authoritative, Immutable and Irresistible Word of Jehovah, the Apostate Jehoiachim madly Hurlled himself with all his Resources,—his Authority and

Power as King of Judah and Head of Church and State; his Influence as leader in the Licentious Idolatry which he had done his utmost to establish and maintain in Judah; his unbridled use of Power as Ruler in the Persecution and wholesale Butchery of those who remained Faithful to Jehovah; his pernicious Example in Publicly and Contemptuously Destroying the Word sent to him; his entire Bearing and Conduct—but only to see himself and Judah Crushed by it. (See the Scripture Record.)

[It was a *Representative Battle with the Word of Jehovah*, in which the Wickedest Man of his times, with the most plentiful Resources of Evil at Command, was Over-

whelmed and Destroyed (and his Nation with him) by the irresistible Impact of the Living and Almighty Word of God,—meeting the inevitable and universal Doom that in every age is Visited upon such Blind Madness on the part of Men who Seek to Pervert or Destroy the Truth of God.

It is a *Standing Illustration of the Universal Law, that Obedience to God's Will and Word is Life; Disobedience to it Death.*

At the same time the way in which *Jehovah's Judgment for their Unbelief and Evil Followed and Harassed both King and People until their Doom was Consummated*, shows how Jehovah has made rebellion against His Law Self-Retributive in His World, so that the sinner may always "be sure that his sin will find him out".]

iii. "Jeremiah Cast into Prison"

International Lesson for August 20, 1911—Jeremiah xxxvii. 1—xxxix. 18

A. Some Suggestions Regarding Methods of Study

1. The Setting of the Events

(1) The Historical Setting in the Times. See Beecher's "Dated Events".

The Scripture of this Lesson centers in events that occurred years later than those related in the preceding chapter by the years 608 to 586 B. C. The Topic, "Jeremiah Cast into Prison", misleads by bringing into prominence a mere incident in the history. Jeremiah, as already seen, had been Tried and Convicted soon after the Accession of Jehoiachim (see "Jeremiah Tried and Acquitted") by the *Religious Rulers for "Blasphemy"*, in Predicting the Destruction of the Temple; which decision the *Civil Rulers* reversed. This Second Trial was based on Political Charges of *Treason* against the State, in aiding and abetting the Chaldeans in Jerusalem's Extremity.

This latter Trial will be better understood as an event in the last stage of Jeremiah's Antagonism with the Puppet Rulers of Judah, resulting from his continued Prediction of Destruction by Babylon, the World-Power.

In order to intelligent study the Lesson should be extended to embrace Chapters xxxvii.—xxxix., and the Events precede, accompany or follow the Fall of Jerusalem and the Captivity. The Topic of the Ex-

tended Lesson will then be—

"The Vindication of Jeremiah's Antagonism by the Fulfilment of his Prophecy".

(2) Setting in the World-Movement of Redemption.

Nebuchadnezzar reigned in Babylon from 605 (6) to 562 B. C.

This was the period during which the *Faithful Remnant* were carried away Captives from Judah to Babylonia, to be cured of Idolatry and Prepared for their future. The 70 years extended from 606 to 536 B. C. (*Lenormant*).

Jehoiachim (second son of Josiah), was made Ruler of Judah by Pharaoh Necho, 3 years before the accession of Nebuchadnezzar, sided with Necho; but Babylon forthwith crushed Egypt in his 3rd year and compelled his allegiance and tribute (606).

This was the beginning of the carrying away Captives to Babylonia.—Daniel, of Royal Blood, his three friends, and the great Grandfather of Mordecai, were among those taken to Babylon as hostages.

Zedekiah was made puppet ruler for 11 years after Nebuchadnezzar had deposed and murdered Jehoiachim and had wreaked his vengeance on Jehoiachim, and made the Great Deportation of 10,000 of the Leading Classes.

Ezekiel (perhaps carried away at that time) appeared as Prophet among the Exiles of Israel and Judah on the River Chebar (in the Highlands of Media), in the 3rd year of "Jehoiachin's Captivity", i. e., the 8th year of Nebuchadnezzar, and 1st of Zedekiah.

We are to think of *these Prophets*—Daniel and Ezekiel (as well as Zephaniah)—as

carrying on their work for the Remnant in the World-Empire, and their Future, *at the same time* that Jeremiah is engaged in his Conflict in Judah. They are *all Cooperating in the One Primary Prophetic Task of Transferring that Remnant to Babylonia*, for protection, instruction and training for their Future Mission.

2. The Setting of the Events in the Books

(1) The General Facts in the Books.

The general facts embraced in this Period are to be found in 2 Chronicles and 2 Kings, and in Jeremiah, Ezekiel and Daniel, where they should be carefully studied in detail and in their chronological relations.

(2) The Specific Facts of the Lesson.

The particular facts embraced in the Extended Lesson (chs. xxxvii.-xxxix) should be studied *apart from the General Facts*

(to avoid confusion): a. In connection with *Jeremiah's Aim*, of presenting a Summary View of his Conflict with the Apostate Jewish Rulers; b. In the Light of what was decided to be *its Real Topic*, namely, "The Vindication of Jeremiah's Antagonism to the Recreant Rulers by the Fulfilment of his Prediction of the Destruction of Jerusalem and the 70 Years Captivity.

The Three Chapters Outline the Study of the Lesson.

B. Suggestions Regarding the Exposition

1. Study the *Open Outbreak of Jeremiah's Antagonism with the wicked and worthless Rulers* ("Princes") who had taken the Places of their Betters just carried Captive to Babylonia; in Connection with Zedekiah's First Consultation with the Prophet, who Repeated his Prediction of Destruction by Babylon; these Leaders Charging him with being a *Political Traitor* to his Country and Casting him into a Dungeon therefor (ch. xxxvii. 1-21).

(1) Note how, after the Deportation of Jechoniah (Coniah), Zedekiah Consulted Jeremiah to Learn the "Word of Jehovah" (which he uniformly Disregards), and Hears from him the emphatic Repetition of Destruction by Babylon (xxxvii. 1-10).

(2) Note how, when (on the temporary Withdrawal of the Babylonian Army from before Jerusalem on the Approach of Pharaoh), the wicked Princes took Advantage of Jeremiah's attempt to Escape the Horrors of the Siege, to bring against him the Charge of Political Treachery and Condemn him and Cast him into Prison (vers. 11-15).

(3) Note the Secret Appeal of Zedekiah

to the Prophet (hoping to secure from him some favorable "Word from Jehovah" for himself),—Resulting in the temporary Relaxation of the Rigor of the Imprisonment (verses 12-16).

2. Study how Zedekiah was Forced to give Jeremiah over to the Cruelties of his Enemies, who Demand and Clandestinely Plot his Death; and how he was Delivered from the Dungeon by Ebed-melech the Ethiopian; after which Zedekiah again Consulted the Prophet, Secretly and under Vow, but only to Disregard his Directions (xxxviii. 1-28).

3. Study the complete Vindication of the Prophet's Course in the Fulfilment of All his terrible Predictions; the Prophet's Deliverance by Nebuchadnezzar, and the Divine Reward of Ebed-melech for Befriending the Prophet (xxxix. 1-28).

The Prophet Jeremiah's Place in the Prophetic Movement of Redemption should be Studied in the next Lesson, on "The Captivity".

iv. "Judah Carried Captive to Babylon"

International Lesson for August 27, 1911—Jeremiah xxxix. 1—xliii. 7

A. Suggestions Regarding the Methods of Study

1. The "Captivity" in its Settings

(1) The Events Connected with the Destruction of the Two Kingdoms—by the Fall of Samaria before the Assyrians in B. C. 721, and of Jerusalem before the Babylonians in B. C. 606—are *All Parts of One Stage in the Prophetic Movement of Redemption*, the Preparation for the Transition from the Old Dispensation to the New, from the Law to the Gospel,—and should be so Studied.

(2) "The Captivity" (or rather "The Captivities") was the Divine Agency through which, under the direction of the Prophets, the "Hebrew Remnant" was to be prepared for Restoration to Jerusalem, and through the Hebrew "Diaspora" ("The Dispersion", or those who remained abroad) to Open the Way for Centers for the Gospel in All the World.

2. Jeremiah's Place in this Scheme

(1) Jeremiah was *the Leader and Protector of those Jews who "Obeyed Jehovah"*; just as *Ezekiel* was the Warner of those of the Ten Tribes on the River Chebar, of the coming Fall of Jerusalem; and *Daniel*, the Guide of the Remnant that should Restore the Religious Center at Jerusalem and Wait there for the Advent of Messiah.

(2) *Jeremiah*, with the Hebrews obedient to Jehovah whom he established in Egypt, prepared the way for the Old Testament

Scripture, by the Septuagint Version, for mediating the Gospel to the Graeco-Roman World of the Future,—just as *Ezekiel* and *Daniel* prepared the way for other Centers; so that All Three need to be Studied together as parts of One World-Movement.

(3) The Scripture for the Lesson (chs. xxxix. 1—xliii. 7), substituted for that selected by the International Committee (ch. xxxix.), introduces *Jeremiah's Task* as distinct from those of the other Two,—*the Three suggesting the Subjects for Study*.

B. Some Suggestions Regarding the Exposition

1. Study *the Events, Conditions and Divine Purpose that made it Necessary to Destroy the Two Apostate Kingdoms*, in order to Punish the Apostasy and to Sift out and Save a Faithful Remnant.

[Investigate carefully in the Historical and Prophetical Books the records of the Idolatry and awful Corruption that Destroyed the People.]

2. Study *the Successive Deportations or Emigrations* that Established the Hebrew Centers of Influence abroad Over the World,—in Babylon, in the Highlands of Media, and in Egypt.

[Investigate the Scripture records on these points, and consult the article "Captivity" in Davis' Dictionary of the Bible.]

Two Principal Captivities are recorded in the Bible:

(1) The Captivity of the Ten Tribes.

The Assyrians under Tiglath-pileser (745-747) began emptying the Land of the Ten Tribes of its inhabitants,—from Naphtali (2 Ki. xv. 29); from Reuben, Gad and half tribe of Manasseh (1 Chron. v. 26); from Samaria on its fall (722 B. C.; 2 Ki. xvii. 5, 6). Ezekiel wrought among these. In the elevated regions of upper Mesopotamia they adhered to the name of "Jehovah", but carried with them idolatries such as suited them, especially Jeroboam's calf-worship and the forms of Baalism. Those left behind, mixed with heathen foreigners, became a perverted mass.

(2) The Captivity of Judah. Sennacherib had long before carried away 200,000 from Judah (2 Ki. xviii. 13). By the Captivity proper of Judah, however, is meant the period of 70 years (606-536 B. C.).

The successive Deportations were:

a. By Nebuchadnezzar, in the third or fourth year of Jehoiachim (2 Chron. xxxvi. 2-7; Dan. i. 1-3), among whom were Daniel and the Seed Royal.

b. Seven years later, Jehoiachin and the Royal Family, with 7,000 men of distinction and 1,000 artisans (men of skill) (2 Ki. xxiv. 15, 16).

c. Eleven years later, at the Destruction of Jerusalem, All the Residue of the People of the land, except the very poorest (2 Ki. xxv. 2-21).

d. Five years later, another batch, made up of the refuse of the people (Jer. lii. 30).

As a result only a mass of corruption was left behind in the desolated land of Judah, which perished of its own rottenness.

3. Study how the Captivity *Sifted out, Instructed and Disciplined the Remnant* for its Future Task of Restoration and Messianic Expectation.

[This subject is to be studied especially in the records relating to Jeremiah, Ezekiel and Daniel.]

(1) Note the Mission of Jeremiah—in seeking to hold the group of Faithful Jews to Loyalty to Jehovah, and in Finding a Refuge for them in Egypt which was to be the Center of their Great Future (Jer. xxxix. 1—xliii. 7; or Jer. xxxvii.—xliii.).

(2) Note the Mission of Daniel in Babylon, at the Center of the Supernatural Manifestations that Shaped the Conduct of the World-Rulers and the Destiny of God's People,—to be treated of in subsequent Lessons.

(3) Note the Mission of Ezekiel in Babylonia, chiefly among the more than semi-hopeless waifs from the Ten Tribes, upon whom Jehovah's curse and doom had fallen,—to be treated later.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of the Bible League of North America.

Daniel S. Gregory, Managing Editor, 86 Bible House, New York.

League Notes and Points

Necessity for the League and Its Organ

As was said in the April number, the Bible League "is the one organized international agency that stands for the Evangelical faith in the Bible as God's inspired and authoritative Revelation of the Only Way of Salvation for man, and sets itself against every form of skeptical attack upon that faith. The question of 'Bible or No Bible' faces the Church to-day as never before in its history.

"The work is especially needed at the present hour to counteract the baleful in-

fluence of the 'Modernism', or 'New Religion', in which the great 'scholastic apostasy' is taking shape in the schools and churches and sweeping away the Evangelical foundations. . . .

"From every quarter of the globe, from home and foreign mission fields, come heart-broken appeals to the League to help to stem the tide of unbelief that threatens the extinction of the Evangelical Faith and the death of Missions. Believers everywhere are fixing their hopes upon it".

\$20,000 Needed for the Year 1911

To push forward and sustain the work of the League for the present year will require the sum of \$20,000.

Remittances may be sent to

Bible League of North America; 86 Bible House; New York City

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Notes Editorial and Critical

The New York *Evening Post* says the professors have been admitting that they do not teach. This must have been the professors

What is the Matter? in the big universities. They consider

their salaries pensions to enable them to spend their time in writing books, and pursuing their own studies. That is one of the chief reasons why the smaller colleges are doing so much the best work. The professors teach.

* * * * *

Prof. de Cyon, the great Russian scientist says: "What psychological truth or what historical fact has ever been demonstrated

Solid Basis of Bible Faith by proofs approaching even at a distance those which

demonstrate the divine origin of the gospel revelations"? None. The advantage seems to be on the side of the Christian public which has hitherto been admonished that it must bring its beliefs into line with the results of modern science.

* * * * *

A woman writing to the *British Weekly* about women speaking in meetings says, "The only reason for this denial is a Paul-

Paul's Sub-consciousness ine quotation, those urging it being apparently willing to

forget that the Apostle Paul was subconsciously voicing Jewish opinion". Verily she has a great and new inspiration to know what was in Paul's subconsciousness.

On which the Recorder has this to say: "We know what was in his consciousness for he tells us. He thought he was voicing the will of God, for he says in regard to that very command to silence. 'If any man be a spiritual person or a prophet let him acknowledge that the things I am writing to you are the commandments of God'".

* * * * *

One of the preachers at Cornell University, who had formerly been a pastor in Boston, on a recent Sabbath in outlining the progress of the Kingdom of Christ, spoke to an audience that overflowed by many score Sage Chapel, reported the results of a late investigation to the Christian Intelligencer, over the initials "W. C. I."

Contrasting the situation of a century ago, when deistic societies were so numerous in American colleges, he declared that he knew

Thomas Paine not of the existence *After a Century* of a single Thomas

Paine Society, "unless it be in idiosyncratic Boston". Being in the capital of Massachusetts a few weeks ago, the city of a former pastorate, and wishing for the sake of absolute accuracy and to "verify your references", in the original manuscript or, at least, first edition, I called in upon the authorities of "the Paine Memorial Building", not far from my former pastoral charge. Instead of an assembly hall, propaganda bureau, book store, etc., with which the enterprise was inaugurated, with many a trum-

pet blast and burden of prophecy a few years ago, I found no book store, no Paine propaganda, no hall for the gathering of the great deist's admirers, while the edifice is now used by various

brotherhoods and social organizations and for business purposes. "They are dead that sought the young child's life".

* * * * *

Recent Losses in the Directorate of the League

Since our last issue, no less than three of the original Corporate Members of the Bible League have passed on from their work here to their higher work beyond. The loss is a serious one, as they were distinguished representative men in as many branches of the Evangelical Church.

President J. W. McGarvey was for almost half a century the head of the School of the Bible, of the Disciples, in Lexington, Ky., the great training school for the ministry in that ecclesiastical body. Not long since he wrote us that he had taken thirty classes through the entire Bible as a whole. In our judgment he was one of the foremost teachers, if not the very foremost, in the generation to which he belonged. His many published works, especially such as that on Deuteronomy, deserve a wide circulation beyond the millions of members of the Disciples Church, which he did so much to hold to the faith in the Bible as the revealed and inspired Word of God.

Professor Howard Osgood, so long connected with the Baptist Theological Seminary at Rochester, long held a distinguished place among writers and scholars. He was collaborator with Dr. Schaff in introducing the Lange Commentaries to the American public and the world. He will, however, probably be longest remem-

bered, for his work as a member of the American Revision Company, and especially for his long labor of love in preparing and bringing out the American Standard Revision of the Bible, on which he and his associates wrought for many years without compensation.

Colonel John J. McCook was a leading lawyer in New York City who was called upon in trying times to stand for the faith at great cost of time and means when others faltered. He was long an Elder in the Fifth Avenue Presbyterian Church of New York.

Through his connection with the noted legal firm of Green and Alexander—originally composed of John C. Green, the munificent benefactor of Princeton University, and Henry M. Alexander, the youngest son of Dr. Archibald Alexander, the first Professor of Theology in Princeton Theological Seminary—and his marriage to a granddaughter of Dr. Archibald Alexander, he long held a commanding position in the counsels of both these Princeton institutions, of the latter of which he was for many years a most active and influential director. He was always a generous supporter of the Bible League by his contributions and his counsels.

Who will take the places of these strong helpers?

* * * * *

"The Most Learned Women in the World"

Under this title, President W. W. Moore, of the Theological Seminary at Richmond, one of the most distinguished scholars in the Southern Presbyterian Church, writes to the *Christian Observer* concerning two remarkable women, as follows:

"It gratifies an innocent denominational pride, and, in view of the traditional pre-eminence of their Church in intellectual culture, it doubtless seems to Presbyterians in accordance with the fitness of things that the two women who are known all over Europe as the most learned women in the world are of Presbyterian antecedents, Presbyterian training and Presbyterian fruitfulness in Christian work, namely, Mrs. Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson, of Cambridge, England. They are twin sisters and are widows. They by liberal gifts of their own means secured the establishment at Cambridge of the Presbyterian Theological Seminary of England. The field secretary who secured the other funds necessary for that purpose was the late Rev. Dr. John Watson, of Liver-

pool, whose pen name was Ian Mac-laren.

"They are both not only authors of distinction, but they are biblical scholars of the very first order of talents and attainments. Mrs. Lewis has made herself immortal by the discovery of the Sinaitic Syriac Palimpsest of the Gospels. They have been honored with the degrees of LL.D., and D.D., by such universities as Jena and St. Andrews, and a few days ago were given the honorary degree of Litt.D., by the University of Dublin. Those who attended the reception given to Mrs. Lewis and Mrs. Gibson at Union Seminary, Richmond, Va., on the occasion of their visit to this country, will remember the interest excited by the appearance of these learned ladies in their academic gowns, the soberness of which was set off by the brilliant colors of their doctors' hoods. They have been great travelers, having crossed the Syrian desert to Mt. Sinai six times and having penetrated more places of deposit for ancient manuscripts in the East than perhaps any other scholars in the world".

* * * * *

"Millennial Dawnism", What It is and How It is Spread

[The following editorial appeared in "The Evangelical Christian and The Missionary Witness" for August, 1911. We give it for the enlightenment of our readers.—*Editor*.]

"Pastor" Russell, of Brooklyn Tabernacle, has made a tour of the States and Canada, stirring up the members of his "International Bible Students' League" for the propagation of the Millennial Dawn heresy. He has just passed through Toronto, and there

addressed a full audience at Massey Hall. Many attended with the avowed idea of hearing at first hand the tenets of Millennial Dawnism; but they came away with their wish or curiosity ungratified, for the address was about the views of everybody else. But his followers are very busy. We hear of them giving their "tenth" to the advancement of the cause, and they meet you at the railway term-

inals with some of their literature "to read on the journey." The sermons of Pastor Russell appear in hundreds of newspapers regularly, and the literature from headquarters is in many languages.

But what is it that these people teach? Millennial Dawnism denies the doctrine of the Trinity; it denies that Jesus Christ was God before His incarnation; it teaches that He was only a created spirit; His nature of

humanity was annihilated on the cross. At the beginning of the Millennium all the wicked dead will be raised and made perfect, having a second chance; those who accept this second opportunity will have everlasting life, and those who do not will be annihilated, there being no such place as hell.

Dr. I. M. Haldeman, of New York, has written an enlightening booklet on the subject of Millennial Dawnism, eighty pages of exposure, priced at 20 cents.

* * * * *

"Computing the Age of Terrace Gravels": Grounds for Modified Views

PROF. G. FREDERICK WRIGHT, D.D., LL.D., OBERLIN, O.

[The following article is an editorial in "Records of the Past", November-December, 1911, p. 332, by the author of the "The Ice Age in North America and its Bearing Upon the Antiquity of Man",* whose great work on this subject has just reached a new and greatly enlarged edition. His recognition as the one great scientific authority on the facts and conclusion on glaciation and the Continental Ice Epoch, is world-wide, as will be seen by the endorsement of Sir Robert Ball, Prof. Charles H. Hitchcock, "The Contemporary Review", and "The Expository Times". In the new edition "the date of the glacial epoch is shown to be much more recent than it is usually represented to be", and a "vast mass of new discoveries" have compelled marked modifications in the theories concerning the glacial periods.

Great changes have certainly taken place, concerning the facts and forces at work in the geologic ages and the conclusions drawn from them, since

Sir Charles Lyell stirred up the world by his "Antiquity of Man" published half a century ago, in which the "uniformitarian theory" was pressed to the extreme limit in pushing back the origin of man into the remote past. *Two Things* were confidently assumed as demonstrating the impossibility of the Biblical account of the recent origin of man: *the uniform deposit of alluvial sediment* in the formation of the great deltas of the world, of the Mississippi, Nile, etc.; and that the rivers had made their present deep-cut channels to the sea by a long *uniform process of erosion* by the streams, after the supply both of water and sediment had diminished".

The writer, who had just before entered on the work of the ministry, had the privilege of reading "The Antiquity of Man" immediately after its issue with his favorite teacher and long-time friend, the distinguished geologist and physical geographer, the late Arnold Guyot; who showed him that in all the cardinal instances brought forward in the book the conclusions reached were untenable, for the reason that *the inductions* were incomplete by reason of failure in exact observation of the facts and forces

* "New Thoroughly Revised and Greatly Enlarged (5th) Edition, 200 Illustrations, 750 pages, 8vo, cloth, price \$5.00". Published by the Bibliotheca Sacra Company, Oberlin, Ohio, U. S. A.

involved, and the putting of his *single assumed uniformitarian "cause"* in the place of the complex of facts and forces that should be taken into the account in all such cases.

The worthlessness of the results reached by such calculations—or rather miscalculations—have been illustrated by later developments regarding the *deposits made by the Nile*. For example, about 1854, excavators brought up some burnt bricks and pottery from the depth of 60 and 72 feet, in the valley of the Nile. Assuming that they were found where they were made, and that the alluvium had been deposited upon them at the rate at which the Nile now makes its deposit, and that this was the only cause at work, it was calculated mathematically that the relics must be from 12,000 to 60,000 years old. One causal element omitted was the weight of the brickbats in connection with the fact (also causal) that all the region is a vast quagmire during the inundation which covers it with water during a large part of the year. Sir Robert Stephenson afterwards found in the Delta near Damietta, at a far greater depth, a brick bearing the stamp of Mohammed Ali (1808). Some one said satirically that the main question in the first case should have been: how long will it take a brick to sink 72 feet in a quagmire? But although this might be the main question, all causes should be given their due weight in reaching the correct result.

Other causes have likewise been shown to interfere with the uniform deposit and vitiate the time calculations; among which must be reckoned the greater mass of material carried down in the early downflow. The stoppage of the annual inundation of the Nile valley has also been a cause of variation in the amount of deposition in the deposit. The "sudd", or vegetable growth, which from time to time completely fills the upper Nile near its sources and stops the outflow and inundation of the lower Nile valley until it is cut or blown out. This of course interferes with the

amount of the alluvial deposit, causing drought and famine sometimes for a succession of years, as was probably the case in the seven years famine in the time of Joseph.

The editorial of Dr. Wright shows that the assumption of a *uniform process of erosion* is equally without warrant, and that all the earliest calculations drawn from the erosion of post-glacial terraces must be revised in view of facts now known concerning the possible manner of their formation.

It has been made plain that the apparent erosions are not the work of the later cutting by the rivers, but of streams of water flowing "between the ice and the sides of the valleys" long after the glacial ice above had melted away. This is the theory now held concerning the glacial streams in Alaska, the valleys of the Connecticut River in New England, of the Killbuck in Ohio, and of the Somme in France.

Uniform erosion seems to have gone to join the uniform alluvial deposit.—*Editor.*]

"The occurrence of human remains in high level terrace gravels bordering modern streams gives great interest to estimates concerning the mode of their deposition and their consequent age. Originally it was supposed that streams like the River Somme in France and the Connecticut in America, had first filled up their troughs to the height of the present terraces and then when the supply both of sediment and water diminished had eroded the present channels 100 ft. or more below the level of the old terraces. This would, indeed, give an enormous antiquity to some of these terraces and to the objects found in them.

"But more recent investigations put an entirely new aspect on many of these deposits. In Alaska it is found that, frequently, the glacial ice fills the valleys long after it has melted from

the higher lands on the sides, so that streams of water flow between the ice and the sides of the valleys at a considerable height above the floor as it appears after the ice has melted away, producing what are called "Esker Terraces." In such cases broad valleys bordered by high level terraces are left free from gravel, creating the impression that they are valleys of erosion. This is certainly the case with the Connecticut valley, as shown by Professor Emerson's report to the U. S. Geological Survey. Recently I have been making investigation of two very evident examples of such terraces in Ohio where palæolithic implements are reported to have been found. These are in the valley of the River Styx in Medina County, Ohio, and of the valley of the Killbuck near Wooster, Ohio.

"The terrace in the valley of the Styx has already been described in vol. 8, p. III., of the Records of the Past. In the Killbuck the case is very interesting. The present stream occupies a preglacial valley a mile or more in width at the bottom, which is almost as level as a house floor, and is often entirely overflowed after heavy rains. But for a long distance on the west side at an elevation of more than 100 ft. there are extensive gravel deposits to which the road makers has resorted from time immemorial for material to gravel the roads.

"The deposits, now exposed in several places in pits where work is go-

ing on, are from 20 to 40 ft. in thickness, with an unknown depth still below. In one exposure a deposit of "till" or "boulder clay" 15 ft. thick has been shoved over the stratified gravel. Except in this respect, the conditions almost exactly duplicate those in the valley of the Somme at Amiens, France, where so many palæoliths have been found and attributed to an extreme antiquity on the supposition that the present river has eroded all the gravel required to fill the space between the terraces on either side. In the glaciated region, at least, all such cases must be considered with reference to the possibility of their being "esker terraces" of comparatively recent age. In the case of the trough of the Somme, probably stagnant ice filled the valley for some time after it had melted from the higher lands on either side. In case of the terraces on the Killbuck at Wooster, Ohio, it is evident that there has been very little erosion since their deposition, for the present stream has all it can do to keep its channel clear through the flood plain as originally uncovered by the melting of the ice which had filled it and protected it from the incursion of gravel deposits during the decline of the glacial period. All the earlier calculations drawn from the erosion of post glacial terraces must be revised in view of the facts now known concerning the possible manner of their formation".

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The Whale and Jonah

PROFESSOR GEORGE MACLOSKIE, Sc.D., LL.D., PRINCETON UNIVERSITY,
PRINCETON, N. J.

[The recent washing ashore on Long Island of a whale more than 50 feet in length gives special timeliness to this article by the Princeton Professor, and will help

many to meet the scoffing scepticism of the day that voices itself in the sneering question, "Did Jonah swallow the whale?", and assumes that the Biblical story of a whale's

swallowing Jonah is absurd and impossible. Professor Macloskie was brought to this country, by the late President McCosh, to introduce his then new department into Princeton University, in which department he is a *recognized authority*. He is a firm believer in the Bible as the Word of God, and always ready to give a reason for his faith.

To any one who should be inclined to take issue with his explanation, as *too completely excluding the "Supernatural"*, we would say that we prefer, with Dr. George Frederick Wright, to regard this as one of those "mediate miracles", in which *both natural and supernatural agencies are employed*, and in which the "special providential direction" requires the presence and activity of God.—*Editor.*]

People's minds have been biased by a false view of Jonah's adventure with a whale, which might be repeated to-morrow without even a miracle. Roy Matthew's account of the Japanese whale-fishery furnishes hints that may clear the mystery, by showing that the air chamber of a whale is large enough and convenient enough to serve as a harbor of refuge for anybody that might come in its way. A large whale may weigh as much as 800 men; and it requires as much fresh air as 800 men respire, and the equivalent of the respirations of 800 men for twenty minutes, that is, for 400 respirations of the men, are drawn in at one breath, through the whale's capacious mouth into its large air chamber. Its mouth can give place for ten men standing upright; and as it skims along the sea, it scoops in its food of jelly fishes and small crustaceans and other surface animalcules, which quickly enter its stomach; but a larger object, Jonah's body, for example, must go the wrong road (that is, for the whale but the right road for Jonah) into the air chamber. Here Jonah might be wide awake, able to meditate on the situation, and to pray to God, and to sleep over night. But though not very inconvenient for him, the whale

itself might feel discomfort, and might seek relief by hurrying to shallows and sandy beaches, where it coughed up the prophet on dry land.

Matthews informs us how it often gets stranded on the Japanese coast, and is flensed and cut up into beef, and sold as food in that land, where other beef and mutton are scarce and costly. Whether Jonah's whale was thus treated the Bible does not say; but it does show that the prophet by the shipwreck gained for the Lord's side all that were with him in the storm, just as the Apostle Paul gained all in a later storm, and it shows how Jonah preached judgment to the crowd of Nineveh, and became greatly disappointed because the wicked king, and his wicked subjects, became alarmed and went in sack-cloth and fasted and prayed to God for pardon; and especially because their repentance was followed by God's "repentance" of the evil which he said he would bring.

Prophetic pride spoiled Jonah, so that he raged and scolded God for his leniency; and other preachers try to spoil their work by the same pride. Some of our Christian brethren will not tolerate our joining them in their hard-shelled church; and if they carried the keys of heaven, would shut it against us, unless we complied with regulations which the Ninevites never heard of.

In order to avoid misunderstanding, I beg to add that the whale adventure, while it is not miraculous, testifies of special Providential direction as strange as miraculous, and involves the supernatural revelations to the prophet, and through the prophet, and enforces the solemn lesson that the men of Nineveh shall rise up in judgment with this generation, and shall condemn it, because they re-

pented at the preaching of Jonah, and behold! a Greater than Jonah is here.

A good parallel of Jonah's preaching was the Revival of Six-mile Water, near Belfast, Ireland, about 1625. Glendinning, a young Scotchman of noble family, was the Jonah; not proud like Jonah, but crazy, so that he could not be admitted to respectable pulpits; therefore, he went to the roughs, the Scotch-Irish who had come to occupy what was a deserted country at that time, and were themselves of the worst character. His damnation-preaching stirred up the worst of the people, and the Re-

vival of the Six-mile Water became the turning-point in the history of Ulster, so that what was the most savage part, became the garden of Ireland and has continued so ever since. It also sent afterwards the Tennents and others to preach in America, through Pennsylvania and New Jersey, with the result that is now patent. What a blessing that sinners have not to deal with churches or clergy or prophets like Jonah, but directly with God himself, in Jesus Christ; and we can never believe too largely in his generous mercy even to the worst of us.

* * * * *

"A Progressive Revelation"---Professor Mathews's False Views

MAY "WATCHWORD AND TRUTH"—DR. CAMERON'S APPEAL TO CANADIAN BAPTISTS

I. The False Teaching of Professor Mathews

We have been devoting a considerable portion of our space to an examination of the teachings of Professor I. G. Mathews of McMaster University. Much still remains in them demanding emphatic dissent, but time fails us. We will therefore mention briefly a number of points.

The professor, in pages 6 and 7 of his published pamphlet, says, "The Old Testament records a progressive revelation. . . . Primitive conditions are met by primitive laws. . . . Such laws are not level to the moral standard of to-day, and they have no authority over us. Their value now is only historical. . . . Also, in those primitive conditions there were religious customs, which, though for a time countenanced, later became null and void. Such are those relating to the new moon, certain Sabbath

regulations, the ban on swine's flesh".

A False Impression.—While there is a certain amount of truth in the above statements, the whole is so presented as to lead to the false impression that, in early days, God countenanced immorality, and taught superstitious observances.

The Mosaic legislation embodied the terms of a covenant made between our Heavenly Father and His Hebrew people, with which terms they agreed to comply; while He promised life to those who obeyed. In loving care He asked of them no more than they thought it possible to perform. They had been educated under the laws of Egypt; and slavery, polygamy, concubinage, revengeful punishments and other evils, were established customs among them. The new legislation hedged all these about

in the most merciful fashion; and required of the Hebrew people as great an advance from their previous condition as possible. This legislation looked forward to, and found its realization in, Jesus Christ; until He came, its observances were the necessary means of preparing the way for His coming. After His life on earth, His propitiatory sacrifice, His ascension on high, and His out-pouring of the Holy Spirit, man was furnished with Divine aid to accomplish the will of God; and the preparatory observances of early times could no longer be of service. The shadows, therefore, vanished, and the substance took their place. All this is denied by the professor, for he does not believe that the Bible has God for its Author, and that from beginning to end, by history, by type, by prophesy and by direct teaching, Christ is before His mind.

Ancient Legislation.—For the preservation of their health, Jehovah their Physician, provided His chosen people with a code of sanitary regulations which has made of them the healthiest and longest lived race on earth. In the liberty wherewith Christ has made us so free, we are now permitted to exercise our own choice in the selection of food; but, if we eat that which is unwholesome, we suffer the consequences of our own folly. But all these sanitary regulations on the physical side of life, had a profound and instructive significance in their relation to God.

The Sabbatical legislation was necessary to preserve the sanctity of the Sabbath. When our Savior came, His people found in Him that Sabbatical rest which remaineth for the people of God; but the truth still

stood unchanged, that the Sabbath was made for man. Because of their hardness of heart, the Hebrews were suffered to put away their wives; without this provision of the law they would have done worse; but they had previously been informed of the will of God on the subject. They knew that He who made them from the beginning made them male and female, and said that a man should cleave unto his wife, and the twain should become one flesh. The consequence is obvious: "What, therefore, God hath joined together let not man put asunder". It is *the primitive that is perfect*. The later concessions was merely a choice of the lesser of two evils, arising from man's sinfulness.

Our Lord's Testimony.—It should be observed in passing that provision for the life-long marriage of one man with one woman is recorded in the second chapter of Genesis, one of the chapters which Professor Mathews says, "We cannot bring into order". Our Savior did not find any difficulty existing upon this point; and He gave similar testimony to the truth of the Biblical account of the creation of man, the history of Cain and Abel, the flood, the lives of the patriarchs, the destruction of Sodom, the call of Moses, the institution of the Passover, the manna, the brazen serpent, and the history of Jonah; to all of which the higher critics generally refuse to give credit.

In Many Portions.—The revelation of God to mankind was made a little at a time, each generation being given as much as would be of use, and the whole was finally brought to a glorious completion in the well-beloved Son. *No false or erroneous message*

was ever given, however, and the fuller light of later times did not impair the value of the earlier revelations. The gradual completion of a building does not destroy the first work that is done on the foundation; if that be not reliable, the building falls in irretrievable ruin. The seed is not the tree, but everything seen in the tree existed in the seed.

Professor Mathews says the Old Testament has "parts imperfect"; evidently meaning thereby, that it is in part untrue; and he calls it an "earthen vessel". It is to our earthly bodies, made of earth, that Paul refers by that description, that "the exceeding greatness of the power (of God, who shined in our hearts, to give out the illumination of the knowledge of the glory of God in the face of Jesus Christ) may be of God, and not from ourselves". To apply the description of imperfect man to the perfect Word of God, is little, if at all, short of blasphemous.

Christ's Atonement.—When the professor says that the atonement of Christ finds its "culmination" upon the cross, he uses the phraseology of those who practically deny the atoning work of our Savior. We cannot take space for discussing the matter; but must let it suffice to say that the atonement of our Savior was accomplished by His Death, and by that alone; it did not merely find its culmination therein. His previous life of perfect obedience and His sinless character, made it possible for Him to redeem us by His death.

The Prophet's Writings.—Of the writing of the Prophets the professor says: "The definite statements which they make often-times fall short;

their definite statements never become true"; but he cautiously refrains from giving any specifications of a single instance which can justify his general charge. It could not be expected, that one who would bring a sweeping accusation of this kind against every prophet of the centuries before Christ, would draw a line at Malachi. Indeed, why should he? The unbelieving heart, and the temper of mind, which induce denunciation of the Old Testament writers, would naturally lead to the same charges against those of the New Testament. We must wait until the end is reached before such a daring charge can be made against God's prophets. "Only children and fools judge a piece of work when it is half done".

The Apostles' Exegesis.—As might be expected from his attitude towards the Old Testament, we find our professor saying, "The teaching of the Apostles is true, while their exegesis is false". Wonderful conceit! What a pity this sophomoric scholar had not been the Apostles' companion instead of Luke! John, the aged Apostle, wrote, "We are of God, he that knoweth God heareth us; he who is not of God heareth us not. By this we know the Spirit of truth, and the spirit of error". By "us", John meant the Apostolic body, of which he was a member—the men to whom our Savior promised, "When He, the Spirit of Truth, is come, He shall guide you into all the truth". "Oh, no"! replies Professor Mathews; "Not into all the truth; their exegesis is false!" You may call this sublime conceit, daring infidelity or blasphemous assertion, but you can not call it the modest and reverential

statement of a profound scholar and a devout Christian.

Christ Charged With Error.—It could not be expected that a man who would impugn the utterances of the Apostles would stop even here. Irreverence of that kind could find its fitting culmination only in charging our blessed Lord Himself with both folly and falsehood. When asked by one of his students, whether our Savior "would give countenance to positive errors" he responded by the illustration "Jesus, expecting fruit from the fig tree when it was no time for figs". As in other cases the difficulty here lies wholly with the unscholarly misapprehension of the critic; not at all with the sacred Record. What the Greek text upon the subject says is, "It was not a season of figs", for that tree; in other words, it was bearing no fruit, whatever, although other fig trees were bearing their winter crop, and this one might reasonably be expected to do the same.

Every farmer who owns an orchard knows that the same failure to bear fruit often occurs among our own

fruit trees. An instance of this same kind is mentioned in Luke xiii. 6, in which it is said, that a certain man "had a fig tree planted in his vineyard, and he came seeking fruit thereon, and found none". We cannot stop to consider the symbolism of the barren fig tree; but we may, at least, call attention to this impious act of ignorantly charging our Lord with folly.

A Charge of Falsehood.—But even a charge of error is not enough; our blessed Lord and Savior *must also be charged with falsehood!* Quoting His statement at the last supper, given in substantially the same words by all three of the synoptists, "The Son of man goeth as it is written of Him", the professor bluntly said, "It was never written". When asked by a student, "What would be the effect of Jesus making quotations of words that were never written"? He replied, "We have to consider different ages", as if that which is a falsehood in our own days would not have been a falsehood in the first century. These things make the heart ache! What? Did our Lord lie?

II. Sickening Effect of these False Teachings

Here we must bring to a close our examination of the professor's teachings. The effect of the whole is most sickening. The false assumptions founded on disbelief of heart, the mingled arrogance and folly which come to the surface in these teachings, are but the the unthinking echo of the shallowest German infidelity—and now, too, discredited by its earlier advocates. The professor claims that he stops short of their wildest and most blasphemous assertions; but he certainly goes as far as regard for his position in McMaster University

would permit; and he gives no reason whatever for accepting so much of their teachings as he does, and then refusing to carry them out to their logical conclusion. An echo which does not repeat the entire utterance, fails even as an echo.

Knowledge of Cavils.—Students should, indeed, become acquainted with the cavils of infidelity; but the weakness, the disbelief, and the false assumptions upon which these cavils are founded, should also be made known to them; and the truth which demolishes such error should be set

forth in telling terms. Not "the most adequate approach to a solution of these problems" should be shown them; but the all-conquering truth, before which falsehood flees away—the light of God which dispels the darkness of man.

A sincere believer "should be ready always to give an answer to every man that asketh", "a reason concerning the hope" that is in him, and a competent teacher of theology is so ready; but neither Robert G. Ingersoll nor Professor Wellhausen, nor any of the empty echoers, should be selected as such a teacher. How are the students left; believing or disbelieving? That is the question.

Effect on Students.—What has been the effect of Professor Mathews' teachings upon his pupils? Unhappily, a large number of the young men under his charge, overawed by his position, his superior age and his readiness of speech, have abandoned their belief in the infallibility of our Savior, and have practically discarded His guidance; giving to their acceptance of shallow infidel theories the flattering appellation "Learning to think". Let us thank God, however, that others have passed through the ordeal unscathed, and have stood firm, notwithstanding the fact that all the weight and influence of a professor in McMaster University have been brought to bear for the destruction of their faith.

A Vigorous Protest.—Listen to the protest of a student who believes in our Savior and His Word:

"In speaking of the character of Professor Mathews' teachings, I will say with all the energy I possess, that I believe it to be thoroughly dishonoring to Scripture. . . . I believe that personal reverence for

the Bible as a Sacred Book is destroyed. I cannot describe the feeling that overcomes me when I sit under it; a mingled feeling of repugnance and fear. . . . I have prayed that God will preserve me from it. . . . I feel this teaching to be damaging to the orthodox views of the Bible, hurtful to the spiritual well-being of the students, and that it takes the edge from the very instrument which the Spirit has placed in our hands to do His work".

This is the horror to which the Baptists of Ontario and Quebec are dooming their young men who desire to give their lives to the service of their Redeemer. How could it be otherwise?

The Question at Issue.—In closing, let us call attention to the fact that the question at issue is not wholly that of the truth of the doctrines taught by Professor Mathews. McMaster University was founded as a Baptist institution and is largely supported by the means furnished by the late honored Senator, whose name it bears. As regards the matter specially at issue, the Baptist declaration of faith is substantially the same as that of all other Evangelical denominations. If Professor Mathews and his supporters have reached the conclusion that they can no longer accept Evangelical views regarding the nature of the Bible, and the truthfulness of its teachings, then common honesty dictates that they should leave the denomination whose fundamental principles they have rejected. To remain within its fold, and attempt to destroy its doctrines, by means of the money which others gave for the support of those doctrines, is rank dishonesty.

The Church Remains.—Anyone who believes that "an absolutely infallible, inerrant Bible will have to be given up", thereby places himself out-

side of any true communion with a church which declares, as one of the fundamental doctrines of its faith, that the Bible has "God for its author", "and truth without any mixture of error for its matter". Men may abandon the church and its views or they may weakly be allowed to retain a nominal connection with a body whose principles they deride; but in either case, the church remains unchanged and unchanging; and to the teaching of the Baptist Evangelical faith, "once for all delivered unto the saints", McMaster University stands pledged.

An Appeal to Canadians.—Baptists of Canada! We of the Northern States of the American Union have been deluged with infidel utterances by a band of disbelievers who have crept into and taken possession of our institutions of learning. South of us, our Baptist brethren have stood firm for the maintenance of the old faith. We have been proud, both of them and of our brethren on the north, who in the past have also stood firm. Their example has been a help and encouragement to us. Are we

now to be deserted and left to fight the good fight alone? From the men who lived before you, and who have passed on to their reward, you received, not only faithful precepts and examples, but also a large amount of property, left in your charge for the propagation of the faith. Will you be true to that trust, or will you betray its principles?

Come to a Decision.—Your children will need the Savior in whom you have professed belief. Shall they be brought up in the Christian faith or in German infidelity? Decide that question. It is not for you, or for any of us, to sit in judgment upon Him who both died and rose again, that He might be the Lord both of the dead and the living; but it is for you to decide whether you will place yourselves among the believers in Him and His teachings, or among the disbelievers. Prompt action is called for. Inaction is merely to permit the Canadian Baptists of the future to be controlled by the enemies and Maligners of our Lord. The question now pending can not be ignored. Take your stand!

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Monistic Implications in President Strong's "Confession of Faith"

[It seems clear that a surface view was taken by the Editor of President Strong's "Confession of Faith" printed in our last issue. Those familiar with his teachings in "Ethical Monism" and elsewhere, feel obliged to recognize his teaching of monism

and the monistic implications of his latest utterance. We append some of the criticisms called forth, hoping to make a later authoritative statement of President Strong himself regarding his present attitude.—*Editor.*]

Is God an Eternal Sufferer?

REV. J. E. PECK, LOUISVILLE, KY.

I was surprised at your publishing Dr. Strong's Confession, without a protest against his speaking of "an eternally suffering God."

In a sermon which he preached in London, which was published in several papers, he said and repeated that "God is an eternal sufferer on account of sin." These seem to me the worst words that ever crossed human lips.

Dr. Strong is a Monist and, of course, being a Monist believes that all men and all devils are 'part of God'. All the other Monists, if I am correctly informed, believe either that devils and wicked men in hell will be annihilated at last, or that they will all be made holy, and God will be holy and happy at the end.

But Dr. Strong believes in eternal punishment. Therefore, God will be an eternal sufferer on account of sin. And as devils and lost men are a part of God, He is to be an eternal sufferer on account of His own sin.

Personality is not built in compart-

ments. One part of a person cannot be holy and another part sinful. Hence God is a sinful Being. And the angels who sing "Holy, Holy, Holy Lord God Almighty," are singing a falsehood. But one could not expect truth from angels worshipping a sinful God. Besides as the angels are a part of God they, too, are sinful.

All that we look forward to is an eternity of suffering, whether we go to Heaven or hell. For we are a part of God. As the Bible says "when one part suffers all parts suffer with it". Therefore, as God is an eternal sufferer we must be eternal sufferers also.

All this follows inevitably and logically from the statements, that all rational beings are a part of God and that God is an eternal sufferer on account of sin. Monism is far worse than pantheism, and atheism is better than either. It is less insulting to say there is no God than to say He is an eternal sinner and sufferer.

Editorial Comment in the "Western Recorder," of October 28, 1911

Harper's Weekly speaks thus of Monism, of which Dr. A. H. Strong, of Rochester Seminary, is a strong advocate: "Monism hold to the identity of matter and mind. Men are criticized sometimes because they want

something for nothing. The Monists are free from that fault. They prefer nothing for something. Their ideas seem unlikely to enjoy any wide patronage."

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Jesus in German Theology in the First Decade of the Twentieth Century*

PROF. HENRY E. DOSKER, D.D., LL.D., OF THE PRESBYTERIAN SEMINARY OF KENTUCKY, LOUISVILLE, KY.

Part II. What, Then, is to be Our Attitude to this New Christology?

The answer is a foregone conclusion.

As to the motive underlying the entire movement, there are evidently *two distinct tendencies*.

On the one hand, it would be foolish to believe that many of these historical critics are not actuated by the purest motives. In their innermost consciousness they are searchers after the truth.

On the other hand, I cannot forbear to quote a word of Prof. Hermann Jordan of Erlangen. Says he: "In these critical efforts there is so much of denial, so much twisting of the simple and obvious words of Christ, that one may easily see that more has been at work here than histor-

ical criticism from the standpoint of a different view of life and of the world. Whilst the modern theology has not escaped the fault of endeavoring to modernize Christ, to make him more acceptable to our modern perceptions, we recognize here in general the effort, even when the attempt is not made to lay him aside in hatred, to describe him as so antiquated in his views of life and of the world, that, in any case, he does not enter into the problems of our modern time".³¹ As a lurid example of this "bitter hatred", I may refer to Friedrich Nietzsche, although his "Antichrist" was written five years before the opening of our century.

* Delivered at the Presbyterian Theological Seminary of Kentucky, McCormick Theological Seminary, and Princeton Theological Seminary.

³¹ "Jesus und die modernen Jesusbilder", 1907, 57.

This Modern

Sense

nific" Nor Common

But whatever the motives of this recent criticism may have been, or may be to-day, I do not hesitate to say that this modern Christology appeals neither to an earnest scientific searcher after the truth nor to common sense.

Gruetzmacher's Criticism—"One of the most stimulating contributions to the current German Jesus-literature is a pamphlet written by Prof. Richard H. Gruetzmacher of Rostock, quoted before,—"*Ist das Liberale Jesus-bild Modern*"? 1907. Also another work of the same general tenor, issued only this year—"Jesus und die Modernen Jesusbilder", by Jordan of Erlangen, 1910.

The question propounded by Gruetzmacher is this—"Does this modern image of Jesus satisfy the scientific modern man?"

In answering this question the author sets aside the traditional faith of the Church, as a workable basis of discussion. And naturally so, for this process of reasoning would be utterly outside of the pale of that of the modern critics of the life of Christ. To meet them one must seek them on their own ground. A discussion, in which the faith of the Church would be placed over against the results of the historico-critical researches of the great German scholars engaged in this work, would satisfy neither party. For the liberals freely admit that their Christ is utterly different from the Christ of the Church and her creeds. He differs even from Paul's Christ and from John's Christ, and from the Christ depicted in the Synoptics; because, as the critics claim, all these early pictures

of Christ are vitiated by the very faith, with which the Church would meet the critics. The dogmatic consciousness of the early Church, they claim, has been at work in these pictures and has guided the brush which laid on the colors. The liberals therefore rejoice in the self-imposed task of tearing to tatters the flimsy ornamental stuff with which they claim that the Church has adorned her Christ, and of showing him to the world in the naked outlines of his own true and simple figure. How pathetic that Christ is, as he finally escapes their hands, we have seen above!

But in the present-day battle, the old apologetic methods avail not. The entire line of attack and therefore of defense has changed. Gruetzmacher has therefore laid aside the older arguments, and avails himself, in meeting the enemy on his own ground, of the criteria of "Logic, Psychology, scientific method and the universally recognized essence of religion"; and he has made the "modern man" arbiter of the debate.³²

And no one can lay aside this brilliant study without feeling that the reconstructed Christ of the critics is, like the body of Nebuchadnezzar's image, mixed of gold and silver and brass and iron and clay and that he is as dead as this image.

No one can wade through even a small portion of the modern German literature concerning Christ, without admiring the marvelous industry and scientific research of the great scholars who have grappled with this problem; nor without being amazed at the recklessness of their scientific method, at the bewildering differences in their approach to the subject, at the naive assurance, with which they view the result of their labors, and at the wide difference of opinion between them in their final conclusions. Looking with the utmost candor and freedom from bias at the results of all these efforts to present us with a new historical Christ, we are sure of our ground when we affirm that they are unsatisfactory both to common sense and to an unprejudiced scientific mind.

Where is the Ariadne who can give to the bewildered Theseus the guiding thread in this Cretan labyrinth of the critics?

Various Schemes. — When Harnack points out the way of solving the problem of the Christ, by the demand for "an open eye for what is living and a true appreciation of the truly great";³³ when Pfeiderer suggests "healthy eyes and a sober, honest love for the truth";³⁴ when Bousset stipulates that the thing to be believed must be "psychologically intelligible";³⁵ *they all apply tests and appoint means which are wholly subjective and therefore manifestly unscientific.* One may know how to distinguish the dead from the living, and the truly great from the small and mediocre, and yet measure with a subjective standard which makes all his work nugatory and causes him to lose himself hopelessly in the labyrinth of historical criticism; and in this bewilderment neither "healthy eyes" nor "love of the truth" will avail him anything. When the foundation is unsound, the entire superstructure is to be condemned; when the premises are at fault, the conclusions can not stand. In a matter so weighty as that of the undoing of the faith of the ages, we want something stronger and more trust-compelling than mere hypotheses or subjective valuations.

And who, in our day of Psychological riddles and widely differing drifts of opinion, would dare to make his own psychological intelligence the final arbiter of what he shall accept or reject, in the traditional Christ-picture? What seems psychologically acceptable to one, appears the very opposite to another. Fixed data are lacking for our judgement. The terms "normal" and "abnormal" are wholly subjective and not in vain does Dr. Hermann Jordan warn us to remember that the spiritual contents of one mind are wholly different from those of another. If this be not kept in mind he says—"we will finally come to the point that the materialist will consider the deeply religious mind abnormal; and that reversely the latter will look upon the consequent materialist as a pathological subject and that in this way we will mutually thrust each other into the insane asylum".³⁶

³² "Wesen des Christentums", 9, 16.

³⁴ "Die Entstehung des Christentums", 12, 15.

³⁵ "Was wissen wir von Jesus?" 56.

³⁶ "Jesus und die modernen Jesusbilder", 45.

³³ "Ist das liberale Jesusbild modern?" 6.

Finally, think of the main test of the acceptance or rejection of the Gospel narrative concerning Christ, laid down by Bousset and Mehlhorn,⁸⁷ that "all matter should especially be considered genuine, which contradicts the later faith of the Church and is evidently retouched by it"; and who can doubt whether here a criterion is applied which of itself is evidently false to the core.

A Gratuitous Assumption.—The whole investigation starts with the gratuitous presupposition that the faith of the early Church has colored the portrait of Christ found in the Gospels, and from this hypothetical principle, which to most people would seem to be the very thing in debate, deductions are made as if it were an axiomatic truth!

What is this dogmatic faith of the early Church and where do we find a satisfactory statement of it? There were no creeds in those early days of the Church, there was no definitely expressed consensus of opinion. The application of this criterion depends, therefore, on the subjective attitude of the critic himself.

Oh, this dogmatic consciousness of the early Church, what is not charged up to it!

It has colored the Pauline literature, all the synoptic writings, nay, even that mysterious Gospel behind the Gospels, for which the critics are hunting in vain. For even in that land of mystery and low hanging vapors, we are told that "We still have to sift the chaff from the wheat".

But now look for a moment somewhat more closely at this critical hypothesis and where do we find ourselves?

The great Pauline epistles were all written between 52 and 63 A. D. Matthew speaks of the destruction of Jerusalem as something future, and his gospel was therefore written before 70 A.D. The date of Luke is placed approximately at the same time, whilst that of Mark precedes them by a decade more or less. Harnack, who formerly placed Mark later, has confessed that the researches of Sir William Ramsay and the literary work of Sir John Hawkins have caused him to review the date,

which he now places at about the seventh decade of the first century. The whole of this literature is therefore comprised within the bounds of little more than one generation after the death of Christ.⁸⁸

Can anyone who is conversant with the slow and laborious evolution of the dogma of the Christ believe for a moment, that the early Church in this brief period had been able to elaborate a "dogmatic consciousness", which was able definitely to crystalize a universally adopted dogma of Christ, which could be strong enough to color all the details of the life of Christ, and thus to vitiate the many historical traditions which were evidently floating about everywhere in the early Christian Church?

Let him believe it who can!

Luke tells us "that many have taken in hand to set in order a declaration of those things, which are most surely believed among us". There is evidently no reference here to a dogmatic consensus of opinion, but rather to a deep conviction of the *actuality* of the things reported, the *historicity* of the Christ-picture standing boldly outlined against the background of the faith of the early Church. There was as yet no possibility of a *dogmatic consensus* of opinion concerning Christ. It was the historical consensus which underlies the efforts of all the early records of the life of Christ, of which Luke "has a perfect understanding from the very first" (Luke i. 3). And this understanding animates him to write his Gospel, with the aim of giving to Theophilus—"certainty of the things, in which he has been instructed" (i. 4). But there is a definite check on his narrative and this check lies in those men, who "from the beginning were eye witnesses and ministers of the word" (i. 2). Hagenbach points out the subjective difference between the view points of the apostles.⁸⁹ In John we find the "internal and contemplative attitude", in Paul "the practical-dialectic"; but both are viewing the same historical Christ.

In a crushing criticism of the methods adopted by the critics of the last decade, Heinrich Weinel in his—"Ist das 'liberale' Jesusbild wiederlegt",—himself an out and out liberal, has this to say of Paul:—

⁸⁷ "Was wissen wir von Jesus?" 57. "Wahrheit und Dichtung", 15.

(Vol. xiv.—22)

⁸⁸ Harnack. "Luke the Physician".

⁸⁹ "History of Doctrine", I. 36.

"I also have formerly put the matter in a false light. What Paul offers us of Jesus and his words, is little, when one applies the test of a gospel; little also, when one demands that Paul should prove all his ideas by words of Jesus. But not only is it sufficient to find the existence of Jesus proved in the Pauline epistles, but, in every point of importance, the words of Jesus resound in Paul, and not only are a considerable number of incidents, which he knows and transmits to us, preserved for us by Paul, but also all the distinctive characteristics of the preaching of Jesus" (p. 16).

Says Neander "as long as they lived and while an appeal might be made to them in all cases of uncertainty, their oral tradition might be justly regarded as the prime source of Christian knowledge".⁴⁰ And in the post-apostolic age their disciples became the chief witnesses. Thus Justin Martyr speaks of the "*apomnemoneumata*" of the apostles.⁴¹ The tradition which underlies our gospels, then, was wholly of apostolic origin. For the united testimony of all the Ante-Nicene Fathers throws the entire New Testament literature, the gospels included, back into the second half of the first century.

The Apostles and this "Dogmatic Consciousness".—The modern Jesus-cult then is perfectly correct when it charges the apostles themselves with the responsibility of the distortion of the figure of Jesus. If it was distorted at all it must have been distorted by them. The word "dogmatic consciousness" can therefore ultimately only mean apostolic dogmatic consciousness. But this theory that the apostles themselves remodelled the historical Christ, invented his miracles and largely his words, that they imagined his resurrection and then raised the superstructure of the Church of the ages on this nonexistent foundation, is utterly inconsistent with the character they bear in the Gospels and the manifestly different temperaments they represent.

Far be it from us to represent the apostles and the early chroniclers of the life of Christ as a set of modern historical critics who weighed and tested all the evidence with modern critical acumen. But still further be it from us to accept the fact that they were a packed jury, whose aim was the falsification of the true record

of the life of Christ, to bring it into harmony with certain theories or ideas which they held in common concerning the person, and life, and death, and resurrection of their crucified Lord. It is self-evident that the "dogmatic consciousness" of the early Church—if such a thing existed at all—is not the thing which has created the Gospels of Christ as we have them; but has been created by them as a matter of course. In creating the new critical hypothesis, the German critics have simply harnessed the horse behind the wagon.

To quote Sir William Ramsay, "Whenever anything occurs that savors of the marvelous in the estimation of the polished and courteous scholar, sitting in his well-ordered library and contemplating the world through its windows, it must be forthwith set aside as unworthy of attention and as mere delusion". And later on, "If you have ever lived in Asia, you know that a great religion does not establish itself without some unusual accompaniments. The marvellous result is not achieved without some marvellous preliminaries".⁴² We are deeply indebted to Sir William for these words.

The apostles called themselves "witnesses", and their testimony will stand a far more serious shock than that to which this new German Christology has subjected it. The Gospels and the Pauline literature seemed well nigh wrecked at the hands of Bruno Bauer and his radical school in the middle of the last century. But the floodtide was succeeded by an ebbtide, and as the waters receded, lo, the towers and ramparts, which were deemed to be crushed and overwhelmed, lifted their heads from the receding waters unbroken and unchanged! The entire New Testament literature was found to be practically intact. And thus, we are fully persuaded, it will be when this attack has worn itself out.

And the signs of the times are full of comfort in this direction. The Jonah's gourd seems to be withering as quickly as it has grown. The radicals are noisy enough. But they are not the soberminded thinkers, who make history. That sort of men, as Gruetzmacher says—"ever appear in the same way; they were loud in

⁴⁰ "History of Christian Dogma", I. 74.

⁴¹ Apol. I. 66.

⁴² "Luke the Physician", 8.

their welcome of the old rationalism, they applauded David Strausz, they were deeply stirred by Renan, and their unchanged souls swing in a timeless way, when the voices of present day rationalism call them. But it is an unbreakable law in the

history of the intellect that a view then becomes most popular when its collapse is nigh. In the depths there is still much movement and noise, when the waves on the surface are beginning to flatten out.⁴³

43 "Ist das liberale Jesusbild modern?" 23.

II. Apparent Beginnings of a Reaction

To proceed with the liberals, means to deny the living potency of that which has left its ineradicable impression on the history of the last nineteen centuries. If the Christ of the Gospels is *not* the historical Christ, the whole fabric and structure of the Christian Church is a phantom, historically suspended in midair. And a deep consciousness of this fact has laid hold on the hearts of numbers of mostly young German scholars, whose labors to-day make the Christ-literature of Germany an endless stream.

Perhaps not wholly orthodox, as measured by our sterner standards, they are deeply and devoutly evangelical and are endeavoring to reassure the faith of the Church of the twentieth century in the living Christ. Such topics as "The resurrection of Christ", "*The miracles of Christ*", "*The Virgin-birth*", "*The sinlessness of Christ*", "*The knowledge and wisdom of Jesus*", "*The self-consciousness of Christ*", "*The need of Christ as a mediator*", "*The new message in the doctrine of Christ*"—are eagerly and learnedly discussed by these younger Germans, in defiance of the great historical critics, who in some cases were their teachers.

And these books and essays sell by the thousands; and men begin to see again the inherent beauty and strength of the ethical and religious ideals of the Scriptures, in the way indicated by Jesus himself, when he said, "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself". I believe that the crest of the wave of negation has passed, that the storm-center is shifting from Germany to spheres where less initiative is coupled with slavish adulation of the great German master minds. "As Rome does so does the world". "As Germany thinks so thinks the world. If

the younger Germans, the men of to-morrow, therefore, resolutely turn away from the New Christology, we may look for a revival of the old faith in Christ in so-called scientific circles.

But, whether so or otherwise, the true Church of the Living God will ever adore Christ as her only teacher and savior, her "Lord and her God". And she will devoutly repeat after Peter, "*Whom having not seen we love, in whom though now we see him not, yet believing, we rejoice with a joy unspeakable and full of glory, receiving the end of our faith even the salvation of our souls*".

When in April of last year the Evangelicals of Berlin desired to find out where they stood with the masses, they placarded the city with invitations for all men, who believed in the "Living Christ", to meet April 19, in the "Circus Busch", a building with a seating capacity of some fifteen or twenty thousand. It was apparently a forlorn hope!

Measure their amazement, when on that morning every avenue leading to the Circus, was crowded with throngs of men and women, thousands upon thousands. Generals and Admirals, professors and students, officials of every kind, young and old, the rich and the poor, were there. And when the building was crowded to its fullest capacity, and when the thousands waiting without, were unable to find another meeting-place, they wended their way, with one impulse to the great cathedral and there sang Luther's battle hymn of the Reformation—"Ein feste Burg". The same thing was repeated in some fifty of the larger cities of the Empire.

No, Germany is not all Liberal! Luther's land has not utterly denied Luther's Christ! What a challenge to us in America, who love Christ, to be up and doing. The battle is at our door, shall we coward-

ly strike the flag, or boldly advance on the enemy?

As this matter goes to the printer, our attention is attracted by an article in the *Literary Digest*, February 25, 1911, on the "Failure of Liberal Theology", which consists of quotations from a paper in the *Christliche Welt* by Dr. Rittelmeyer. We are tempted to give the quotations, as they stand there:

"Let us ask honestly what results modern theology has attained practically. As far as the great masses of workingmen are concerned practically nothing has been gained. They either do not understand it or they distrust it. All the public discussions and popularization of modern critical views have not found any echo or sympathy among the ranks of the laboring people.

"And how about the educated classes? It has long since been the boast and hobby of advanced theology that it and it alone will satisfy the religious longings of the educated man who has broken with the traditional dogma and doctrines of orthodox Christianity. But what are the actual facts in the case? It is a fact that there are a considerable number among the educated who thankfully confess that they can accept Christianity only in the form in which it is taught by the advanced theologian. But how exceedingly small this number is! A periodical like the *Christliche Welt*, the only paper of its kind, has not been able to secure more than five thousand subscribers, altho its contributors are the most brilliant in the land of scholars and thinkers; while periodicals that are exponents of the older views are read by tens and even hundreds of thousands. There are whole classes of society among the educated who are antagonistic to liberal tendencies in religion. Among these are the officers in the army and the navy, practitioners of the technical arts and of engineering, and almost to a man the whole world of business. It is foolish to close our eyes to these facts".

What is the matter? asks this writer. What is the weakness of liberal and advanced theological thought? These are some of the answers:

"One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism; it is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and then asks, What is left? True, we answer, God is left. But is it not the case that the modern God-Father faith is generally a very weak, and attenuated faith in a Providence and nothing more? And on this subject too we quarrel among ourselves, whether a God-Father troubles himself about little things only or about great things too, such as the forgiveness of sins. We do the same thing with Jesus. We speak of him as of a unique personality, as the highest revelation of the Father, and the like, but always connected with a certain skeptical undercurrent of thought; but we do not appreciate him in his deepest soul and in the great motives of his life. He is not for modern theology what he is for orthodoxy, the Savior of the world and the Redeemer of mankind".

Quite naturally this open confession of a pronounced liberal attracts more than ordinary attention. The liberal papers, including the *Christliche Welt* itself, pass it by without further comment, but the conservatives speak out boldly. Representative of the latter is the *Evangelische Lutherische Kirchenzeitung* of Leipzig, which says:

"The psychological and spiritual solution of Rittelmeyer's problem is not so hard to find. The soul of man can not live on negations. To stir the soul there must be positive principles and epoch-making historical facts, such as are offered by the scriptural teachings of Christ and his words. There can be religious life only where there is faith in him who is the truth and the life. Liberal theology has failed because it has nothing to offer".

Some of the Recent Literature Bearing on the Subject

- 1900. Harnack. "Wesen des Christentums".
- 1901. Wrede. "Das Messiasgeheimniss in den Evangelien".
- 1903. Kalthoff. "Das Christusproblem. Grundlinien zu einer Social Theologie".
- Naumann. "Briefe ueber Religion".
- Naumann. "Asia."

1904. Bousset. "Jesus".
 Bousset. "Was wissen wir von Jesus".
 Kalthoff. "Die Entstehung des Christentums. Neue Beiträge zum Christusproblem".
 Rosenau. "Wider die Pfaffenherrschaft".
 Wernle. "Quellen des Leben Jesu".
 Naumann. "Jesus als Volksmann".
1905. Harnack. "Ueber die Glaubwürdigkeit der Evangelischen Geschichte".
 Barth. "Das Johannes Evangelium und die Synoptischen Parallelen".
 Wellhausen. "Einleitung in die drei ersten Evangelien".
 Otto. "Leben und Wirken Jesu, nach historisch kritischer Auffassung".
 Von Hartmann. "Das Christentum des Neuen Testaments".
 Pfeiderer. "Die Entstehung des Christentums".
1906. Von Schnehen. "Die moderne Jesuscultus".
 Lozinsky. "War Jesus Gott, Mensch oder Uebermensch?"
 Lozinsky. "Das Wahnchristentum als Feind von Kunst und Wissenschaften".
 Mehlhorn. "Wahrheit und Dichtung im Leben Jesus".
 Schweitzer. "Von Reimarus zu Wrede. Eine Geschichte des Leben Jesu Forschung".
 Jensen. "Das Gilgameosepos in die Weltliteratur".
 Drew. "Religion als Bewusstsein Gottes".
 Smith. "Der Vorchristliche Jesus".
1907. Schmiedel. "Die Person Jesu im Streite der Meinungen der Gegenwart".
 Grützmacher. "Ist das liberale Jesusbild Modern".
 Lozinsky. "Waren die Urchristen wirklich Sozialisten?"
 Weinle. "Jesus im 19ten Jahrhundert".
 Lozinsky. "Was haben die Armen dem Christentum zu verdanken".
1908. Kautsky. "Der Ursprung des Christentums".
1909. Juelicher. "Die Religion Jesu im Kultur der Gegenwart".
 Jordan. "Jesus und die Modernen Jesusbilder".
1910. Weinle. "Ist des 'liberale' Jesusbild widerlegt?"

A New Estimate of the Theological Situation*

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I. The Theological Situation as Presented in 1896

* This paper appeared in The Methodist Quarterly Review, October, 1910. It is reprinted by permission of the author, who is the head of the Department of Systematic Theology in Drew Seminary, and acknowledged to be one of the ablest of American theologians. The discussion evinces a first-hand mastery of the subject, and is in every way sound, scientific, judicial and conclusive.

The first part of the paper is a resume of an article on the subject, written fifteen years before; the second brings the discussion of the lapse in Theology down to date. No teacher or preacher can afford to leave it unread.—*Editor*.

In 1896 I made a study of our entire

modern theological situation, gathering up the results in a comprehensive analysis. Recently it occurred to me that it would be worth while, now after almost fifteen years, to make a new study and a new estimate, using my old analysis as a starting point, indicating the most significant changes which have taken place, and thus finding perhaps a fresh message for the Christian preacher.

The Moral Situation as Noted at That Time.

To understand thoroughly the theological situation, I began with the moral situation, and I discovered its root-peculiarity to be a failing sense of personal responsi-

bility for character. Quickly I admitted that there was a fine emphasis upon duty, but in that emphasis I pointed out serious utilitarian and fatalistic flaws. "Duty is

made into an elaborate advantage, and does not spring, simple and straight, out of moral obligation. Besides this, there is a fatalistic flaw: conduct is not regarded as a product of free personality. There is, therefore, no deposit in character for which the man holds himself altogether responsible. Thus the modern man grows apologetic toward himself as a total achievement. Seldom or never does he say to himself: "I am this kind of a man, and I myself am responsible for being this kind of a man".

Has there been, in the last fifteen years, any significant change in the moral situation? The answer demands extreme care. In the province of public affairs, notably in politics and in business, the moral difference between 1896 and 1911 is astounding. The "social conscience," now awake, is creating higher standards of service, and selfish individualism is becoming less and less possible in all societary relations. In valuation of this social awakening, one writer, Professor Gerald Birney Smith, goes so far as to say: "Here, in the mighty ethical revival of our day, is to be found the *real* sense of sin." In the United

States, this awakening is causally attributed to certain men who, in popular opinion, are grouped about Theodore Roosevelt and William Jennings Bryan; but these men, although worthy of large consideration, are really but the moral deputies of a tremendous sociological impulse which is moving the whole world in the name of Human Brotherhood.

This new energy of the "social conscience" is certainly of value in many directions, and in time it may become our ethical salvation; but we must not to-day allow our grateful rejoicing to dull the edge of our discrimination. Not yet, as far as I am able to cut the fact free and clean, has there been any change in that fatalistic conception of man's personal and moral life which is the deadly gift of Naturalistic Evolution to our age. Indeed, just now our situation is psychologically most curious, for there are men (leaders too) who, over "sin against society," are as disturbed as a white poplar in a high wind, and yet, over their own strikingly imperfect characters, they do not evince any signs of concern.

The Christian Situation as Then Set Forth

Very soon, in my study, I found that the moral situation had gained a response in the Christian situation. "As the gist of the one is a failing sense of personal responsibility for character, so the gist of the other is a failing sense of sin." Nor is such a response out of natural connection, for there can be no sharp sense of sin against the holy God where there is no alertness in moral self-blame, and there can be no such alertness where there is a failing sense of personal responsibility for character. Dealing with conversion and repentance, I said: "There are still many conversions; but what I detect is this: the type of conversion is changing and a profound movement in the moral nature is seldom expected. Not only so, but when a Christian man drops his ideal, or injures his brother, or in any way violates his conscience, he gets back in a practical, independent manner which is thoroughly utilitarian. Seldom, in these days, does a Christian who has done wrong break all to pieces before God alone and cry out for mercy."

Has there been, in the last fifteen years, any significant change in the Christian situation? As far as I can judge, from the data at my command there has taken place nothing which amounts to any appreciable quickening of the sense of sin. Surely there have been most valuable instances of the dynamic presence of the Holy Ghost; and if we include the best work in the city slums and out through all our mission fields, there are gracious signs which are impressive; and, welcome fact, books of searching quality, such as Professor James Orr's *Sin as a Problem of To-day*, have been sold easily and read eagerly and received fairly; and there are a few preachers of note who still move the conscience almost as profoundly as it was moved in more vital days; but in the community, and even in the average Christian congregation, there is the same deathly apathy,—no one is "worrying about his sins at all, still less about their punishment."

In the last eight years especially, I have paid much attention to the new scientific and philosophic studies of religious phen-

omena, and even more attention to the many works which have been created to express the prevailing interest in "Christian sociology." In these books, at least in a few of the more conservative of them, there are presented some facts and some inductions which will prove to be, I think, of abiding worth to the progressive preacher or evangelist; but, as a rule, I have found, in the psychology, no clear discrim-

ination between a religious experience and a Christian experience; and in the sociology, no discrimination whatever between vice and sin. All such failures in discrimination, I hardly need to say, tend to deaden the sense of sin in the conscience and to help on in the modern substitution of a vague religiousness for a vital Christian experience.

The Changes Observed in the Theological Situation at That Time

In the theological situation I found, in my study, a powerful movement which I was obliged to regard as a direct response to the failing sense of sin. To cover this entire movement, in its various phases, I called it (taking a suggestion from Dr. Dorner) *the modern mediating movement*. This name I deemed fair and fitting, inasmuch as, in the theology of the movement, the ostensible aim nearly always is to place a feasible bridge between Christianity and the modern mind, or, as one of the leaders in the movement said, "to relieve the present strain on faith." In this effort at strategic adjustment, there have joined many of the most sincere and competent scholars of our day, and naturally they have given to the movement commanding authority; in fact, they have effected a veritable epoch in Christian teaching.

Personally I would be glad to be able to show that this mediating movement has lost ground in the last fifteen years, but careful search has convinced me that the movement is stronger than ever before. There is a counter-action of real promise, but this counter-action is not yet of sufficient force, in numbers and scholarship and ability, squarely to meet and hinder the on-sweeping mediation. As to mediating books, no one work has appeared in the same class with William Newton Clarke's *Outline*; but several books of merit have, directly or indirectly, come from Professor Clarke's work, notably William Adams Brown's *Christian Theology in Outline*, published in 1906.

Because I look upon Ritschlianism as the creative centre of the mediating movement, I need to note those things which have aided in spreading the Ritschlian theology in England, Scotland, and especially in the United States.

1. The constructive part of Ritschl's masterpiece (the third volume) has been, for the first time, published in an English translation. A little later, in 1901, Professor Swing of Oberlin printed, as an appendix to his own *The Theology of Albrecht Ritschl*, an adequate translation of Ritschl's practical handbook, *Unterricht in der christlichen Religion (Instruction in the Christian Religion)*. With these two most important translations available, our alert preachers have easily come into actual contact with the master-mind of the movement; and I have reasons for thinking that the consequences are deep and lasting.

2. During the winter semester, 1899-1900, Professor Harnack delivered extempore a course of lectures before some six hundred students drawn from all the Faculties in the University of Berlin. Taken down in shorthand, these lectures were saved and soon made into a book; and, in 1901 or 1902, this book appeared in English under the title, *What is Christianity?* This book, not great in substance, had a certain freshness of approach, and revealed such fine appreciation of every twist and turn of modern tendency, that it caught what in oratory is termed "the psychological moment of opportunity." Thus, *What is Christianity?* gained in a few months a vogue quite or almost equal to that gained by the anonymous *Ecce Homo* in 1865.

3. As a matter of necessary economy, I must pass over a number of more or less influential authors and come to Professor Herrmann of Marburg. His really classic work, *Der Verkehr des Christen mit Gott (The Christian's Communion with God)*, was published about twenty-five years ago, but for many years its great worth was, save in Germany, a matter of only esoteric appreciation. In the last twelve years,

however, its vital power, helped on by translation, quotation, and discussion, has penetrated every nook and corner of the theological situation. Referring to this book Professor Sanday recently said: "I doubt if any other book produced by it [Ritschlianism] has a wider reputation". And it is reported that an American theologian, upon being asked by a young preacher what books to buy, replied: "I would recommend, first of all, Herrmann's *Communion With God*". When asked what else, the Professor considered a moment and then answered: "I do not know that you will need anything more".

This final tide of appreciation is no surprise to me, for years ago I felt the Marburg teacher's full force. Indeed, when as a student I heard the two men, Ritschl and Herrmann, I was much more nearly convinced by the latter. Ritschl seemed to me to be often ingenious and sometimes evasive; Herrmann was always fair and frank. Ritschl was commanding, if not dogmatic; Herrmann was sympathetic and persuasive. Then, Herrmann's message

had a subtle something in it, as if it had been charged with fine flame,—suppose we say it suggested the mysterious incandescence of a distant mass of nimbus clouds when, on a hot summer night, they mask the constant play of sheet lightning. In those glowing hours, in that Marburg lecture-room, it would have done no violence to my soul had I declared, "Here is our modern prophet!"

Of *Pragmatism*, as presented by Professor James, and of *Mysticism*, as presented by Professor Inge,¹ it is not yet possible for me to speak with any conviction. My impression, however, is that (in America, anyway) *Pragmatism* is becoming a serious ally of *Ritschlianism*; and that "the Cambridge mystic" will count as a considerable force against both of them.

¹ The important books by Dr. W. R. Inge:

(1) *Christian Mysticism*. Bampton Lectures for 1899.

(2) *Personal Idealism and Mysticism*. Paddock Lectures for 1906.

(3) *Faith and its Psychology*. Scribner's handbook, 1910.

(4) Also see articles in *Cambridge Biblical Essays and Dictionary of Christ and the Gospels*.

II. Details of the Mediation Movement as Observed at the Present Time

Reaching the details of mediation, I said: "As this movement varies in different countries, churches, and men, it is almost as difficult to gather it up into sharp statement as it would be to pack a fog, but I think it will be perfectly fair and sufficiently exact to consider the whole thing under four changes of emphasis which are often made." Then, with some necessary comment, I noted the changes of emphasis as these:

1. A change of emphasis from the deity of Christ to the personal worth of Christ.

2. A change of emphasis from the death of Christ to the teaching of Christ.

3. A change of emphasis from the supernatural to the natural.

"It is deemed wisdom to lift all stress from the biblical miracles, even from the resurrection of our Lord, and thus fit into what Mr. Lecky has called 'the declining sense of the supernatural.'"

4. A change of emphasis from the authority of the Bible to the authority of the Christian consciousness.

These four points I will consider in reverse order. Concerning the Bible, there has been no significant change of attitude. The Old Testament is now, in critical and popular interest yielding to the New Testament; but the New Testament itself is, as a rule, treated in a spirit and under a method which are inspired largely by Naturalism. Profoundly wholesome books, dealing with the New Testament, have appeared, such as Doctor Robert Drummond's Kerr Lectures for 1900; Professor Swete's *The Holy Spirit in the New Testament*, 1909; and Professor Sheldon's *New Testament Theology*, 1911; but the real current is not to be found in these books, but rather in the many works akin to Doctor James Moffatt's *The Historical New Testament*, 1901, and his *Introduction to the Literature of the New Testament*, 1911. Dr. Moffatt holds (an indication of his trend) that the apostle John wrote neither the Epistles, nor the Apocalypse, nor the Fourth Gospel; and he is also unable to accept the Pauline authorship of

Ephesians and the Pastoral Epistles.

The change of bearing toward the supernatural, as a fundamental conception, amounts to only a difference in degree. Increasingly marked is the determination to ease "the present burden of the Christian miracle." There are several ways by which we might get at this theological drift; but a most effective way is to take that extremely wise and cautious scholar, George Park Fisher, and make a comparative examination of the editions of his well known and widely-used *Grounds of Theistic and Christian Belief*. In the final edition (1902) of this worthy defense of the Christian Religion (Chapter VIII., page 173), there is this surprising bit of mediation:

It is well to remember that in regard to all the circumstances of miracles, the impressions and comments of bystanders are not to be considered infallible and taken literally. For example, it need not be supposed that dissolution of body and spirit had gone so far in Lazarus that the soul

had entered on a separate, conscious life.

Of books on the Atonement, the period under consideration has been prolific; but of the large number published, there are only the following six which seem likely to have any abiding place in future discussion:

In 1897. *The Spiritual Principle of the Atonement*. By John Scott Lidgett M.A.

In 1898. *Reconciliation by Incarnation*. By D. W. Simon, D.D. This book is "a kind of sequel" to the author's *Redemption of Man*, published in 1889, revised edition in 1906.

In 1901. *Atonement and Personality*. By R. C. Moberly, D.D.

In 1902. *The Death of Christ*. By James Denney, D.D. In 1903 appeared a supplement entitled *The Atonement and the Modern Mind*.

In 1904. *The Christian Idea of Atonement*. By T. Vincent Tymms, D.D.

In 1909. *The Gospel of Reconciliation*. By the Rev. W. L. Walker. The same author who made a decided impression by *The Spirit and the Incarnation*, and again by *Christian Theism and a Spiritual Monism*.

First Point, Changes in the View of the Atonement

Under the plan of this article, it is unfeasible to treat these six books either separately or adequately. In fact, every book would require an entire article, for every book makes a contribution of significance in the general discussion, even if it offers no perfect solution of the problem in soteriology. Nevertheless this much I think, can be rightly said as to their (taking the six books together) sum total of theological deposit:

(1) The interest in the doctrine of the Atonement has been plainly increased, and now, in all the rush and press of modern life, this old doctrine is holding its own among the new fascinations.

(2) There is evident more willingness to put an emphasis of some kind upon the death of Christ, that is, it is no longer the whole mode to regard our Lord's death as "a mere incident in his life."

(3) The Moral Influence Theory has (probably) in the Protestant Church gain-

ed many adherents, this gain being due to two things, namely, the ethical deepening of the theory and the relating of it more closely to Biblical Theology.

(4) These books, in combination, have produced no such profound Christian mood as was produced by Dale in 1875, not even such a mood as was produced by John McLeod Campbell between 1855 and 1868.

I will give one quotation (from the last book in the list, page 228) which expresses, not perfectly, but fairly well, the spirit of the whole soteriological deposit:

Let us say, then, in the first place, that it is an error to which Scripture gives no support to suppose that the Divine Forgiveness is *grounded* on the Cross. The Divine Forgiveness goes forth to men, not because of the Cross; on the contrary, the Cross came to Christ *because God was forgiving men*. Instead of Forgiveness being grounded on the Cross, the Cross is grounded on the forgiving love of God. (The Italics are the author's.)

Second Point, Changes in the Views of Christology

Now we are ready to note the most significant things which have taken place in Christology. Were it our aim to examine, in this connection the *Zeitgeist*, it would be

worth while to summarize the symposium, called *Jesus or Christ?*, which came out in 1909, as a supplement to the *Hibbert Journal*. As, however, we are trying to find

out here, not what the *Zeigeist* is, but what has been seriously done to satisfy the *Zeitgeist*, such a miscellaneous symposium is of little or no value. We need to get at the opinions of those Christian scholars and leaders who represent reliable centres and the highest purpose, in all their attempts at mediation.

First, then, let us turn to the University of Cambridge. In 1905, under the title *Essays on Some Theological Questions of the Day*, there was published fourteen essays, written by members of the university and edited by Professor Swete. These essays are of sober and ample scholarship and of conservative temper, and yet they reveal, now and again, the mediating intention. For example, take the following passage from the noble essay (xii.) on "Christ in the Church," where the essayist, Dean Foakes-Jackson, is considering the problem of the present age:

A superficial acquaintance with the history of the fourth century is sufficient to convince us that it would not be possible for us to see eye to eye with those who brought about the triumph of the Nicene Faith. Their standpoint, their methods, their interpretation of Holy Scripture, are not ours; and though these *formulae* must be retained and cherished by the Church, the spirit in which we interpret them cannot be precisely the same as that of the age in which they were drawn up.

From the University of Oxford we have no collective utterance, but there are two individual utterances of considerable importance. The more conservative of the two comes from Professor Sanday, who, in preparing to write a *Life of Christ*, has published several books. In the last of these preliminary books, *Christologies Ancient and Modern* (Oxford University Press, 1910), the Lady Margaret Professor has gathered up the many features, past and present, of the entire discussion around the problem of the person of our Lord. Then, we are told, or partly told, how the author in his *Life of Christ* will himself deal with the problem from the standpoint of "the modern psychology of the subliminal self." Before expressing an opinion, I prefer to wait for Professor Sanday's full application of his psychological theory to our Saviour's actual life; but the following passage will, to the discerning, indicate the outcome to be expected:

We speak of a "reserve of power" in ordinary men, *i. e.*, of *latent* powers that from time to time, on great occasions, assert themselves in them. With Jesus these latent powers had throughout his life been more abundant and nearer at hand than with others. It was they which gave an extraordinary aspect to the whole of his ministry. It was they which fed his consciousness as Messiah and as Son. He had never made any parade of them. He had treated them with a certain irony, rather minimizing their presence than magnifying it. It was with him as it has been with the saints of all ages—that which they had of deepest and most divine has never been obtruded upon the public gaze, but rather hidden away out of sight and known only by its fruits. But now that the end was nigh, now that the moment of release from the burden of the flesh was all but come, I do not doubt that the Lord felt these latent powers, so steadily restrained and so sparingly used, surging up within him, gathering all their forces for an outbreak, crowding, as it were, toward the exit and ready to burst out upon the world.

The other Oxford utterance is to be found in *Miracles in the New Testament*, by the Rev. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalen College. Unfortunately, the book has not yet reached me; but I can quote sufficiently, I think, from the book's review which was printed in the *British Weekly*, May 25, 1911:

The formula in which he [Dean Thompson] sums up his conclusions may be given in full: "Though no miracles accompanied his entry into, or presence in, or departure from, the world; though he did not think or speak or act otherwise than as a man; though he yields nothing to historical analysis but human element; yet in Jesus Christ, God is Incarnate—discovered and worshipped as God alone can be, by the insight of faith."

To enlarge my range of indicative reference, I will close with a quotation from Dr. George A. Gordon, minister of the Old South Church, Boston, who is looked upon by many as, of all the preachers in the United States, the most influential conservator of Christian values. In a recent book, *Religion and Miracles*, published in 1909, enlarged edition in 1910, Dr. Gordon unwittingly shows how easily, in theological strategics, great words may be bravely held, only to hide the surrender of the total substance of an inherited doctrine. I quote from his introduction, which he has

called "Things Worth While":

The doctrine of man depends upon the doctrine of Christ; if Christ is only similar to God, then man is only similar. If Christ is consubstantial with the Father, so are all his children in time. I am unable to see why men who think resolutely should hesitate to affirm the deity of Jesus Christ. If there is no deity in Jesus Christ,

he is not the Son of God; if there is no deity in man, he is not the child of God. What we need to-day is faith in a race consubstantial with God, issuing in the sincere confession of the deity of Jesus Christ and the deity of man. . . . Our purpose is to conserve the intellectual treasure of faith and turn it to new and more fruitful issues.

The Estimate of Changes Summarized.

As a matter of clear-cut expression, I now will lift my estimate out of the tangle of quotation and comment, and state it in bare severity:

In an atmosphere created by scientific fatalism, pantheistic monism, and commercial utilitarianism, the typical modern man has lost his quick sense of personal, moral responsibility. He is treated by society, and he treats himself, as a necessitated and unblamable outcome of the laws of Heredity and Environment.

The flaw in the moral bottom, the modern Church has met by systematic adaptation, until now her typical member is a sincerely religious man who never had any keen sense of sin, never repented, never was profoundly converted, and never had even the ethical equivalents of conversion. Such a man, in the very psychology of the case, has to-day no vital relation to Christ in Christian experience. no insight whatever into Christian meanings, no redemp-

tional hunger for Christian securities, and almost no possibility of openness toward Christian doctrines.

The flaw in the Christian bottom, the typical modern theologian has, in spirit and fact, met also by gradual adaptation, until now his theology is, in reality, a mere apologetic *ad hominem*, an adjustment in which the evident design is to win the mind of the unconverted man. In other words, the Christian Religion is to be modernized by rendering it unobnoxious to the judgment of Naturalism! In such a scheme of mediation, the Bible, as we might expect, drops all redemptive authority; and the miracle is triturated into infinitesimal potency; and the Atonement for sin is "moralized and normalized into an appealing transaction"; and the person of our Lord is reduced, and again reduced, until he becomes a "real man expressive of God."

A Practical Word to the Preacher

Having in mind not merely the mediating movement, but the entire situation, moral, Christian, and theological, I want to close this article, in a most practical way, with a serious word to the Christian preacher:

First. In these days of change and confusion, the one thing of fundamental importance for the preacher is simply to have and to protect a vital, *creative Christian experience*. His own abiding peace of mind, his doctrinal convictions, the dynamic quality of his sermon, and the spiritual adequacy of his pastoral guidance, all depend, in an immeasurable degree, upon his personal life in Christ through the Holy Ghost. For this experience, he must have the faith, take the time, and force the whole feasibility.

Having this experience, the preacher must with courageous vigilance, *protect it*.

And just here there is need of searching indication with precise items. Neither a desire to make denominational gains in the town; nor an ambition to rise in the Church; nor a wish for appreciation by people of worth and standing; nor an aim to achieve recognition in pure scholarship; nor an interest in literature, or in philosophy; nor a passion for leadership in moral reform; nor a subtle entanglement, perhaps social, perhaps pecuniary, perhaps political; nor an easy toleration of new and dubious fashions in Church or home; nor an eagerness to be, or to be deemed, progressive; nor a sensitiveness to all the peculiar appeals of Modernity; nor a delight in the senses and problems of the world of Nature;—"nor any other creature"—should be allowed to destroy, or to mar, or even to modify, the preacher's liv-

ing, personal experience of spiritual life, freedom, and power in his Lord and Redeemer.

Second. This extreme emphasis in this connection I have placed upon the Christian experience for a theological reason, namely, because such an experience is the basis of the Christian consciousness. Unfortunately "the Christian consciousness" has been so conceived and exploited by semi-rationalists as to create an evangelical prejudice against the term; but, rightly apprehended, the term stands for a most valuable feature of the normal life in Christ—in fact, a feature which, I believe, affords a clue to our way of escape from an apologetic theology.

The Christian consciousness, however, is not to be considered *an authority*, to take the place of Biblical authority. It is not to be allowed, in any fashion, to share position with the Bible. "Its fitting work is as a slave to carry torches for the Word of God." It is only to *help us to see* every Christian meaning. More amply stated—the Christian consciousness is that new, intuitive, redemptional discernment which belongs to a converted man when heart, conscience, and mind are dominated by a living Christian experience.

Third. The Christian consciousness is indispensable to the theologian; but I am now thinking of its practical value for the preacher. By him, it may be used as a *test in rejecting things which are not adequately Christian*. With this test at command, the preacher need be no longer under the dominion of the mere specialist. Surely the specialist should have a large recognition. Sometimes he alone can furnish the data. Sometimes he alone can explain the data. But he may be totally lacking in Christian experience and insight; may be even rationalistic in his every presupposition; and so his final interpretations of doctrine must be tested by the redemptional discernment of men who are in actual fellowship with Jesus Christ. *What we need to-day is a Christian check upon scholarship, the intuitional check of profound redemptional valuation.*

Fourth. To reject inadequate things may not be enough,—perhaps the preacher needs to clear up his own mind. In many instances where the mediating theology has not been accepted, it has still done harm,

for it has dimmed the preacher's doctrinal convictions. No longer are the old truths distinct. They are like trees at the leeward edge of a forest-fire—standing there as yet unburned, but looking vague and unreal in the drifting smoke. Not long ago, a young preacher said to me: "Yes, I think I believe it, but it is not *vivid*, it does not *stand out*." This vividness, of belief is exceedingly important. The personal creed, every fragment of doctrine now apprehended, must be made to stand out clear-cut in perception. To this end of credal clarity, the preacher should catechise himself, using questions unmistakable in meaning; such questions, for example, as these: "Do I believe in the *personal* preëxistence of our Lord? Do I believe that, by the miracle of a Virgin Birth, he became man without ceasing to be God? Do I believe that his death is an *objective* atonement, the ground of Divine forgiveness? And do I believe in the *bodily* resurrection of our Lord?"

This clearing up of the preacher's mind will, I am sure, not only augment (on the whole) the conservative forces, but also make large contribution toward theological cleavage. And theological cleavage is precisely what we need. A few years ago a really great Church-statesman said to a friend: "I intend to use all my influence in keeping our Church from open theological cleavage." Such a policy is, I believe, ethically unwholesome, and in Christian bearing, utterly dangerous. Let the cleavage come, I say; let it openly appear as deep as in the inside fact. Let every preacher—yes, and every teacher and every editor—find out what he assuredly believes and then plainly commit himself to that body of belief.

A Venture in Prediction.—As I finish this article, I find myself willing to venture a prediction. For a time longer, perhaps as many as forty years, the mediating theology will flourish, growing with success more palpably rationalistic, until in a large portion of Christendom there will be repeated the unvital, impotent condition which followed the triumph of Rationalism in Germany after the Thirty Years' War. But, during this period of apologetic compromise, the "social conscience" will grad-

ually vitalize the moral situation. In philosophy, "evolution as a causal process" will be relinquished, and, at last, there will remain only the scientific theory as a descriptive interpretation of change and advance in the phenomenal world. The deterministic psychology, possibly by the aid of Pragmatism more profoundly formulated, will be banished, once for all, to a "limbo large and broad." There will be a consequent renaissance in Ethics; and to this moral upheaval, Sociology will respond with a new study of the bearing of personal freedom upon heredity and environment. A full tide of moral and redemptive influence will come back upon Christendom from the foreign mission

fields. There will loom large the holiness of God, the *moral* love of God. The sacrificial death of Christ will take its old, apostolic, central place in Christian thinking and feeling. The lost sense of sin and the lost gift of repentance will be found once again. Conversions with moral meaning will everywhere take place. Christian experience, with a Christian consciousness, will be common. Then—*then*—Christian doctrine will be conceived and related and organized,—not to satisfy the *Zeitgeist*,—not to satisfy unregenerate men,—not to satisfy the mere specialist,—but to satisfy those who have full fellowship with their Redeemer through faith and the Holy Ghost.

"Christian Conservation"*---A Statement of the Issue

REV. WILBERT W. WHITE, D.D., PRESIDENT BIBLE TEACHERS TRAINING SCHOOL, NEW YORK.

The Mountains of Holy Scripture are being divested of their forests. Floods of infidelity and arid wastes in spiritual life must follow. We need a Christian Conservation movement.

I have just read my friend Dr. David G. Wylie's article on "Essential Doctrines of

Christianity". He enumerates the following as such:

1. The Divine Authority of the Scriptures;
2. The Virgin Birth of Jesus;
3. The Sacrificial Death of Christ;
4. The Bodily Resurrection of Christ;
5. The Supernatural in the Bible and the Life of Jesus.

* Reprinted from The Bible Record for June, 1911.

The Bible as a Whole is True, or It is Not

Passing by any comment upon the above, it appears to me that there must soon come a return to new study of the evidences that *the Bible as a whole is true*; for if there is not good and sufficient reason for accepting the Message of *the Bible as a whole* as supernatural, I for one have no particular interest in studying or teaching it. Let its trees be cut down. If, I say, its message in its entirety as the Bible itself interprets itself, and, if you please, corrects itself—if, I say, there is not good and sufficient reason for accepting the Message of *the Bible as a whole* as a unique revelation from God Himself, then there is no future for us. Let us eat and drink, for to-morrow we die if the dead are not raised. Life and immortality are brought to light in the Gospel

which I insist is *the Bible as a whole*, or the quest is vain. The Church of Christ has accepted the Apostolic teaching concerning God and Christ, and this as a whole is true or as a whole it is false.

Let not the issue be obscured. It is the message as a whole with which we must deal. We always lose vantage ground when we allow the adversary to limit us to this miracle or that; to this doctrine or that, in our defense of the Gospel. Each part is to be defended in its setting. Reasons which might appear cogent against a doctrine or a statement in isolation may not be weighty in the light of the context. The context here is Genesis—Revelation.

In passing, one might refer to the short-cut argument of Wesley about the Bible.

Wesley said: "The Bible was written either by good men or by bad men. It could not have been written by bad men because its message condemns such. It was therefore written by good men and it is true".

Again I say, let us not allow any one to confuse us as to the issue to-day. It is not, Is this doctrine or that doctrine true? It is this: Is *the Bible as a whole* true or is it not true? Has God given a special, unique, supernatural, divine revelation, or has He not done so? That is the question. If God has given such a revelation, it is in the Bible, and I repeat it, *the Bible as a whole* is true or it is false as a whole.

1. The Bible Studied Brings About Belief That It is of Supernatural Origin.

Let me explain exactly what I mean. In doing so, I proceed in the direction of doing what I am continually advocating to be *the thing to do to bring about belief* that the Bible is of distinctly supernatural origin according to its own repeated allegation, viz., I proceed to study the Bible itself. It is its own best defender. What is the Bible? It is a collection of three score and six booklets, each of which is distinct and unique; each coming from a specific situation and having a distinct aim and message. What do these sixty-six booklets, which "by a happy solecism", since the thirteenth century have been called the Bible—what do they teach? They "principally teach what man is to believe concerning God and what duty God requires of man". To elucidate this and interpret it, we say, The Bible teaches that God the Father Almighty, Maker of Heaven and earth, through Jesus Christ His Only Son our Lord, is the Redeemed from sin and destruction; and that therefore man is under obligation to love the Lord his God with all his heart and mind and strength and his neighbor as himself. Recall the words of Exodus twentieth—"I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before me".

2. How Account for the System of Truth Which the Bible Presents.

This article will become too long if I stay to give more than a hint further. Ridicule it as many may, the Bible presents a system of truth which, considering the various sources of parts of the Bible, is inex-

plicable except on the hypothesis of its supernatural origin. Acceptance of its message in obedience thereto proves the hypothesis.

With what has been said above about the Redeemer, note what Paul says in 1 Corinthians, 15th chapter. Nowhere is he more positive in making the issue about the truth of the resurrection of our Lord. (Resurrection always meant *bodily resurrection* to the apostles.) "Your faith is vain", said he, "if Christ be not risen. Ye are yet in your sins".

Sins is the word I wish to note here. In *the Bible as a whole* the following ideas are inseparable: *Man, Sin, Bondage, Redemption, Mercy, Forgiveness, Repentance, Life, Obedience*. See if you can find in human thought or philosophy the two ideas—*Forgiveness and Justice*—together. But they are natural in the supernatural thought of the Bible. "He is just and righteous to forgive". Men talk of God's mercy when they think of forgiveness; God speaks of justice.

See how Paul begins his famous fifteenth chapter to the Corinthians: I paraphrase: You will remember that when I was with you, the first thing I told you was that Christ died for our sins according to the Scriptures, and that He rose again according to the Scriptures. Later in the chapter he speaks of the Lord's return to earth.

3. The Bible Does the Business for Which It Was Made.

I return to the thesis, *The Bible as a whole is true or as a whole it is false*.

I am on a fast express as I write. This train is doing the business for which it was made. There are some scratches on the woodwork and some dust is on the windows, and if we should stop the train and take it to pieces I should not wonder if more or less fault could be found with it. We may be sure that if we were all off here in the country critically examining the wheels and bolts of this train, as some theological seminaries are now examining the joints and curves of the Bible, it would be late next week before we could reach Nashville! The Bible is doing the business for which it was made whenever it is given half a chance, and *the Bible as a whole is true*.

I add, only those who take *the Bible as a*

whole as true and faithfully follow its prescription for a holy life, are properly accredited as its critics. What is the verdict of such critics? It is that the Bible is true.

4. To Conclude—the Creeds of Christendom in their Consensus are a good general Guide to what *the Bible as a Whole* Teaches.

They have not copied each other—rather each has come out of the life of the Church of Christ as the Scriptures have thrown light on the truth of God.

The Best Short Confession of Faith.—The “Apostles’ Creed” is the best short confession of faith of which I know. It is an admirable and concise summary of the essential doctrines of Christianity as set forth in the Scriptures. Personally I accept its every statement as historically interpreted, and this is the position of our School. If civil law can operate in the carrying out of the will of the founders of this institution, we shall be committed to this position for all the future. Let others do as they will, as for us, the Bible has been tested sufficiently. We propose to use it and to teach others how to use it.

I would commend the Theological Trilateral, the Christological Quadrilateral, and the Anthropological Quinquelateral of the Apostles’ Creed as a comprehensive setting

forth of the truth of *the Bible as a Whole*, and I earnestly exhort the lovers of Our Lord throughout the whole world faithfully to study *the Bible as a Whole* in order to know whether these things are so.

Remember—if *the Bible as a whole is true* (and if it is true at all it is true as a whole), then all these things are true.

P. S.—By the Theological Trilateral of the Apostles’ Creed I mean:

- (1) God the Father Almighty, Maker of Heaven and Earth;
- (2) Jesus Christ His only Son Our Lord;
- (3) The Holy Ghost.

By the Christological Quadrilateral I mean:

- (1) The Incarnation;
- (2) The Atonement;
- (3) The Resurrection;
- (4) The Personal Second Advent of the Eternal Son of God.

By the Anthropological Quinquelateral, I mean:

- (1) The Holy Catholic Church;
- (2) The Communion of Saints;
- (3) The Forgiveness of Sins;
- (4) The Resurrection of the Body;
- (5) The Life Everlasting.

AMEN.

The Bible and Protestantism*

REV. J. M. KYLE, D.D., LOWELL, MASS.

The Tercentenary of the Authorized English Bible is an occasion which touches a responsive chord in the hearts of all English-speaking Protestants. Like the birthday anniversary of a very dear friend, or our own birthday, it sets us to thinking along many lines. Various themes have been suggested for consideration as we turn our minds to this great historic event. At the time and to the

actors in it, it would not seem to be of such great importance. The translators had only added one more to several existing versions of the Bible in English, but we can look back from this distance and see what they accomplished and its importance in the religious history of our branch of the human race.

Let us, however, view their work as a part of the Protestant effort to give the common people a version of the Bible in their own tongue. My purpose in this paper is to show the intimate connection between the pro-

* A paper read before the Presbyterian Ministers’ Association of Greater Boston, April 17, 1911; abridged for The Bible Student and Teacher.

duction of these versions and the great Protestant movement. It is well to consider for a little what the Bible in our common tongue has meant and means to us as Protestant Christians.

When on that November day in 1517, brave, old Martin Luther nailed his 95 theses to the door of the Church in Wittenberg, he inserted the entering wedge which divided Western Christendom into two opposing camps. We may lament the necessity that drove him to adopt this course, but when once the necessity is recognized, we can have nothing but praise for the man who had the courage to attack the most shameful corruption in the church and who was God's instrument in saving religion, who sounded the death-knell of the Dark Ages and opened the way for modern civilization, with all its blessings. The far-reaching effect of the work of the Protestant Reformers is thus summed up by Prof. Harnack in one of his latest books; "The nations of Western Europe still live as Catholics or Protestants, there is as yet no third course open".

For centuries previous to the Reformation, the Bible was little known. The questions raised by the Reformers aroused an intense interest in the book which all considered the court of appeal in religious controversies. Luther's course was the natural one and he also followed logic and a true instinct. Before the Diet of Worms he declared: "It is impossible for me to recant unless I am proved to be in the wrong by the testimony of Scripture or by evident reasoning". Immediately after this open defiance of the Emperor and the Pope, during his stay in Wartburg castle, he trans-

lated the Bible into the plain, rugged speech of the German people.

But the Reformers' appeal to the Bible, while in perfect harmony with the meager use made of it in the Middle Ages, grew out of their religious experience. Out of this grew the doctrine of justification by faith alone, they felt the joy and peace that came through the free forgiveness of their sins. So as they read the pages of the Bible, the new light broke on their minds, the new truth gripped their hearts, God was brought near and the knowledge of a full and free salvation through Christ, filled the orbit of their vision. This book satisfied the deepest needs of their souls. They felt that it contained the message of God to men. This book confirmed what their own experience had already taught them, the truth that God is pleased when we come directly to Him and cast ourselves upon His mercy in Jesus Christ.

The Reformers were so thoroughly convinced that they were right in their attitude toward the Scriptures that they did not hesitate to introduce a radical change in public worship and gave the Bible a central place in public devotion. A pulpit, and not an altar, occupied the most prominent position in the house of worship. He who directed the worship was no longer a priest, but a minister of the Word. The most important part in the order of worship was the reading of the Bible and the preaching of its truths. In this way thousands received the knowledge of the Gospel and the people were taught to prize and reverence God's Word.

At this distance, it is hard for us to appreciate the courage needed to make such sweeping changes. Tim-

id souls were troubled, but the Reformers could not doubt their own experience and trusted God and man. Some, no doubt, have wrested the words of Scripture to their own destruction, but millions have in this way learned to know God and Jesus Christ His Son, and have found eternal life. The Bible read and preached year after year from the thousands of Protestant pulpits all over the world, has had a most salutary effect. It was a return to the New Testament model of church worship, and God has owned and blessed His Word. The courage of the Reformers has been fully justified by experience.

When the Bible was translated into the vernacular, another result also followed, it soon held an important place in the religious life and experience of the people. They read it daily in their homes and in private and it affected profoundly their whole inner life. Here they found answers to the deepest questionings of their souls. It became the companion book of every Protestant Christian, his counsellor and comfort in the day of trouble, it brought strength, hope and peace in times of disappointment. The place it holds in his religious life, no other book, nor all other books, can fill. In the words of George Gilfillan, "It is at the same time the Bible of the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the solace of the sick, the light of the dying, the grand hope and refuge of simple, sincere and sorrowing spirits".

Ever since the Bible began to be read in the homes of the people, it has exerted a purifying and elevating influence, so that plain men as well as theologians have heard their Father's voice, learned their Redeemer's pur-

pose and believed in their Lord's promises. Protestants have always held that the Bible is the people's book and that the human soul needs nothing for spiritual life and power that is not derived from its pages. It was this conviction which led to the organization of our great Bible Societies and is the motive behind their work of circulating the Scriptures in all parts of the world.

The Reformers also sought through the Bible a purified faith. By its teachings they tested the doctrines and traditions of Rome. They believed firmly what Bishop Wescott so well expressed: "A people which is without a Bible in its mother tongue, or is restrained from using it, or wilfully neglects it, is also imperfect, or degenerate, or lifeless in its apprehension of Christian Truth, and proportionately bereft of the strength which flows from a living Creed".

The Reformers approached the Bible from the side of religious experience, of actual and personal communion with God. To them it was not a kind of "spiritual law-book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct—and nothing more". They received the Bible as a direct and living message from God.

And since they found in the Bible that which satisfied both their conscience and their reason, and this neither church, nor council, nor pope had done, they naturally made the Word of God the last and final authority and based their creeds on a personal, experimental, intellectual and practical knowledge of the Scriptures. A creed with any other foundation is of no worth.

In our day the creeds of the church are neglected and, like the dead body

of Caesar, there are few "so poor as to do them reverence", but that piece of lifeless clay once held the soul of the mighty conqueror. So the great Protestant creeds were once the expression of a living faith. They do not contain mere theological definitions, but they set forth what the Reformers believed to be the mind and will of God for their salvation. If Protestantism has been a power for good in the world, it is because the great body of the Protestant church has held firmly to the substance of the evangelical creeds. Say what we will, there is a most intimate connection between belief and conduct. A holy life must have for its root a pure and holy faith. Our creeds will change as to their forms of expression and as to their points of emphasis, but so long as we are Protestants, we must continue to hold with the Reformers, that the Scriptures of the Old and New Testaments contain a full, plain and safe rule of faith and practice.

A church with an open Bible has at hand the means by which it can reform itself. If error creeps in, if its members grow cold or indifferent, the Spirit of Almighty God can revive spiritual life and rekindle the flame of love to God and man. As the Scriptures are read and studied, forgotten truths will be rediscovered, wrong views will be corrected and new light will break from the sacred pages.

The Bible is a Protestant book, not because Protestants translated it, but because the Bible has made and nurtured Protestantism. English-speaking Protestants, as they celebrate this tercentenary of their English version, do well to call to mind what a great place it has held in their history and

religious life. Their enlightenment, their progress, their religious and civil freedom, their independence of a priestly class, in a word all that we mean by the term Christian civilization, is owing in large part to the fact that they have had the Bible translated into their own speech, in language of indescribable simplicity and charm, whose words fall upon their ears like the sweet sound of evering bells.

I find no more appropriate words with which to close than the following written by Mr. Wilfrid J. Moulton and taken from a book just off the press in London:

"No thoughtful mind can approach the study of the Bible without a sense of reverence and of wonder. No one, whatever his personal religious opinions may be, can deny that we have to deal here with the most influential book in the world's literature. When the last word of knowledge has been said about its growth, and structure, the great fact still remains that the mystery with which we are face to face in Scripture is that of a message or word from God, a divine book, which, as a matter of age-long experience, has actually produced in every period which has followed its completion spiritual results of infinite magnitude and importance. When to this thought we add the memories of the struggles of our Reformers to secure the free circulation of the Bible in the language of the people, and of the martyrs who laid down their lives rather than surrender their right to take and read this Book of books, we can not fail to hear the voice which says: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'".

Some Topics in Connection with the Sunday School Lessons:

The Biblical Books That Contain the Sunday School Lessons

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In the time of Melito, about A. D. 170, and as far back as we can trace the matter, our books of Chronicles existed as two books, and Ezra and Nehemiah doubtless existed as two books. There was a way of counting, however, which reduced the number of the Old Testament books to twenty-two or twenty-four, and in that way of counting First and Second Chronicles were (and are) one book, and Ezra and Nehemiah one book.

In our ordinary Hebrew bibles the third division, the Hagiographa, consists, first, of the three great metrical books, Psalms and Proverbs and Job; second, of the five little rolls, Solomon's Song and Ruth and Lamentations and Ecclesiastes and Esther; third, of three other books, Daniel and Ezra-Nehemiah and Chronicles. There seems to be no doubt as to the intention to place the five rolls together, but that does not change the fact that the last five books are Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles. If you ask why these books were placed in this order, the most obvious reply is to the effect that the men who arranged them regarded these as the latest books of the Old Testament aggregate. This inference may require some modification, but we shall find that the books have marks which confirm it.

None of the Sunday School Lessons are taken from the book of Ecclesiastes, and we now have to do with it only because of its place in the Hebrew bibles, and because it has some of the same marks with the books that follow it. The statement is often made that Jewish tradition attributes Ecclesiastes to Solomon. Is there any reputable tradition that does this? It is clear that the speaker in Ecclesiastes speaks in the person of Solomon, but does he claim to be Solomon? The one classical and weighty tradition, that in the *Bababathra*, attributes Ecclesiastes, together with Isaiah and Proverbs and Solomon's Song, to "Hezekiah and his company"

(compare Prov. xxv. 1). The characteristics of the book and its place in the Hebrew bible convince most scholars that it was written at a date much later than Hezekiah.

One of the Sunday School lessons is from Malachi, a book which connects itself with the situation at the beginning of the second administration of Nehemiah (Neh. xii. 27—xiii.), and which the men who arranged the Hebrew bibles clearly regarded as the latest of the books of the Minor Prophets. In part it has the same marks with the five books that come last in the Hebrew bibles.

Note some of the marks that differentiate these latest Old Testament books. These are now cited for illustration, not for argument except in a general way, and they are cited without regard to the question whether all of them occur in all the five books.

The political phraseology is significant. Elam (the ethnical Elam, as distinguished from the Jewish family of that name) has disappeared except as a tradition (Ezra iv. 9), and as the name of a province (Dan. viii. 2). In its place we find abundant mention of Persia, a name which has previously appeared only in the commercial lists in Ezekiel (xxvii. 10; xxxviii. 5). The Medes and their kings and their alliances with Elam have disappeared, and in their place we have a single Median power, jointly with Persia the world empire of the time, Media being in one instance (Ezra vi. 2) distinguished as a province of the empire. Beginning with the records of the siege of Jerusalem by Nebuchadnezzar (2 Ki. xxv. 25; Jer. xxxiv. 9, etc), the gentile adjective "Jew", "Jews", comes into frequent use. It is used of events before Nebuchadnezzar in only one instance (2 Ki. xvi. 6). The list might be extended to include a large number of cases.

In all these latest books occur frequent

instances of Aramaized vocabulary and syntax; in Ezra and Daniel are long sections in Aramaic.

All of these books are characterized by Persian marks. In the last six chapters of Daniel—the part of the book in which Daniel speaks in the first person—there are only three occurrences of Persian words, and these are not such as to indicate any very strong Persian influence over the language. But in the first six chapters—in which Daniel is spoken of, in the third person—Persian words and other Persian marks are very abundant. They are yet more abundant in Esther, and abundant enough to be characteristic in Ezra-Nehemiah and Chronicles and Ecclesiastes.

These books are characterized by the absence of significant Greek marks. They mention Greece, as any one might do at any date from the time of Homer. Daniel foretells Greek conquests, as something belonging to the future. The writer of the third chapter of Daniel represents that the luxurious Babylonian king had an orchestra with Greek names for some of the instruments, and perhaps for the conductor. Certain ideas in Ecclesiastes are more or less exactly the same with ideas that were taught by Greek philosophers in the centuries just before Christ, but essentially the same ideas may be found in the world's literature hundreds of years earlier. There are no Greek marks that count as indicating the date when the writings were produced.

These considerations, even if they stood alone, are practically conclusive for fixing the dates of these Old Testament books as during the time when Persian influence was dominant over Jewish modes of expression, and before the Greek domination which began with Alexander the Great. Except in regard to Ecclesiastes this is confirmed by the testimony of Josephus, and by the traditions concerning Ezra and the men of the Great Synagogue, and by all other existing testimony.

The evidence from the phenomena of the latest events is to the same effect. Leaving out predictions the latest events mentioned in the Old Testament are those of the times of the high priests Johanan and Jaddua, father and son, and these are obviously mentioned as contemporaries of

Darius Nothus, who reigned B. C. 424 to 405 (1 Chron. ix.; Neh. xi. 13). Josephus and the rabbinical traditions agree with the book of Nehemiah in testifying to this.

Josephus, however, in contradiction with himself and with all the other testimony, also says, with details, that Jaddua was high priest in the time of Alexander the Great, B.C. 332. Men whose theories require it have most unreasonably preferred this statement of Josephus, and have thus counted the Darius in question as Darius Codomannus, B. C. 335-332, thus bringing down the latest events of the Old Testament to the beginning of the third century B. C. This was never a reasonable inference, and it will of course be abandoned now that the contemporary papyri testify that Johanan the highpriest was contemporary with Darius Nothus.

Properly speaking, the limit of date thus established is that of the lifetime of Nehemiah and his associates.

These books constitute the ostensible and acknowledged Jewish sacred literature of the Persian period. Among the persons who are now studying the Sunday School lessons there should be a good many who are competent to study this body of literature as literature, to catch the spirit of it, to interpret the ideas by the events, and the events in the spirit of the ideas. Those who are willing to take the trouble to do this will find themselves rewarded in various ways. They will find new life and meaning in the events presented in the narratives. They will have correct light for constructing the history. They will understand the reasons why the book of Malachi and some of the Psalms should also be regarded as parts of the literature of the Persian period. They will be able to appreciate the wide gulf that separates most of the Old Testament writing from this Jewish-Persian group of books. They will be in shape to weigh the arguments of those who say that Daniel and many of the Psalms and some other parts of the Old Testament were written several generations after the Persian domination had been replaced by the Greek. They will renew their confidence in the truthfulness of the Scripture record of the history of the religion of Jehovah for this period, and so, indirectly, for all the other periods.

The Seventy Weeks of Daniel at the Hands of a Septuagint Translator

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The destructive critics make frantic efforts to invalidate the Book of Daniel. Childish arguments, bad logic, garbled quotations and cunning misrepresentations have been called into play against that book. Peristency in parading false hypotheses, in spite of evidence, has been exhibited. This is astonishing and saddening. It has had its effect. "Throw dirt at the other side, and keep on throwing it. Some people will believe it deserved", said a wily politician. He knew human nature. The repetition of exploded arguments against Daniel has deceived several editors of Sunday School leaflets, and they in innocent ignorance have engaged in the bad business of teaching error to Sunday School teachers and pupils. This is the saddest feature; for the members of Sunday Schools assume, of course, that what they read in the papers prepared for them are the result of well-considered study, and so error is spread abroad.

The explanation of these persistent assaults on Daniel is the antagonism of destructive criticism to the Supernatural. Other prophecies of the Old Testament can be glossed over, or obscured, or ignored or explained away in ingenious and disingenuous manner, but the prophecies of Daniel defy these efforts. If Daniel was written during the Babylonian exile, then predictive prophecy, far exceeding any possible human sagacity, and manifestly Divine, is a fact. The whole book must be pronounced a fiction and must be removed bodily from the sixth century B. C. to some time in the second century B. C. Hence the desperate efforts in which critics imperil their reputation for scholarship and some their reputation for sincerity.

The various critical fallacies have been examined in the book "Did Daniel Write Daniel?" and from time to time in the pages of the Bible Student and Teacher.

It may not be generally known that two thousand years ago there were some Jews who did not like what Daniel had written.

They too tried their hand at invalidating his prophecies. They differ from the modern critics in this, that they did not try to make out that Daniel wrote his book 370 years after he was dead, but they altered what he wrote to suit themselves.

I allude to the Septuagint, the Greek version of the Old Testament. This was begun about 280 B. C. The first part rendered into Greek was the Pentateuch—on the whole a fair translation, though modified to suit the notions of Alexandrian Jews. The other books of the Bible were done into Greek at various times subsequently, and a good deal of liberty was taken with the Hebrew. The worst translation of all was Daniel—supposed to have been put into Greek about 125 B. C. It varies from the Hebrew throughout. The animus of some of the changes is inexplicable; ignorance is the kindest explanation. But the purpose of other of the changes is evident enough. The translator or translators were trying to prophesy smooth things to the men of their day.

Their translation of Daniel was so bad that it was rejected, and the translation of Theodotion, a Jewish proselyte, was substituted and will be found in the current copies of the LXX., Tischendorf's, Swete's and others.

As a specimen of this discarded work, I instance the LXX. on Daniel ix. 24-27. I give that pretended translation. It may be compared with the Authorized or Revised Version:

"Seventy weeks are determined upon thy people and upon the city of Zion; that the sin be accomplished and the iniquities become rare, and to wipe away the iniquities and the vision be thoroughly understood and everlasting righteousness be given, and the visions and a prophet be consummated, and to gladden a holy of holies. And thou shalt be gladdened and shalt find commands that answer be made and shalt build Jerusalem, a city to the Lord. And after seven and seventy and sixty-two, Christ shall be removed and shall not be; and a kingdom of Gentiles shall corrupt the city and the holy place with the anointed; and the con-

summation thereof shall come with anger, and unto time of consummation it shall be warred upon by war. And the covenant shall have might towards many, and it shall return and shall be built again in length and breadth and at consummation of time; and after seventy and seven times and in sixty-two years, unto time of consummation of war, and the desolation shall be taken away, through the prevailing of the covenant for many weeks, and at the end of the week the sacrifice and the drink offering shall be taken away, and on the temple shall be an abomination of the desolations unto end and end shall be given upon the desolation".

This pretended translation is discussed by Pusey in "Daniel the Prophet", p. 381, and by C. H. H. Wright in "Daniel and His Prophecies", p. 204.

I will not discuss the passage verse by verse. A view of the whole section as seen in the Hebrew or in the English rendering shows it a prophecy of a blessed time, reconciliation for iniquity, the building of the city, the coming of Messiah. But it also foretells a sad time; Messiah will be cut off; the city and sanctuary will be destroyed. The outlook was gloomy. We know how it all came to pass. But the LXX. translator did not want to believe it or to have others believe it. According to the prophecy as Daniel wrote it, about a century and a half remained of the 490 years. The translator concealed this. He worked the phrases around so that they

meant nothing or else that this time of desolation was already past. Instead of the words

"From the going forth of a commandment to restore and to build Jerusalem unto an anointed one (Messiah) a prince, shall be seven weeks and sixty-two weeks",

He puts in

"And thou shalt be gladdened and shalt find commands to be answered and shalt build Jerusalem a city to the Lord".

This is no translation nor attempt at a translation. It is an attempt to becloud the prophecy of Daniel and to hide the dismal future that lay before Jerusalem.

And the numbers are ingeniously confused. The 7 and 70 and 62 make 139. This might be interpreted to refer to Antiochus Epiphanes, the persecutor of the Jews, who ascended the throne in 138 B. C. True, the city and sanctuary had not been destroyed by Antiochus, but both had been polluted with heathenish rites. At all events the translator managed to reconcile his conscience with his perversion of the Scriptures. City and sanctuary had been destroyed once by Nebuchadnezzar. Surely God would not visit Zion in wrath again! He could not, anyhow he would not believe it. How happy he would have been could he have looked forward two thousand years and learned from our wiseacres that there never was a Daniel.

Outline View of the Book of Daniel

EDITORIAL DEPARTMENT.

The *Book of Daniel* naturally falls into an Introduction and Two Main Parts,—the Introduction and Part Second being in Hebrew, and Part First—containing the Baby-

lonian dreams and experiences and some of the passages of which were probably extracts from the public registers or annals—being in the Chaldee language.

Introduction.—*The Divine Agents for Conserving the Remnant* (ch. i.)

Brought about by the Removal of Daniel and his three friends to Babylon in Nebuchadnezzar's First Deportation, and their

Successful Training to be Personal Attendants upon the King.

Part First.—*Exaltation of Jehovah Above All Heathen Powers* (chs. ii.-vi.)

A First Need was the Exaltation of Jehovah in the sight of the Heathen World above all other Gods and Powers, by a Series of Supernatural Events in which

Daniel was the Divine Instrument and the Central Figure (chs. ii.-vi.).

[At the opening of this Part is given, in brief and incidentally the Key to the subse-

quent World-Movement of Redemption. This is found in Chapter ii. 31-43, where is exhibited in outline the development of *World-Powers hostile to the Chosen People, in Four Successive Empires*, closing with the Everlasting Kingdom of God that should Annihilate them,—*Jehovah* being throughout exalted above all other gods and powers.]

It embraces:

1. Nebuchadnezzar's Dreal of a *Colossal Image of Clay and Iron*, for their Failure to Interpret which the angry King decreed the summary Execution of all the Wise-Men of the Empire, from which fate Daniel's God-given Interpretation saved them; which Led the King to Exalt Daniel and Appoint him President of the Governors, associating with him his three Hebrew Friends, and to Acknowledge publicly that Daniel's "*God is God of gods and Lord of kings*" (ch. ii.).

2. Later, Puffed up by his Worldly Prosperity, Nebuchadnezzar Forgot these Experiences and Attempted to enforce Universal Worship of a *Colossal Image of Gold* that he set up in the Plain of Dura, Commanding all men publicly to Fall Down and Worship it; which the Three Hebrews publicly Refusing to do, the King in fierce Anger Cast them into a Fiery Furnace; their Supernatural Deliverance from which and the destruction of his mighty Men before his own eyes, Led to a Decree *Commanding all his Empire to Respect the God of these Hebrews as "the greatest of Gods"* (ch. iii.).

3. *The Rebuke of the Pride and Arrogance of Nebuchadnezzar* as the Builder of Great Babylon, in the *Dream of the Great Tree*, from which Daniel brought out the *Judgment of Madness* on the King who was Driven out from among Men until his

Recovery, and then his Restoration to his Kingdom; Resulting in the *authoritative and recorded Acknowledgment* by Nebuchadnezzar of the signs and wonders God had wrought towards him, and Leading him *Personally and before All the World "to praise, extol, and honor the King of heaven"*, *Jehovah, who had humbled him* (ch. iv.).

4. *The Doom and Death of Nebuchadnezzar's Son and Associate*, as brought out in the Blasphemy in Belshazzar's Feast, which Called forth the *Supernatural Hand-writing on the Wall*, and Daniel's Interpretation thereof, vindicating by Judgment on the King and the Destruction of Babylon, in fulfilment of prophecy, the *Place and Power of Jehovah the Lord of heaven*; and introducing Daniel and his God to Cyrus, the Head of the Medo-Persian Empire, which was now to take the Place of the Babylonian, and in which the *Prophet was to hold Foremost Place* (ch. v.).

5. Made possible by the Accession of the New Line of Kings, the *Conspiracy of the Presidents and the Princes in the Reign of Cyrus and Darius, against Daniel*, by Taking subtle Advantage of the New Sovereign's Ignorance of the Situation, Secured an Immutable Decree, Confining All Prayer and Petition for 30 Days to the King Only, as the Representative of the God Bel, *Enabled them to have Daniel Cast into the Den of Lions; whose Supernatural Deliverance Resulted in the New King's Decree that All his Empire Should Tremble before Daniel's God as the Living and ever Steadfast God, Whose Kingdom Alone is Everlasting*, and paved the way for Daniel's Greater Exaltation in the Counsels and Administration of the Empire (ch. vi.).

Part Second.—Prophetic Chronology of the Ages, for Jew and Christian, to the Advent and Consummation (chs. vii.-xii.)

A *Second great Necessity* was to Mark out definitely the *Historical Perspective and Successive Phases of the Messianic and Christian Futures*.

This is given to Daniel in a *Succession of Visions* which Unfold, with more precise Explanations, the Relations of the various World-Monarchies (see ch. ii. 31-43) to the Kingdom of God, in Israel until

the Advent and in the Gospel Kingdom till the Consummation.

This Embraces:

1. *The First Vision* is the Symbolical one of the *Four Beasts*, destructive and rapacious, Rising out of the Sea, and the *Judgment that is to Overtake them*; Representing Four Kingdoms, out of the last of which arises a last, with Ten Horns, and

the Worst of All; All of which Perish by God's Judgment because Hostile to God and His Kingdom (ch. vii.).

2. *Second, the Vision of the Ram and He-goat*; representing the Second and Third Empires, and especially portraying the Attitude of the Latter towards the Kingdom of God and its mighty power, and its being Crushed out Without Hand (by God's stroke) (ch. viii.).

3. *Third, the Revelation to Daniel of the Definite Dates of the Great Events in the future of the Chosen People* (ch. ix.).

This includes:

(1) The revelation, through the Sacred Books (ix. 2) of the Close of the Exile with the expiration of the 70 years, as predicted by Jeremiah (Jer. xxix.).

(2) The Direct Revelation, in answer to prayer (ix. 3):

a. *Of the 70 heptads of years to the de-*

struction of the Temple;

b. *Of the three-score and two heptads, to the Cutting off of Messiah, when by means of His atoning death the Necessity for the Temple sacrifices should cease; rendering Jerusalem useless as a religious center, and making its desolation necessary.*

4. *Fourth, Daniel's Vision of the Angel, on the River Tigris, and the Divine Closing of his Mission* (chs. x.-xii.).

This includes:

(1) *The Vision of the Angel on the Tigris*, who gives him a fuller Explanation of the Third Empire and its struggle against the Kingdom of God, with a closing allusion to the Resurrection of the Dead and the Judgment at the "end of days".

(2) *The Closing of the Prophet's Mission by Jehovah Himself, Who Dismisses him from the further contemplation of the Destinies of the Chosen People, with an assurance of personal acceptance and everlasting blessedness.*

The Place of Daniel Among the Prophets, and the Historicity

This bare Outline is sufficient to show the great and essential Place of Daniel among the Prophets in the Protection of the Remnant, their Restoration to Jerusalem, and Preparation for the Advent.

Daniel was the Divinely appointed Instrument in the last of the great outbursts of Supernatural Power and Glory that marked the special crises of the Old Dispensation.

His Book had for its purpose the *special preparation of the Chosen People for the future*. His supernatural gifts gave him a unique place of influence in Babylon, then

the center of World-Power, and enabled him to glorify Jehovah before the Heathen World-Empire, and thus to aid in the return of the Remnant.

His *Apocalyptic Outline of the Future World-History* to the time of Messiah was the fitting guide of the restored People in waiting for the Advent.

His special revelation of a *Definite Chronology, fixing the date of the Advent*, shaped the hopes and history of the Jews until that event.

Written Prophecy without his Book would be worse than a *torso*.

Greenleaf, in his great work on the legal foundations of Biblical faith and evidences, has shown that the facts about Daniel and the Book (as well as the other Biblical facts) are based on evidence that would be accepted in any Court in Christendom, as well accredited historically.

The *constructive unity* that results from the falling in of the Plan of the Book with the movement of God's purpose in history and redemption, would be impossible except on the assumption of the *reality of the constructed whole*. Indeed, the argument

for the historicity of Daniel is so cogent and conclusive—as seen when traced from Jerome's defence against Porphyry, through Hengstenberg, down to Robert Dick Wilson who "thinks" in Hebrew and Orientalisms—that it is abundantly easy to give it *such a presentation as should settle the faith of multitudes of hesitating Christians*.

The supernatural equipment of the great Prophet and the supernatural revelation of the great Book are abundantly justified and vindicated by the extraordinary Divine Purpose they subserve.

“Jonah: The Book and the Man: A Twentieth Century Message”*

CANON DYSON HAGUE, LONDON, ONTARIO

[This is the title of a booklet of 32 pages, devoted by this most vigorous Canadian thinker and speaker to the defense of this much attacked Prophet and his Book. We have space for only its introduction, and the author's explanation of its origin and aim; but we commend the booklet in its entirety to all our readers.]

Canon Hague is known to the readers of *The Bible Student and Teacher* by an extemporaneous address on the Radical Criticism at our Conference in Toronto several years ago, the stenographic report of which was printed at that time in the magazine, and which was later written out and printed as a paper in one of the numbers of “*Fundamentals*”.—*Editor.*]

[Origin of the Booklet.]

This was originally delivered in a series of addresses to college men in the chapel of Wycliffe College, Toronto. It was afterwards given as an address before the Conference of Christian Workers in Chicago on the first day of June, 1910, when it was extemporaneously delivered, not read. It is printed in the form in which it is originally given, which will account for its somewhat colloquial and conversational style. It is published by request.

[Introduction to the Message.]

THE BOOK of Jonah is one of the most charming biographs in the Bible. It is a drama of real life in three acts; a masterpiece of inspired story. The fascination of the book lies in its candor; its charm in its graphic description. It is short; a five minutes' bit of reading, in four chapters, forty-eight verses, 1,328 words; but it is a study for time and eternity. It is the story of a man who was a minister, an open-air evangelist, a missionary, and a preacher, with all the faults and foibles, with all the weaknesses and pettinesses, of a ministerial soul. Its glamor lies in its vividness as a personal experience. It is a matchless Apologia, a confession far finer than Augustine's. It

is the marvelous unfolding of the secrets of a soul. It shows how a narrow, exclusive, proud, and self-centred ecclesiastic with haughty ideas of all outside his own ecclesiastical circle, is humbled by storm and brought low by God's hand to emerge a kinder, a nobler, and a humbler man; and how, borne along by the Spirit of God, the humbled and Spirit-led prophet, in sublime oblivion of self, delineates line by line the humiliating story of his guilt, his cowardice, his unloving insularity of thought, his grudging illiberality, so renegade in will and shrivelled in soul; and then, finally, how he passes out of sight, silenced and disgraced, that he may thereby glorify the God who pardoned a rebel like him and covered with the mantle of His infinite love his foolish and refractory self will.

Jonah is a wonderful little book. It has seized on the imagination of Christendom as few other books of the Old Testament. One of the greatest novelists of modern times, Charles Reade, has described it as the most beautiful story ever written in so small a compass. If we may say it reverently, it imbedded itself in the imagination and consciousness of the Son of Man, who recognized in the personality of Jonah a marvelous type of His entombment and resurrection, and in his mission to the Ninevites a prophetic illustration of the attitude of the Gentiles to His evangel. The song of the sceptical, the laughter of the rationalists, a storm centre of criticism, it is for those who love the Word what all the Word is found to be. 2 Tim. iii. 16.

The book is one of the twelve prophets called the minor, though nothing is major or minor in God's Word. All Scripture is given by inspiration by God; and though all is not equally valuable, all is equally inspired, for canonicity involves inspiration. It is a little segment, but still it is a segment of this Word of God; this living Word of the Living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; Divine in substance; re-

* *Jonah: The Book and the Man. A Twentieth Century Message* by Canon Dyson Hague, Rector of Memorial Church, London, Ontario. It is from Haynes Press, Toronto.

generative in power; personal in application; inspired in totality!

THE WRITER was Jonah, a man of ministerial family, and from the North. (2 Kings xiv. 25; cf. Josh. xix. 10-13.) He was a Galilean by nature, and displays many of the characteristics of Peter and John. He was a man of impulse, of moods, easily upset, of fickle temper and excitable. Like many theological students and young ministers to-day, he was inclined to do rash things fatuously, and yet withal stubborn in self-will. He was, moreover, like many of us, perhaps a man of small sympathy with men, narrowly intolerant, bitter in his hereditary ecclesiastical prejudices. But in spite of his impulsiveness, and narrowness in texture of thought, he was possessed of latent qualities of nobility that needed only to be evoked and ennobled by the winsome Spirit of the Lord.

Chronologically he was one of the most ancient of the prophets, a contemporary of Hosea and Amos. (2 Kings xiv. 25.) His writing is one of the briefest in the Old Testament, beginning and ending with unexplained abruptness.

HE WAS A PROPHET.—This is expressly declared in the Book of the Kings. Therefore, in passing, to alter the words of George Adam Smith, we would say that it is the first duty of every student of the prophetic books of the Old Testament to earnestly and stubbornly rid himself of the idea that a prophet was merely or even mainly a preacher, and not one who foretold the future. It is our first duty to earnestly and stubbornly grasp the idea that a prophet was a foreteller, not merely or mainly a forthteller. In other words, a prophet was primarily one who in and by

God's Spirit did see and describe the things of the ages to come:

"Dipped into the future farther far
Than human eye could see;
Saw the Vision of the future, and the
Wonder that would be",

that is, the Christ.

Nay, further, as students of the Word of God, it is our duty to know and believe with heart and soul that prediction is not merely a subordinate part of the prophetic office. They were mainly and supremely employed by God's Spirit to reveal God as the God of the future, not merely as the God of Providence, and as Joel, and Habakkuk, and Haggai, and Micah, and Malachi, and Zechariah did, to tell above all things the coming of Christ and His kingdom. Now that is the only way in which we can understand Christ's reference to Jonah. It was prophecy.

[Concluding Note on George Adam Smith—Appreciation and Protest.]

The reader will observe that in our treatment of this book we have taken a diametrically opposite line of treatment to Principal George Adam Smith in the Expositor's Bible, and have sometimes even utilized his very language to show how diametrically opposite we think the true exegesis to be. Few modern writers are at times more suggestive, and even inspiring, than George Adam Smith, and it is with rare pleasure we read such a delightful little book as his Four Psalms. But when he wanders from the path of simple exegesis to follow theoretic eccentricities with Deists and Agnostics, we feel that he "ought to be withstood to the face, because he is to be blamed".

The International Lessons in Their Historical and Literary Setting

Lessons for September, 1911, to February, 1912

[For reasons set forth in issue number 5 of *The Bible Student and Teacher*, for 1911, page 251, it was found necessary to combine the Lessons for May, June, July and August. For the same reasons (which we trust will soon be removed), it is necessary in this issue to combine in a single number the Lessons from September, 1911, to February, 1912. The purpose is to issue in combined form the Lessons in time for use by the Teacher.

The Threefold Method of Study, as outlined in the "Introductory View" in the last

issue (p. 283)—(1) The thorough Analytic and Comparative Inspection of the Biblical Records; (2) The Constructive Study of the several Books as Literary Masterpieces; (3) The Historical Study of the Prophetic Movement towards Messiah and the Advent—will be followed so far as possible. The difficulties—well nigh insuperable—arise from the fact that all these Methods have been ignored in the selection and treatment of the Scriptures of the Lessons. There is only space here for a few bald suggestions.]

A. Sunday School Lessons in the Old Testament, for September to December, 1911

I. The International Lessons for September, 1911

The Dates, Topics and Scriptures of the Lessons for September, 1911, are as follows:

i. September 3, 1911.—"Review of the Kingdom of Judah".

ii. September 10.—"Daniel and His Companions"—Daniel i. 1-21.

iii. September 17.—"Daniel's Companions in the Fiery Furnace"—Daniel iii.

iv. September 24.—"Daniel in the Lion's Den"—Daniel vi.

i. International Lesson for September, 3, 1911

"The Review of the Kingdom of Judah"

Barely a word of suggestion is needed here.

i. The ordinary method, of running over the Kings of Judah in order, is obviously not at all a "Review" of the topics presented in the International Lessons; since the Scriptures are not arranged or treated in that order.

2. From the point of view of "The Bible Student and Teacher", the "Review" should begin where the Review under March 26, 1911, ends—with the close of the Career of Elijah and Elisha in Israel—and should take up the Lessons as treated in the numbers of the magazine from December, 1910, onward.

ii. International Lesson for September 10

"Daniel and His Companions"—Daniel i. 1-21

As elsewhere set forth, *the Two Prophets of the Exile* are Ezekiel and Daniel. The work assigned to them was the Instruction and Correction of the Jews of the Captivity and the Dispersion, and their preparation for the Future that lay before them, in the Gospel Dispensation.

[The *Divine Place and Mission* of these Two Prophets, in the History of the Jews and the movement of Redemption, must be

kept distinctly before the mind, if the Scripture of the Lessons is to be understood,—a difficult task in the circumstances.]

(1) *Ezekiel was the Prophet of Warning and Restoration.*

Ezekiel, who was the Priest among the Prophets, was first of all the Prophet of the Immediate or Near Future. He began his prophetic mission in Jerusalem and ended it in preparing the Captives from

Israel who had been exiled to the River Chebar for restoration, by saving them from their idolatrous lives and delusive hopes. His *earlier prophecies of Warning* were uttered while Jerusalem was meeting its doom. Prophecies of the coming Restoration follow, which find their key in the history of that event and of the judgment upon the Heathen Nations that made way for it.

His later prophecies provide for that Restoration, and prepare especially, by aid of a new spiritual life, for the restoration of the *Jewish ritual and religion, after the Exile, in the new Temple*. The glorification of the Theocracy is prophetically presented in the symbolical picture of the New Temple and the New Regulations for the People and the Land.

(2) *Daniel, as the Special Representative of Supernatural Power, was the Prophet of the Restoration and the Advent.*

Daniel was the Divinely appointed instrument in the *Last of the Great Outbursts of Supernatural Power and Glory that marked the special crises of the Old Dispensation*. His Book had for its purpose the *special preparation of the Chosen People for the future*.

His supernatural gifts gave him a unique place of influence in Babylon, then the center of World-Power, and enabled him to glorify Jehovah before the Heathen World-Empire, and thus to aid in the return of the Remnant.

His *Apocalyptic Outline of the Future*

iii. International Lesson for September 17

"Daniel's Companions in the Fiery Furnace"—Daniel iii. 1-30

[This incident, which probably occurred long after the Dream of Nebuchadnezzar recorded in Daniel ii., ought to be taken up before it.

The first six chapters of the book record, in connected and coherent form, the *special Supernatural Manifestations*, in which Daniel was the central figure, and by which before the Heathen World-Empires Jehovah was demonstrated to be, and officially acknowledged to be, "the God of gods".

See "Outline Plan of Daniel in its Two Parts".]

1. This Experience of the Three Companions of Daniel was only incidentally a Test of their principles and their loyalty to Jehovah; even this Test, in which they challenged the Power of the World-Empire in the name of their God, must not be al-

World-History to the time of Messiah was the fitting guide of the restored People in waiting for the Advent. His special revelation of a *definite chronology, fixing the date of the Advent*, shaped the hopes and history of the Jews until that event.

The Missions of the Two Prophets thus stand apart with great distinctness.

The First Lesson, taken from Daniel i., has as its Topic, "Daniel, and His Companions".

1. Daniel and his Three Companions, then all young men, probably of royal connections ("of the King's seed"), were taken to Babylon in the first deportation by Nebuchadnezzar (see May-Sept., p. 314), about 605 or 606 B. C. See Beecher's "Dated Events".

Nebuchadnezzar's purpose was to have them in his possession as hostages, and to train them for the service of his court as his personal attendants. *God's purpose* was to train them as instruments to aid in the protection and deliverance of His captive People.

2. The Training of these men in the University of Babylon, as here set forth, introduced them, by the Divine blessing, to the ranks of the Magi, and exalted them to high places in the government.

lowed to cover up the main issue and the Divine Purpose.

[It was doubtless one of the severest tests to which any of God's children were ever put, and they came out of it triumphantly; but the men and the experience were only incidents in the movement of Redemption.]

2. This Scripture can not be understood save in the light of Chapter ii., which records Nebuchadnezzar's Dream of the Colossal Image, Daniel's Interpretation of it, and Elevation to the Premiership therefor; which *led Nebuchadnezzar to Acknowledge Jehovah, Daniel's God, to be "the God of gods"*.

[This exaltation of Daniel explains why he was not put to the same test as his Hebrew Companions.]

iv. International Lesson for September 24

"Daniel in the Lion's Den"—Daniel vi. 1-28

[The Lesson Committee in their selection have passed over all the great Supernatural Manifestations in connection with Daniel's dealing with Nebuchadnezzar till the Destruction of Babylon. For the recorded movement of Redemption in the intervening years, see "Outline Plan", etc., in present issue; and "Beecher's Dated Events".]

1. This Scripture records what probably occurred about 539 B. C., towards the close of the Seventy Years in Babylon, when the Empire had become Medo-Persian, under Cyrus and Darius.

[If Daniel was 14 years old when he was carried away to Babylon (605 B. C.), he must now have been 80 years old. Although he may still have retained his place as Chief of the Magi and as President of the Governors, his controlling influence had greatly waned in the passing away of the House of Nebuchadnezzar and of the Old Babylon.]

2. *The Conspiracy of the Presidents and the Princes* against Daniel in the reign of Darius was made possible by this change in the situation; Daniel's Underlings, jealous of his Headship and of the Jew, took advantage of it in the name of their religion, in the very first year of Cyrus and Darius.

[This was at the opening of the very first year of both Cyrus and Darius, before they had become acquainted with Daniel's past history.]

3. By his pious Challenge of the "Immutable" Decree, in Openly Praying daily towards Jerusalem, *Daniel deliberately Threw himself into the Power of his Enemies*, and was Cast into the Den of Lions; which again is a mere incident in connection with the Divine Purpose.

4. That Purpose (which was accomplished) was to *Bring the New Rulers in Babylon under the Control of Daniel's God, and put the Prophet in a Place of Power under Cyrus*, God's instrument through whom he was to push to completeness his further Mission in the Restoration of the Repentant and Chastened Remnant to Jerusalem.

[Various views have been held regarding the personality of Cyrus and Darius. Dr. Beecher suggests that Darius may have been Cyrus under another name. In any event Daniel was put in the necessary place of power, which he held under Cyrus to the end.]

II. The International Lessons for October, 1911

The Dates, Topics and Scriptures of the Lessons for October, 1911, are as follows:

- i. October 1, 1911.—"The Prophet Ezekiel a Watchman"—Ezekiel i.-iii.
- ii. October 8.—"The Life-Giving Stream"—Ezekiel xl.

iii. October 15.—"The Return from Captivity"—Ezra i.-ii.

iv. October 22.—"Foundation of the Second Temple Laid"—Ezra iii.-iv.

v. October 29.—"A Psalm of Deliverance"—Psalm lxxxv.

i. The International Lesson for October 1, 1911

"The Prophet Ezekiel a Watchman"—Ezekiel iii. 1

[From this point onward the portions of Scripture selected for the Lessons are so fragmentary, and their Topics have so little connection with the record in the Bible itself, that it is difficult to bring out their relation to the prophetic movement of Redemption.]

The Mission of Ezekiel, in contrast with that of Daniel, will be found outlined on page 360.

1. The Scripture of this Lesson belongs to the *Introduction to Ezekiel* (i. 1—iii. 27), which relates the Calling and Mission of the Prophet-Priest as *Watchman* by Jehovah, in the fifth year of the Exile, at Telabib on the river Chebar. See Ezekiel i. 1-3.

[Ezekiel had been carried away in the Second and great Deportation of Captives

from Judea. When the Priest came of age (30 years, verse 1), he was called to his work and given his mission as Prophet among the unpromising elements from both Israel and Judah that had been settled there. In this remote place (perhaps 300 miles from Babylon, and not far from Carchemish where the great Caravan Route and the World-Armies crossed the Euphrates), he continued his work probably to the end of his life, of the close of which there is no record.]

2. His *Prophetic Messages* were, however, directed especially to the *Exiles from Judah* (those from Israel having hopelessly cut themselves off); and were continued 12 years, to the Fall of Jerusalem, and per-

haps to his undated death, many years after that. He is *the one Prophet who does not fail to record the dates.*

3. His Early Messages as Watchman for the Judean Exiles centered in the Fall of Jerusalem, and Warned the Apostates of Imminent Judgment and Doom unless they should speedily Repent. See in particular Chapter iii.

4. The Call to Repentance, which Jehovah put in his mouth, contains probably *the strongest statement of the Personal Responsibility* of those addressed, to be found anywhere in the Bible. See Ezek. iii. 16-21.

ii. The International Lesson for October 8

"The Life-Giving Stream"—Ezekiel xl.-xlviii.

Ezekiel's Prophecies fall into *Three Divisions*, the First of 24 chapters:

In *Division i.*, made up of *Prophecies delivered before the Fall of Jerusalem*, are Racial or National in their character, setting forth the *idolatry and apostasy of Judah*, and announcing inevitable judgment unless they are repented of (Chs. i.-xxiv.).

Division ii. takes up the *Prophecies of Destruction to the Enemies of the Jews*, the Heathen Nations, using them symbolically in Warning Judah against like fate for like reasons (Chs. xxv.-xxxii.).

In *Division iii.*, the Prophecies take on a Priestly or Ecclesiastical character, delivered after the Destruction of Jerusalem by Nebuchadnezzar, and promising and dealing with the *Religious Restoration*—embracing the return of a Remnant to Loyalty to Jehovah and to Jerusalem, and the rebuilding of the Temple on a grander scale to be by its holy services the source of life and spiritual blessing to the world (Chs. xxxiii.-xlviii.).

[The Prophecies of Ezekiel are in line with those of Jeremiah (who may have been his teacher), but in their imaginative use of visions and symbols and figures are quite in contrast with those of the elder Prophet and often difficult of interpretation. He was, in his unswerving fidelity to

justice and his mission of judgment, quite as unlike the "weeping prophet".]

1. The Scripture of the Lesson of "The Life-Giving Stream" is found towards the close of Division III., which Symbolically Sets forth the Religious Restoration and Reestablishment of the repentant Remnant in Jerusalem to be the Source of Life to the World (Chs. xxxiii.-xlviii.).

[The Prophet sets forth: (1) The Restoration of the Temple and its Holy Ritual and services (xxxiii.-xlv.); (2) The Issuing from it of the River of Life, making the desolated Palestine to rejoice and blessing the world and the ages (xlvii.-xlviii.).]

2. Special study should be given to the *Fountain* that bursts forth under the Dwelling-Place of Israel's King; Flowing into the Eastern valley (vers. 1, 2), ever widening and deepening as it flows; making the Holy Land the blessed Home of the Holy People, and giving to the City from that day the Name "*Jehovah-shammah*", "The Lord is There".

iii. The International Lesson for October 15

"The Return from the Captivity"—Ezra i.-ii.

Ezra is the First of the *Third Group of Old Testament Historical Books*, those belonging to the Period of Foreign Rule. Its history, with Nehemiah and Esther, records

the accomplishment of the Restoration promised by Ezekiel in the Scripture of the last Lesson.

1. The History in *Ezra* follows upon that

of the *Book of Chronicles*, repeating at its opening the *Decree of Cyrus* (536 B. C.) with which the Chronicler closes, and which was instrumental in the Return of the Exiles.

[The Book consists of Two Parts, devoted to narrating the *Two Principal Migrations* that had to do with the carrying out of the Decree of Cyrus:

(1) The *First* under Zerubbabel, a Prince of Royal Blood (chs. i.-vi.);

(2) The *Second* under Ezra (75 or more years later, about 463 B. C.), the expert Scribe of his day, a descendant of Aaron and the ancient Jewish High Priest who perished in the Fall of Jerusalem (chs. vii.-x.).

[Part I. is the record of the *opposition of its Enemies* that so long hampered and hindered the Rebuilding of the Temple, the final completion and dedication of which it relates.]

2. Between the Two Parts of the Book, between Chapters vi.-vii., there is a *Blank of 60 Years in the History*,—Chapter vi. Ending with Ezra's Passover (515 B. C.),

15 years after the Death of Cyrus; and Chapter vii. opening with the seventh year of Artaxerxes Longimanus, the Son of Xerxes (462 B. C.).

[Into this blank, as will be shown in the Lesson on "Esther", the history in that Book exactly fits, and explains what follows.]

3. The Events recorded in Part II. require for the explanation of the further Movement of Redemption, the Study of the Book of Nehemiah, sometimes called 2nd Ezra (or Esdras), and in the Hebrew Canon regarded as forming with Ezra One Book,—which relates the commission of his Cup-bearer by Artaxerxes Longimanus to *Rebuild the Walls of Jerusalem* and Restore the Civil Condition of the Jews, to provide for the protection of the Restored Temple and its Religion. See Nehemiah.

4. Let these *Connections of Ezra's Work* in Rebuilding the Temple, be studied carefully, as furnishing the Key to it.

iv. The International Lesson for October 22

"Foundation of the Second Temple"—Ezra iii.-iv.

This Scripture contains the record of the *opposition and vicissitudes that accompanied the Rebuilding of the Second Temple*, which Stopped the Work during the Reign of the Successors of Cyrus (Cambyzes and the Magian Smerdis).

The work was not resumed until the *second year of Darius* who, having investigated the conditions in Jerusalem and Palestine and examined the official Records of the Decree of Cyrus (acknowledging Jehovah to be the True God), then himself issued an urgent Decree under which the Rebuilding was pushed to its completion, the Temple dedicated, the worship of Jehovah reestablished and the Covenant with Jehovah Renewed (chs. v.-vi.).

1. Beginning with the Erection of the Altar, the Offering of Sacrifices and keeping of the Feasts commanded by Moses, Zerubbabel and his aids proceeded (in a great Gathering of the People) to Plan the Work and Organize the Forces to be employed in it (ch. iii.).

["The Children of Israel were in Cities" (verse 1). "It appears that the special

providence of God, in fulfilment of his promises, had prevented the land of Judah from experiencing the fate of Samaria, which, after the expulsion of the Ten Tribes, had been *planted with heathen colonists* (2 Ki. xvii.), whose presence excluded the Israelites from much of their land" (*Par. Bible*).

This made it possible for the returned Judeans to settle down at once in their native cities and their old homes.]

2. This Contrast of the Condition of their Neighbors in Judea, with that of the Mixed Colonists and returned Exiles of the Ten Tribes in Central and Northern Palestine, Led the Latter to Propose to Join with the *Jews* in Building the Temple, on the *False Plea* that their Religion was the same; on the rejection of which Proposal they all Combined and Conspired to put an End to the Work by *Appealing to "Ahasuerus"* (not a proper name but a royal title, perhaps Cambyzes), Charging the *Jews* with Disloyalty (Ch. iv.).

[As the greater part of those who returned to Judea were of the tribe of Judah, the name "*Jews*" (or Judahites) was now

"given to the whole nation" (Ezra iv. 12).

The proposal could not, of course, be accepted. Those who made it were the descendants of the heathen Colonists that took the place of the Ten Tribes, or of the few Israelitish idolatrous worshippers of Jeroboam's calves who had remained behind in the land, or of the returned Israelitish Exiles who, while professing to "fear Jehovah" when scattered abroad, yet practised any form of idolatry that suited them (2 Kings xvii. 33), and of Ammonites and of other heathen who had joined them.]

Union in the work with these idolators would have resulted speedily in the destruction of the True Religion.

3. *The Plea of these Heathen Conspirators*, by its specious Accusations, caused

the King to send to Jerusalem immediately a decree calling the Builders to Halt (Ch. v.).

4. The Search of the Records, however, which he at once Ordered, brought to light the *Decree of Cyrus*, and led the King to make an urgent Decree of his own, to "Build the House of the great God" (verse 8), binding the Conspirators to aid in the work in every way, and furnishing the means and treasures by the Jews,—encouraged by which and spurred on by the Prophecies of Haggai and Zephaniah the Temple was soon Finished and Dedicated (Ch. vi.).

V. International Lesson for October 29

"A Psalm of Deliverance"—Psalm lxxxv.

1. *The Psalms* (as shown in "Bible League Primer No. 1") were intended to *awaken the Religious Affections of Jehovah's People*, by embodying in the grandest Lyric Poetry ever written the Truths of Jehovah's Revelation and Purpose of Redemption, to sing them into the hearts and lives of men through all the ages.

a. *The Five Books* into which the Psalms are divided *embrace everything in the entire Movement of Redemption among God's Ancient People*. Each of these Books (ending with a *Doxology*), *voices its own Religious Experience and has its own keynote*. They are to be Studied in the light of the Names *Elohim*, God the Almighty Maker and Moral Governor, and of *Jehovah*, or *Elohim* as the Covenant God.

(a) *Book I.*—Psalms i.-xl.—The Davidic-Jehovah-Psalms.

(b) *Book II.*—Psalms xlii.-lxxii.—The Elohim-Psalms of David and his Singers.

(c) *Book III.*—Psalms lxxiii.-lxxxix.—Elohim-Psalms and Jehovah-Psalms of David's Singers.

(d) *Book IV.*—Psalms xv.-cvi.—The Jehovah-Psalms of the Exile, belonging to the General Liturgy.

(e) *Book V.*—Psalms cvii.-cl.—The Jehovah-Psalms of the Restoration, belonging to the National Liturgy, and containing the great Hallelujah Songs of the Chosen People. The name *Jehovah* is used in the Book 227 times, and 13 of the Psalms (cxvii.-cxix.) are devoted to the *Word of Jehovah*.

b. *The Psalm for the Lesson* (Ps. lxxxvi.) would seem to have been more appropriately selected from this Book, as these are the Exultant Songs of the Chosen People in view of their Restoration to the Promised Land and the Temple by the great deliverance of Jehovah.

It has, however, been selected from Book III., Elohim-Psalms and Jehovah-Psalms of David's Singers (lxxiii.-lxxxix.).

The first 11 of these (by the *Sons of Asaph*) are appeals when in sore distress to *Elohim*, who is yet Jehovah their Covenant God, with anticipations of deliverance by His mighty power. The last 6 (lxxxiv.-lxxxix.) are appeals by the *Sons of Korah* to *Jehovah*, who is also *Elohim*, the Almighty One, the One God of Israel—the *Korhite Elohistie Psalms* having been placed in *Book II.*

The second of these Korhite Jehovistic Psalms (Ps. lxxxv.) is the Psalm of the Lesson, and, although its date is not given, *might, judging from its appropriateness, have been written for this occasion.*

2. *The First of these Jehovah-Psalms* voices the *Exalted Devotion of the Chosen People to the Temple of Jehovah* ("How amiable are thy tabernacles, O Lord of hosts"), while the *Second* (lxxxiv.), that of the Lesson, records *their grateful Thanksgiving to Jehovah for His great Deliverance, and Restoration to the Promised Land and its unspeakable blessings.*

(1) The Psalmist acknowledges joyfully

Jehovah's Bringing back of Jacob from Captivity, and returns grateful Thanks for all His Past Mercies (verses 1-3).

(2) He Prays for the Revival and Renewal as the only Hope of present Salvation (verses 4-7).

(3) He joyfully Anticipates this Salvation, whereby Glory shall Dwell in the Promised Land, and Righteousness Perfect and Crown the Chosen People (verses 8-13).

III. The International Lessons for November, 1911

The Dates, Topics and Scriptures of the Lessons for November, 1911, are as follows:

i. November 5.—"Esther Pleading for Her People"—Esther iv.-v.

ii. November 12.—"Belshazzar's Feast and Fate"—Daniel v.

iii. November 19.—"Ezra's Journey to Jerusalem"—Ezra vii.-viii.

iv. November 26.—"Nehemiah's Prayer"—Nehemiah i.

i. The International Lesson for November 5, 1911

"Esther Pleading for Her People"—Esther iv.-v.

A. The Place, Purpose and Plan of "Esther"

Esther—the Book of God's Providential Care of His People (though God's Name is not mentioned in it)—the Third Book of Foreign Rule, gives a glimpse of the Jews of the Dispersion under the hand of God, and the special objects of His care, as exhibited in one of the greatest crises of Jewish and Biblical history.

1. The *Place of the Events* in the Sacred History is in the *Blank of 60 Years* between the Two Parts of Ezra, between Ezra vi. and Ezra vii.

Chapter vi. of Ezra closes with the *Pass-over* celebrated by the Returned Captives in B. C. 515. Chapter vii. opens with a statement of the *decision of Artaxerxes Longimanus*, in his 7th year (B. C. 458), to send Ezra the Scribe to Jerusalem; the

carrying out of which seems to have been delayed until his 10th year (B. C. 455),—making up the 60 years.

The Book of Esther opens with the Casting off of Vashti the Queen by Ahasuerus (Xerxes the Great), B. C. 483, and closes with Esther and Mordecai the dominant forces in the Medo-Persian Empire under Xerxes and his Successor 474 to 465 B. C.

2. Beyond reasonable doubt the Two Kings here introduced were Xerxes the Great and his son and successor Artaxerxes Longimanus; the events recorded in Esther filling the Blank in Ezra, and furnishing the Key to the later history, in Part II. of Ezra and in Nehemiah.

B. Exposition of the Book of Esther

Esther is the Record of the *Series of Providences whereby the Hebrew Influence became dominant in the Persian Court*; prevented the universal Massacre of the Jews in the Empire and the Annihilation of the True Religion; and paved the way for the speedy and complete carrying out of the Decree of Cyrus for the Restoration of the Captives to Jerusalem and their Establishment there.

1. The Book should be Read and Studied not after Nehemiah, but *after Ezra vi.*, or between Parts I. and II. of Ezra, where the History belongs.

(Vol. xiv.—24)

2. If Artaxerxes was the Son and Successor of Xerxes, and therefore the *Step-son* (if not the *Son*) of Esther, and so Brought up under the influences of Esther and Mordecai, *it is easy to understand his deep Interest in the Future of Jerusalem and the Returned Captives*; whereby he was led (as recorded in Ezra vii., the opening of Part II.), to Push to its speedy Completion the Execution of the Decree of Cyrus.

3. The *Superficial Topic*, "Esther Pleading for Her People", *Obscures and substantially Ignores the great Message of this great*

Book, which is the record of *God's Providential Work* in a great Crisis, in Rescuing the Scattered Jews and the Divine Religion from Destruction, and in completing the Establishment of the decreed, promised and predicted Religious Center of the Future at Jerusalem.

The Book should be *Studied in detail as made up of these Providences.*

Or it may be Studied as made up of *Three Parts*, as follows:

Part First.—The Elevation of Esther, a Jewess, foster-daughter of Mordecai, to be Queen of Ahasuerus (Xerxes) in place of the deposed Vashti; and the subsequent Discovery and Revelation by Mordecai of a Plot to Destroy Xerxes, which Paved the Way for his later Exaltation to the Chief Place in the Counsels of that King (Chs. i.-ii.).

Part Second.—The Exaltation of Haman, an Agagite and mortal enemy of the Jews and insanely jealous of Mordecai; who Formed a Plot to Massacre all the Jews in the Empire and by Flattery and Bribery obtained from Xerxes a Decree (immutable by the law of the Medes and Persians);

followed by the Defeat of the Plot by the desperate Venture of Esther, and the Exaltation of Mordecai to be Prime Minister (Chs. iii.-vii.).

Part Third.—The Counter Decree sent in haste over the Empire from Egypt to India permitting the Jews to Resist their Enemies to the Death; the Successful Execution of the Decree; and the joyful Commemoration of their Deliverance by the Establishment of the Feast of Purim (or of Pur, i. e., of the "lot", because Haman had "cast the lot to consume them and destroy them"); All of which Helped to extend the Influence of Esther; to Lift Mordecai to the most exalted Position; and to give the Jews a Commanding place in the Empire (Chs. viii.-x.).

4. It is *Easy to See why Artaxerxes Longimanus*, the Stepson or Son of Esther, Trained in such surroundings, *was supremely Interested in the Restoration of the Captives to Jerusalem*, and in such re-establishment of their Civil Condition as made their Defence of their Religion possible.

ii. The International Lesson for November 12

"Belshazzar's Feast and Fate"—Daniel v. 1-31

This is *one of the later events* in the record of Daniel's Career as the Representative of Supernatural Power, in Shaping the Policy of the Rulers of the World-Empire and Preparing the Hebrew Captives for their future and the Advent. It is *here taken up out of its place*. See "Outline Plan of Daniel, in its Two Parts".

1. The Existence of Belshazzar, his Association with his Father in the Government, and his fate, have all been established by recent Research. See Joseph D. Wilson, "Did Daniel Write Daniel?", Urquhart, "The Inspiration and Accuracy of the Holy Scriptures", etc.

2. The Outline of the Record is easily followed:

(1) The impious Belshazzar at one of his Feasts Profanes the Sacred Vessels of Jehovah's Temple, and thus fills up the measure of his sins; whereupon a Divine Hand immediately wrote his Doom on the

Walls of the Banqueting Hall (Dan. v. 1-9).

(2) In his Alarm, by the Advice of the Queen Mother, he Summoned Daniel, who Read and Explained the dreadful Sentence, which is *Executed the same night*,—and "Darius the Median took the kingdom" and made Daniel his Prime Minister (Dan. v. 10-31).

[The putting of Daniel in the *third place* confirms the historicity of the record, since Belshazzar as associated with his father held the *second place*.]

3. *The Supernatural Events that Accompanied the Downfall of Babylon* Introduced Daniel to Darius and Cyrus, who the same year made that City the Capital of the Medo-Persian Empire.

4. Study Especially the "Outline Plan of Daniel", for the *Influence of the Events on the Rulers of the World-Empire*.

iii. The International Lesson for November 19

"Ezra's Journey to Jerusalem"—Ezra vii. 1-28

For the Outline Plan of the Book of Ezra, with its *Two Parts, separated by a Blank of 60 Years*, see page 337. For the way in which this Blank is filled by the Book of Esther, see page 339. The later Mission of Ezra, the Priest and Scribe, in Reestablishing the general Educational System, inaugurated by Joshua on the basis of the Mosaic Law, and in Completing the Canon, will be touched upon in connection with the Lesson for December 17, 1911.

1. The Extended Scope of the Scripture of the Lesson.

(1) The Topic, "Ezra's Journey to Jerusalem", by passing over Chapters vii. 1—viii. 14, Omits all that is of importance in the Scripture, and pushes a mere Incident to the front.

(2) The Scripture of the Lesson should take in *Chapters vii.-viii.*; and thereby embrace the *great Commission of Ezra in its origin, aim and issues.*

2. The Outline of the Extended Lesson will be easily followed in the Study.

(1) In the 60 years between Chapters vi. and vii., after the Temple had been finished, it should be noted that *many things (unrecorded) had occurred*, and Evils needing Correction had arisen.

"During the interval, Zerubbabel, Joshua, Haggai, and Zechariah, had in all probability died; and although the Temple was built and the worship restored, the civil and ecclesiastical state of the Jews was still very unsettled, until Ezra came with a new body of settlers [1754 men, and probably 7000 including women and children]; the Second great company that returned from Babylon; and with a Commission to restore the ancient national institutions" (*Par. Bible*).

(2) *The New Movement was begun by the Appeal of Ezra—the foremost Scribe and Leader, who "had prepared his heart to seek the Law of the Lord, and to do it,*

and to teach in Israel statutes and judgments"—to the Son and Successor of Xerxes (Ezra vii. 1-10).

[The Appeal of Ezra was made to *Artaxerxes Longimanus* who (as the Son of Esther) has been shown to be *supremely interested in the destiny of the returned Captives* and ready to do for them whatever lay in his power. See Lesson on "Esther".]

(3) *The Commission, given by the Decree of Artaxerxes* to the man best fitted to carry it out, embraced everything needed for its execution (Ezra vii. 11-28).

[It included the silver and gold sent by the King and his counsellors to the God of Israel; the free-will offerings of the people; the vessels and offerings for the Temple worship; the Royal Requisition that all the "treasurers" that are "beyond the River" shall furnish "whatsoever Ezra the priest, the scribe of the law of heaven", should require of them; the command that they do diligently "whatsoever is commanded by the God of heaven" to be done for "the House of God", which is in Jerusalem; absolute authority to Ezra, with whom was lodged the power of confiscation and of life and death, to Complete the Work of Restoration.]

(4) Clothed with this ample Commission, Ezra proceeded first to "gather together out of Israel chief men to go up with him", and to prepare and organize them for the journey and the work; and then led them up to Jerusalem, their arrival at which City the Captives celebrated with joyful Sacrifices and Thanksgiving, and then took up the work (Ezra viii. 1-36).

[The Catalogue of names shows who were the "chief men" who went up; and the prayer, fasting and consecration with which they set out showed the piety of Ezra and his band and the Divine character of the enterprise.

The remainder of Ezra (chapters ix.-x.) sets forth what was done by way of instruction and reformation at the opening of the work.]

iv. The International Lesson for November 26

"Nehemiah's Prayer"—Nehemiah i. 1-11

In the Hebrew Canon "Ezra" and "Nehemiah" are reckoned as *One Book* on account of their brevity and connection; as are also (for the first of the above rea-

sons) the Twelve Minor Prophets.

The Book of Nehemiah (often called 2 Ezra or Esdras) is the record of the Mission of Nehemiah, the favorite Cup-Bearer

of the King. It was entered upon about 16 years after the close of Ezra's work on his first visit to Jerusalem, as recorded in the last Chapters of his Book; which was about the 20th year of Artaxerxes, B. C. 445.

The *Topic of the Lesson*, "Nehemiah's Prayer", gives no clue to Nehemiah's Mission or to his Book. The entire Book needs to be studied.

1. *The Scope of the Book and of the Mission of the Cup-Bearer* is entirely different from that of Ezra.

Nehemiah—the Book of the Restoration of the City Defences and of the Renewal of the Covenant—records the rebuilding of the Walls of Jerusalem, and the restoration of the Civil Condition and Covenant relation of the People, to prepare for awaiting the Advent.

An even more important work of Nehemiah was the Reestablishment of the Jewish Nation in the Land of Judea as a defense outside of and beyond the Temple and the City Walls.

Of central Significance is the *Great Festival*, with the Reading of the Law to the people by Ezra, and their solemn pledging of loyalty to Jehovah and the Law; thereby renewing their Covenant with Jehovah.

The *Prophets of the Restoration*, Haggai, Zechariah and Malachi, cooperated with Ezra and Nehemiah, and are to be studied in the light of this history.

2. *The Wider Mission of Nehemiah* may best be Understood by Studying the *Three Parts of the Book*,—the Subject of which is *The Establishment of the Necessary Defences against the active Foes of the Chosen People*, especially those immediately Surrounding Jerusalem:

(1) The Work of Nehemiah in Rebuilding the Walls of Jerusalem and Increasing its Population, so that the Defenders with-

in should be Adequate to their Task (Neh. i.-vii.).

(2) The Renewal of the Religious Services, Worship, and Covenant with Jehovah, so as to Inspire them with Loyalty and Enthusiasm in their Work (Neh. viii.-x.).

(3) The Work of Settling the People in the Land of Judea, Outside the Walls of Jerusalem and Organizing them as a Nation for the Guardianship of the Divine Religion until the Advent of Messiah,—accompanied by the Reformation of certain Abuses (Chs. xi.-xiii.).

3. "The Prayer of Nehemiah" in the Introduction to Part I. (Ch. i.).

(1) It was Occasioned by the Report of a Visitor from Jerusalem, in the Twentieth year of Artaxerxes, who brought the News of the afflictions of the Jews in that City, by reason of being surrounded by Enemies, the Walls of the City being broken down and the Gates burned with fire, and the remnant in the Province "being in great Affliction and Reproach" (Neh. i. 1-3).

(2) Overwhelmed by these desperate Conditions Nehemiah was Driven to *Constant Supplications* to the God of the Chosen People, the substance of which is here stated (Neh. i. 4-11).

(3) The Sadness of his Cup-bearer attracted the Attention of the King, who inquired after the secret of it; in revealing which Nehemiah sought and obtained a *Commission to go to Jerusalem and Rebuild the Walls* (Neh. ii. 1-20).

[The Walls would seem to have been left in *parts unbroken*; so that only the gaps needed to be filled and the gates restored. This work Nehemiah accomplished in *two months*.

In the 16 years of his *first administration*, he proceeded to reform the abuses that had crept in, and in the remainder of his 36 years of administration to Reestablish the Jewish Nation in Judea, thereby to furnish an outward defence beyond the City Walls. In this all-important task, for which intimate relations with the King and his personal wealth fitted him, Ezra co-operated with him, and helped to prepare the nation to wait for the Advent.]

IV. The International Lessons for December, 1911

The Dates, Topics and Scriptures of the International Lessons for December, 1911, are as follows:

i. December 3.—"Nehemiah Rebuilds the Walls of Jerusalem"—Nehemiah iv.

ii. December 10.—"Nehemiah and His Enemies"—Nehemiah vi.

iii. December 17.—"Ezra Teaches the Law"—Nehemiah viii.

iv. December 24.—"Malachi Rebuking and Encouraging Judah"—Malachi iii.

v. December 31.—Review of the Year's Lessons.

Three Lessons for December are occupied with the further consideration of the Work in which Nehemiah and Ezra (in his Second Mission) cooperated, in Preparing the Jews in Jerusalem and Judea for their Future as *the Guardians of the Divine Religion*.

i. International Lesson for December 3, 1911

"Nehemiah Rebuilds the Walls of Jerusalem"—Nehemiah ii-iv.

The Scripture of the present Lesson is devoted to giving the Details of *Nehemiah's great Work in Restoring the Civil Conditions in Jerusalem and Judea*; thereby establishing an Environment that would make the Defence and Development of their Religion possible. It was in answer to Nehemiah's Prayer.

The Order of the Record is readily followed:

1. In Answer to his Request, *Artaxerxes Officially Sent Nehemiah to Rebuild Jerusalem*,—Making him the Tirshatha, or Supreme Royal Governor with full powers, and Sending him with a strong Military Escort and bearing mandatory Letters to the Rulers of the neighboring provinces to give him Everything he Needed for his Work (Neh. ii. 1-11).

2. On his Arrival he Spent Three Days without Divulging his Mission and Plans, in making a Midnight Tour of the City and a Personal Investigations of the Conditions; Meeting the rising Wrath and

Ridicule of his Heathen Enemies by Assuring them that "the God of heaven would prosper" him, and authoritatively Denying them Any Part in the Work (Neh. ii. 12-20).

3. When the Investigation was Completed and the Plans Formed, *he Inspired and Organized the People for the Work and Directed them in it*,—Setting Each One to Repairing the Breaches in the Walls Over against his Own House, and Pushing the Work to a Finish in 52 Days (Neh. iii-iv.).

4. The Result of their speedy Success was *a Conspiracy of their Heathen Enemies*—under the lead of Sanballat the Moabite (governor of Samaria), Tobish the Ammonite, and Geshem the Arabian—to put a stop to the work, by Persecution, Ridicule and slanderous Reports sent out over the Empire,—all of which proved to be of only Temporary Avail (Neh. vi.).

ii. International Lesson for December 10

"Nehemiah and His Enemies"—Nehemiah v.

The Scripture of this Lesson Relates the Experience of *Nehemiah in Dealing with his Enemies*, both Among the Jews within the City and among the Heathen outside. It required great Tact and extraordinary Firmness to Overcome these Obstacles.

1. The Opposition came first from the Nobles and the Rich and Aristocratic Jews, who had Oppressed their Poorer Brethren and substantially made Slaves of them; in consequence of which those Working on the Walls without Wages were speedily reduced to Want; which Condition Nehemiah immediately set about Remedying (Neh. v. 1-19).

2. The Heathen Enemies from Without—Sanballat, etc.—then Set a Trap for *Nehemiah*, Purposing to do him Harm,—craftily Inviting him and his Coadjutor to meet them at a distance from Jerusalem, at Ono,

a Neutral town (where they would be within the Power of their Enemies, and exposed to Assassination), to Discuss Matters; which Nehemiah Declined, and continued to Prosecute his Great Work (Neh. vi.).

[Recent discoveries on the monuments confirm Sanballat's governorship of Samaria.]

3. Foiled in this Scheme, Sanballat, in order clandestinely to Reach the People and Influence the King, Sent out over the Empire an Open Letter—Repeating this the Fifth Time,—in which, on the False Testimony of Gashmu (Geshem) the Arabian, he Charged *Nehemiah with Plotting Treason against the Persian King*, and Threatening to Report this at Shushan; in order to Weaken the hands of those engaged in the Work! which Charge Nehemiah speed-

ily and emphatically Denied, Praying God to Strengthen his Hands (Neh. vi. 5-9).

4. The Final Effort, made by a Priest and false Prophet, Shemaiah (Hired by Sanballat, etc.), was to *Tempt the Tirshatha to Leave his Work and Shut himself up*

in the Temple to Secure his Personal Safety; which he Met with the Challenge: "Shall such a man as I flee?" (Neh. vi. 10-12).

All forms of Opposition and every kind of Obstacle were thus Overcome by Nehemiah in the Name of his God.

iii. International Lesson for December 17

"Ezra Teaches the Law"—Nehemiah viii. 1—x. 33

"In spite of all opposition the walls had been completed. The City was safe from her enemies. The character and conduct of the citizens had been improved. The work itself had made them better and stronger. The Temple had been restored some time before, and was equipped for service. These 'complete an act in a great drama of Providence, in which the courage that stands to duty in face of all danger and the faith that looks to God in prayer had been vindicated'" (*Expositor's Bible*).

"But these things merely meant OPPORTUNITY. They did not constitute a great city, nor a true kingdom, nor a holy nation, nor outward prosperity, nor a people of God. They only rendered these things possible. The great question now was how to restore the nation to its place in the kingdom of God, how to build up a pure, righteous, noble people, who should be depositories of the true religion, who should proclaim it by their lives and tongues, who should hold up the True Light before the world.

"The Lesson to-day describes Nehemiah's plans for accomplishing this purpose" (*Peloubet*).

1. *Ezra the Scribe Reappeared on the Scene* (having probably been absent in Persia studying the Law), and *Nehemiah Laid the Foundation for a Revival of Faith and Loyalty* (after a brief Rest of 6 days from the Building of the Walls), with his Aid in the Public Two-Days Reading and Expounding of the Word of God to All the Worshipful and Attentive People of the Land, from a high Platform before the Water-Gate (Neh. vii. 1-8).

The Word of God as read was undoubtedly the Law of Moses, substantially as we have it in the Pentateuch or Five Books of Moses. Of *Ezra's whereabouts* in the interval there is no record; but he had probably been in Babylon studying as the ex-

pert Scribe of the Nation the Law of Moses in Preparation for his Special Mission of instructing and indoctrinating the People, and compiling and editing the Old Testament Canonical Scriptures.

The Tirshatha and other Jewish Leaders were with Ezra, and there were now more than 50,000 Jews (Neh. vii. 66-69) settled in the Land to be called together for this occasion, which was *only two months after Nehemiah reached Jerusalem*.

The Leaders recognized the fact—true through all the Christian ages—that *the foundation for rational religion and a higher life* can alone be laid by the intelligent study and exposition of the Bible, the Word of the Lord.]

2. *The Immediate Results of this Teaching of the Word were then—as always when blessed of God—a Sense of Sin and Repentance for it, and a return of the People to Covenant Loyalty and Consecration to Jehovah*, Led by the Levites; which alone furnish a stable Basis for Vital Religion (Neh. vii. 9—x. 33).

3. The Leaders then Set about Restoring the neglected Religious Festivals Provided in the Law of Moses for Cultivating the Religious Life of the People; the Re-inaugurating, through the Levites scattered through the Cities, the System of Universal Religious Education in which the Levites were the Appointed Agents; the Exclusion of the Heathen Elements that Perverted the People; and the Restoration of the Pure Worship and Service of Jehovah in the Temple (Neh. x. 34—xiii. 31).

This Resulted in a *New Era*, with Renewed Faith, a New People, and the Restored Kingdom of God.

iv. International Lesson for December 24

"Malachi Rebuking and Encouraging Judah"—Malachi iii.

Malachi was the Third and Last Prophet of the Restoration, with whom Written Prophecy and the Old Testament Canon closed.

The Mission of the Three Prophets of the Restoration was to Cooperate with and Guide the Leaders, Zerubbabel, Ezra and Nehemiah, in the Restoration of Jerusalem and Judea as a Religious Center for the Jews and the World, until Christ should come, and the Reestablishment of the Religious Condition of the People with that End in view.

Their work extended over *about a century*. *Haggai and Zechariah* probably returned with Zerubbabel in the First Company of the returning Captives (536 B. C.), and engaged in expediting the Earlier Stages of the Work, as the Rebuilding of the Temple and the City Walls in conjunction with that Prince and with Ezra and Nehemiah; while *Malachi* came later (at some unrecorded date) to close the Century and the Old Testament Supernatural Manifestations (B. C. 430).

[For Outline View of *the Mission of the Three Prophets*, see "Bible League Primer No. 1".

The Principal Dates of the Period, Marking the Progress of the Restoration, are as follows:

First Return, 536 B. C., under Zerubbabel.

Ezra's First Visit to Jerusalem with his Company, by Decree of Artaxerxes Longimanus, about 80 years later, B. C. 458; and his short stay there.

Nehemiah's going up as Tirshatha, 14 years later (B. C. 444), by appointment of Artaxerxes Longimanus, and his *First Administration* of 12 years, extending to B. C. 433; during part of which time Ezra was cooperating with him.

Nehemiah's Second Administration, beginning B. C. 430, and extending far beyond the death of Artaxerxes Longimanus (B. C. 424), to his Old Age,—so that it covered, in part at least, the Period in which Malachi did his Work; in which the Governor Completed his great Religious Work for the Jews and their Future.]

I. *One Part in Malachi's Mission* was the correction of the Evils that had found their way into the Chosen Nation in the Closing

Years of the Old Dispensation; which Colors his entire Prophecy.

[Malachi manifestly lived in a period marked by *moral and religious decline* and by formalism and hypocrisy.

Two sets of influence were at work in bringing about this Condition:

(1) Before the Captivity ungodliness manifested itself in *Idolatry and Dead Works*. The Exile checked the *former sin*. At the same time it developed the *latter into the Jewish Self-righteousness* which in Malachi's day was already crystallizing in *Pharisaism* among the Chosen People, and which during the centuries till the Advent was to be at once their great religious curse and blight and their protection against apostasy by raising an impassable barrier between them and the heathen world. Malachi was called upon to rebuke this evil in both Priests and People in pointing them to the Advent of Messiah.

(2) The Second Set of Evil Influences came from the *godless Jews* (many of them people of wealth) who settled in Jerusalem beside their pious countrymen, but *merely for money-making and worldly advancement*. This element (because of its commanding position and its aversion to piety and vital religion) was an *immense hindrance to religious progress* in faith, worship and benevolence among the Common People. The Prophet had to rebuke the People for their heartless and formal worship and for *withholding the tithes* upon which the Temple Services and Festivals and the Levitical educational system depended.]

2. *The Way in which Malachi Sought to Stem the Tide of Evil* may be made plain by Studying the Method and Aim of the *Four Critical Questions* of the Book—in which the Prophet adopts the *Socratic Method* of Question and Answer, in Portraying the Future Relations of Jehovah to His People,—giving to the Book the Title, "*The Burden of the Word of Jehovah to Israel, by Malachi*" ("My Messenger", here a *Proper Name*).

1. *First Question and Answer*.—"Yet they say, *'Wherein hast thou loved us?'*"—which is followed by the *Proofs of God's Everlasting Love to the Chosen People*, and a Rebuke for the flagrant Ingratitude of Priests and People (Mal. i. 1—ii. 9).

[*Jehovah's Love is shown in his prefer-*

ring Jacob to Esau (the Moabites) (ver. 1-5); in granting special privileges and honors to the Priests, for despising and abusing which He Rebukes them, as having "neglected their spiritual duties and perverting their judicial office, notwithstanding the example of their pious ancestors" (ver. 6-14),—wherefor they shall be made contemptible in the sight of all (ii. 1-9).]

2. *Second Question and Answer.*—"Have we not One Father? Hath not One God created us?"—which is followed by Rebuke of their Unfilial Misuse of all their relation to Jehovah as His Children (Mal. ii. 10—iii. 6).

[They had done this by treacherous dealing with their Brethren, by profaning their Covenant with the God of their fathers, and by marrying idolators and divorcing their Hebrew wives to gratify their passion,—all of which God hates, and will show Himself "the God of judgment" by avenging (ii. 10-17). As the People "profanely questioned the justice of God's threatenings" (ii. 17), the Prophet announces the speedy Coming of Messiah (Angel or Messenger of Jehovah), preceded by His Herald (iii. 1), not to fulfil their false hopes, but to deal with them in swift judgment for their sins (iii. 1-5),—assuring them that "their preservation hitherto had been due solely to the Divine forbearance", and not to their own deserts (v. 6).]

3. *Third Question and Answer.*—"But ye said, *Wherein shall we return? Will a man rob God?*"—which follows God's Invitation to Return to Him from Whom they had Departed by *Robbing God*, through failure to fulfil their Covenant Obligation to Support the Religious Life and Worship by Tithes and Free-Will Offerings (Mal. iii. 7-12).

[The Jews, who were under Covenant Obligation to recognize their Stewardship to God, had wickedly robbed God of His own. They had withheld the "Tithes" (plural), including *Two Tithes* yearly of the gross products of their industry (One for the support of the Priesthood and Levitical System, Lev. xxvii. 30-33, Num. xviii; and *One* for the support of the Festivals for the cultivation of the Religious Faith and Life, Deut. xiv. 22-27).

Then a *Third Tithe* of all their produce was to be shared with the Levite, the poor and the stranger, every third year, in festi-

val rejoicing with them (Deut. xiv. 28, 29, and Deut. xxvi).

This made an average of *two and one-third tenths* yearly.—That this was the Jewish interpretation of the Law is confirmed by Tobit (400 B. C.), Josephus (A. D. 70), and Jerome (400 A. D.).

The *Free-will Offerings* were in addition to these, and doubtless often exceeded them; besides well nigh half their time given to Religion.]

The Prophet charges them with "Robbing God" by withholding both these thereby *blocking the religious life and progress of the Nation*. Jehovah promised restored favor and blessing when these obligations should be met.

4. *Fourth Question and Answer, and Conclusion.*—"Yet ye say, *What have we spoken so much against Thee?*"—in Response to Jehovah's Charge that "their Words had been Stout against Him"; their Denial of which Jehovah Refutes by clear Proofs of their "presumptuous arraignment of the dispensation of Providence", while Encouraging them in humble Trust and obedient Service, in which they shall be Saved and shall be his "Peculiar Treasure"; Concluding with a warning of the day of Sifting and Trial, to be Heralded by the Advanced Messenger and the Advent of Messiah as Judge (Mal. iii. 13—iv. 6).

The form of the Conclusion implies that *the Jews were to expect no more Prophets until the Forerunner of Messiah* (John the Baptist, the second Elijah) should come for the great reformation and preparation.

Malachi's task, in cooperation with those who had gone before him, was thus completed, in seeking to stay the tide of corruption, and to leave the Chosen People in the proper attitude, at the Physical Center of the Ancient World—where the Three Continents meet—and at its Religious Center—in Waiting for the Advent of Messiah. He presents Jehovah, not only as the long-suffering and only God and Father of His People, but also as their Righteous Judge who will lift them up at last in the Gospel Dispensation.

V. International Lesson for December 31

"Review" of the Old Testament Work of the Year

Following the order of the International Lessons, the Review may be conducted in *Three Periods*:

1. *The Divided Kingdom*, until the Completion of the Apostasy of the Ten Tribes brought about the Destruction of the Northern Kingdom in the Fall of Samaria, B. C. 722.

2. *The Kingdom of Judah*, until the Apos-

tasy of the People brought Destruction upon Jerusalem, beginning with Submission of Jehoiakim, B. C. 606 (or 605).

3. *The Time of Foreign Control*, including the Deportations and Exile of 70 years (B. C. 606-536), and the Return and Re-establishment of the Remnant in Judea (B. C. 536-425).

B. The International Lessons in the New Testament, for 1912

The Life of Christ in the Synoptic Gospels

I. Introductory to the Lessons for 1912

1. In 1910 the International Lessons were devoted to the Study of the Gospel According to Matthew. The Selection of Scriptures by the Committee took no note of the Theme, Aim and Plan of the Gospel itself. The Bible Student and Teacher for December, 1910, proposed that, in connection with the Lessons, the *Constructive Study* of the Gospel should be taken up with the purpose of bringing out Matthew's own Theme, Aim and Plan. This purpose, which was carried out in the magazine for 1910, will be found stated and explained under "Introductory to the Constructive Study of Matthew's Gospel", in December, 1909, p. 325.

(1) As there stated, the Constructive Method requires:

a. *The Direct Study of the Gospel itself*, just as it stands in the Sacred Text, in order to find out *What it is* and *What is in it*.

b. *The Constructive Interpretation of the Gospel*, in the light of the Origin, and of the Literary Aim and Plan of the Writer, and of the Purpose of the Holy Spirit Who guided him in putting it into the form best suited to lead the Jews to Accept Jesus as their Messiah.

(2) It was there shown that

The only Key to the Interpretation of the Gospels is found in the historical facts concerning their Origin and Aim, as drawn from the Testimony of the Fathers.

According to the testimony of the Fathers the Four Gospels originated in the Preaching of the Apostles, and, each came into existence for a particular purpose and class, to which it was specially adapted in its author, its matter and its plan.

Matthew is the Gospel for the Jew, the Man of the Divine Religion, the Sacred Scriptures and the Messianic hope, in which the Evangelist sought to demonstrate to his own people that Jesus was the Messiah foretold in the Old Testament Scriptures.

Mark is the Gospel for the Roman, the Man of Action and Power, whose ideal was embodied in Caesar and Universal Empire.

Luke is the Gospel for the Greek, representative of the Gentile world at large, the man of reason and taste and universal humanity.

John is the Gospel for the Christian or Church as made up of the men of faith saved out of these three typical races by accepting Christ as their Savior and Lord.

2. The International Committee propose

for the Lessons for 1912 and 1914, the Study of "The Life of Christ in the Synoptic Gospels"—i. e., Matthew, Mark and Luke—so called because it assumed that they, as so much raw material for Lives of Christ, can be "viewed together" and reconstructed without reference to their real Origin, Aim and Plan.

The objection to such study is that it must fail to reach the Divine Plan of the Gospels themselves and What they were Divinely intended to teach, and substitutes a Human Plan for the Divine Plan.

It is suggested that intelligent teachers

and students carry on, along with the Lessons of the Committee, a Constructive Study of the Four Gospels, as prepared for by "Why Four Gospels?"* This work brings out the resemblances and differences of the Four Gospels with the reasons for them, and shows that apparent or alleged discrepancies and contradictions are merely natural and rational differences.

* The writer, in "Why Four Gospels?" Or The Gospel for All the World", sets forth the Historical Origin, Aim and Plan of the Gospels, as an introduction and guide to such Study. The price is \$1.00, but to any one who desires it for such study it will be furnished for 50 cents (60 cents postpaid).

II. The International Lessons for January, 1912

The Topics and Scriptures of the Lessons for January are as follows:

January 7, 1912.—"Birth of John the Baptist Foretold"—Luke i. 5-23.

January 14.—"The Birth of John the

Baptist"—Luke i. 57-80.

January 21.—"The Birth of Jesus"—Luke ii. 1-20.

January 28.—"The Presentation in the Temple"—Luke ii. 22-39.

i. The International Lesson for January 7, 1912

"The Birth of John the Baptist Foretold"—Luke i. 5-23

The Theme, Aim and Plan of Luke, the Gospel for the Greek, or Universal Man, will be found in "Why Four Gospels?", the book just referred to.

The Scripture will here be Unfolded in Outline according to the Lesson Scheme—Luke i. 5-23.

1. John, the Forerunner of the Christ, Prayed for by Zacharias the Priest and the Barren Elizabeth, Two Righteous Ones Waiting for the Hope of Israel.—Luke i. 5-7.

Like Isaac, and Samuel, John the Baptist was to be born, not in the order of nature, but through God's Special Answer to Prayer; and so to be (as his name implies) "a Gift of God".

Luke takes up the Birth of the Herald of Messiah in fulfilment of the Prophecy with which Malachi left it in closing the Old Testament.

2. An Angel of Jehovah Appeared to Zacharias as he was Fulfilling his Priestly Duties at the Hour of Prayer, while the People Without were Praying at the Altar upon which the Priest Threw the Incense, the Smoke of which Rose towards Heaven;

by which Appearance Zacharias was Overwhelmed with Awe.—Luke i. 8-12.

"The Angel of Jehovah" was the Messenger who represented Jehovah, or Messiah in the Old Testament Theophanies. The People, as well as the Priest, were doubtless Praying for the Advent of Messiah to whose Coming their hopes had been providentially directed.

At this *Supernatural Manifestation*, unlike anything he had ever witnessed before, it was inevitable that Zacharias should be overcome with awe, just as Moses had been in the Divine Presence in the burning bush at Horeb.

3. The Angel Dispelled the Fear of Zacharias by the *Promise of a Son*, who should be named *John, a Gift of God*,—whose Birth should be a Source of Joy and Gladness; who should be Great in the sight of Jehovah and be Filled with the Holy Ghost even before his Birth; who should Turn Many in Israel to Jehovah their God; and who should be the Elijah, as a second Reformer, Herald of the Messiah, and Prepare the Way for the Lord.—Luke i. 13-17.

Although not a worker of Miracles, there had been none greater than John the Baptist, in the fulfilment of his Divine Mission.

4. To Zacharias, Asking for a Proof that should Assure him of the Fulfilment of this Promise, the Angel, Gabriel, declared that he had been Sent by God with the Message, and Predicted that the Priest should be Dumb and Silent until the promised Events should Come to pass; the sudden Dumbness being also a Sign to the Waiting People

that he had Seen a Vision in the Temple; the Priest departing, still Dumb, for his Home, when his term of ministry was completed, to Await the Outcome.—Luke i. 18-23.

Zacharias was thus, through the months that followed until before the birth of John, a Living Sign to all about him, of the Coming Event, and of the Power of Prayer.

ii. The International Lesson for January 14

"The Birth of John the Baptist"—Luke i. 57-80

The Birth of John brought on a Controversy with the Neighbors at the Circumcision over the unusual Name, on the settlement of which by Zacharias his Tongue was Loosed, and he uttered the *extraordinary Poetic Prophecy* known as "The Benedictus".

1. When the Child was Born, the Neighbors who gathered to his Circumcision Objected to his being Called *John* (as that was not a Family Name), and Made Signs to the Dumb Zacharias to Settle the Dispute.—Luke i. 57-62.

2. As Zacharias called for a Tablet and Wrote upon it, "his name is John", thereby *Recognizing him as a Divine Gift in Answer to Prayer*, his Tongue was Loosed and he Broke forth in sublime Praise to God; which Events being Noised through the Hill Country of Judea, Led All the People to recognize the *Supernatural Origin of the Child*", and that "the hand of Jehovah was with him".—Luke i. 63-66.

3. Filled with the Holy Ghost, Zacharias Prophesied in "The Benedictus", *Setting*

forth the Divine Calling and Work of John as the Promised Herald of Messiah and His Redemption.—Luke i. 67-80.

This Hymn with its Benedictions is drawn mainly from the Old Testament Scriptures which the Priest may be supposed to have been studying diligently during his time of silence.

It should be noted that *the Gospels have no place for Poetry, except in Luke the Gospel for the Greek*, in the "Benedictus", the "Magnificat", the "Gloria in Excelsis", the "Nunc Dimittis", etc.

"The Benedictus", inspired by the Holy Ghost, consists of *four Strophes or Cantos*, each of which has its Special Theme resting back on the Prophetic Old Testament.

(1) *Canto 1.*—Blessing Ascribed to the Lord God for the Fulfilment in the Child of His Promises through the Holy Prophets (i. 67-70).

(2) *Canto 2.*—Praise for the Salvation and Righteousness Promised in the Covenant with the Fathers (i. 71-75).

(3) *Canto 3.*—Praise that the Promised Child, "Prophet of the Most High", and "Herald of the Lord" has been Born" (i. 76).

(4) *Canto 4.*—Rejoicing in a Vision of the Work of Salvation he was Appointed to Do, and for the Performance of which he was to Grow Strong in the Desert till the Day of his Manifestation to Israel (i. 77-80).

iii. The International Lesson for January 21

"The Birth of Jesus"—Luke ii. 1-20

Luke alone records, in connection with the Birth of Jesus, the Manifestations of Divine Glory, and the Vision and Adoration of the Shepherds.

1. The Decree of Caesar Augustus, Taxing all the Roman World, *Providentially Called Joseph and Mary from Nazareth to Bethlehem*, their Native City; where in

Poverty the Child Jesus was Born and, Wrapped in Swaddling Clothes, Laid in a Manger with the Cattle, because there was no Room for Him in the Inn.—Luke ii. 1-7.

Thus even in his Birth he began to be "Despised and Rejected of men".

2. To the *Pious Shepherds* Watching their Flocks by Night, Heaven and the

Heavenly Hosts, however, Gave a Vision of the Divine Glory, and Sent an Angel to Assure them that it was the Birth of "a Savior who is Christ the Lord", and Direct them to the Place where they should Find Him, as the Celestial Host Sang the "Gloria in Excelsis", and returned into Heaven.—Luke ii. 8-14.

The "Gloria in Excelsis" is another of the *Divine Poems*, appealing to the Greek soul.

3. When the Angelic Hosts were Gone, the Pious Shepherds hastened to Bethlehem

with One Heart, *Found the Babe lying in the Manger as the Angel had Told them*; and having Worshipped Him, made Known Abroad "the saying which was told them concerning this Child", exciting the Wonder of All who Heard the Story; and Returned to their Flocks "Glorifying and Praising God"; while Mary kept All these things and silently pondered them in her Heart.—Luke ii. 15-20.

It was doubtless from the treasury in the memory of Mary, that the writers of the Gospels gained their knowledge of these secrets of the Incarnation of our Lord.

iv. The International Lesson for January 28

"The Presentation in the Temple"—Luke ii. 22-39

The bald Topic, "The Presentation in the Temple", can scarcely fail to mislead the Student, by omitting the matter of chief importance. At the Circumcision after 8 days the Child was named "Jesus". After the required Purification of 40 days for the mother of a man-child, Jesus, as the First-Born Son, was taken to the Temple and Consecrated to the Lord according to the Law of the First Born (Lev. xii. 8; Luke ii. 21-24).

But the principal thing here is not the Presentation, but the Public Recognition of Jesus in the Temple, by God and by Divinely Inspired Representatives of the True Israel, as "the Lord's Christ", the Divine Savior of Israel and the World.

1. The Consecration of Jesus, as the First-born Son, to the Lord, was made by Joseph and Mary according to the Law, at the close of the period of Purification, and with the Offerings prescribed for those in Poverty.—Luke ii. 21-24.

2. At the very Hour of the Consecration of Jesus, there Entered the Temple, Directed and Inspired by the Holy Ghost, the aged Simeon, a righteous and devout Man to whom the Holy Ghost had revealed that

he should not see Death until he had Seen the Lord's Christ,—who Recognized the Child as the Promised Messiah and Took Him in his Arms and Blessed Him; and who in his overwhelming Joy Expressed his willingness now to Depart in Peace, Coupling it with a Prophetic Address to Mary concerning both Her own Future and that of her Child.—Luke ii. 25-35.

This Prophetic Poem, addressed to the "Lord" (ver. 29-35)—known as the "*Nunc Dimittis*", from the Latin translated "Now lettest Thou Thy servant depart"—opens a wonderful view of the Saving Power and World-wide Mission of Jesus as the Savior of the World, and of His Sufferings, in which the Mother should share.

3. At the very Instant of the Consecration, there came also into the Temple the Aged and Devout Prophetess Anna, who Recognized Jesus as the Messiah, "and Spake of Him to all them that looked for Redemption in Jerusalem".—Luke ii. 36-38.

4. After this Double Public and Representative Recognition of the Divine Mission of their Child as the promised Messiah, Joseph and Mary Returned with Him to their Home in Nazareth, where He Grew in all Divine Wisdom and Grace (see ver. 52).—Matthew ii. 39, 40.

II. The International Lessons for February, 1912

The Topics and Scriptures of the Lessons for February are as follows:

February 4.—“The Wise Men Led by the Star”.—Matthew ii.

February 11.—“The Boy Jesus in the Temple”.—Luke ii. 40-52.

February 18.—“The Ministry of John the Baptist”.—Mark i. 1-8; Luke iii. 1-20.

February 25.—“The Baptism and Temptation of Jesus”.—Mark i. 9-13; Matthew iv. 1-11.

i. The International Lesson for February 4

“The Wise Men Led by the Star”—Matthew ii. 1-12

1. Soon after the Presentation in the Temple and His Recognition as Messiah by the true and faithful Israel, *Pious Magi, or Wise-Men Came from the East*, by Supernatural Direction, to Find and Worship Him who “had been born the King of the Jews”,—naturally Going first to Make their Inquiries of Herod the Reigning King.—Matthew ii. 1, 2.

The Scripture makes it clear that these Men were not Magicians (Amer. Rev. has, not “wise men”, but “wise-men”, as the translation of “Magi”, the body of which Daniel had been Chief); that they were led not by a natural impulse but by a *supernatural*; and that they came, not to seek the *humanly best, or the ideal*, but to “Worship Him” who had been revealed to them as “having been born the [promised and prophesied] King of the Jews”.

For the correct rendering of the Greek, translated in the Auth. Ver. “East”, see below. *They were not “led”* by the Star.

The time of the incident was soon after the Presentation (about 4 B. C.), and the place a “house” in Bethlehem to which Joseph and Mary had removed the growing Child from the “Manger” while waiting for the completion of the Enrollment and Taxing.

2. As the Arrival of the Wise Men was at a time when the Air was full of presages of the Coming King, Messiah, Who was to Succeed Herod and Deliver the Jews from Roman Rule, both Herod and All Jerusalem were greatly Stirred by it; and Herod immediately formed a Plot to Save his Throne, and Destroy the New-Born Rival,—the Plot embracing an Appeal to the Sanhedrin to Decide where He was to be Born; and Sending the Magi, under false Pretences to Find Him and bring back word so that he might secretly Assassinate Him.—Matthew ii. 3-8.

The *Secrecy* was in order that the Jewish Opposition to Herod might not be roused.

3. The Magi Went on their Way, the Star Reappearing and Guiding them to the House, where they Found and joyfully Worshipped the Young Child, Recognizing His Divine Mission, and Threefold Office by their Worship and Gifts, and being Supernaturally Warned Returned to the East by Another Road.—Matthew ii. 9-12.

[There are *two words in this section translated “East”*, one the singular and the other the plural of the same noun. In tracing the words through the classical Greek, we found that the singular form uniformly means (with the article) “the rising”; and the plural form (with the article, “the risings”) uniformly the place of risings, i. e., “the East”. The Magi were “from the East” (v. 1); they said, “we have seen His star in its rising”, or appearance at some point in the heavens (v. 2); and then again, Matthew says, “And lo, the star which they saw in its rising [not “in the East”], went before them (v. 9). Weiss, the master of textual criticism, tacitly recognizes this distinction in his paraphrase of this passage, although the commentators generally fail to do so. Attention to the distinction will aid in understanding this Scripture, and deciding whether this incident *was natural or supernatural*.

The Star was evidently a *Supernatural phenomenon for their special guidance*.

This incident is thus marked as *one of those great Divine Events which God through the ages had been wont to mark and signalize by special manifestations of Supernatural Power*. When the humble Shepherds, the first fruits of Israel, sought Jesus in the Manger, the celestial glory shone forth (see Luke’s Gospel); when the learned and devout Magi, the first fruits of the Gentiles, Sought Him in the House in Bethlehem, there was naturally an outburst of sustained Supernatural Power, beginning with the Star and extending all through this Chapter. The New-Born

King was to be *the Ruler of the Whole World.*]

[The painters have mistakenly brought together *these two Events*—the Worship of the Shepherds and the Magi—as occurring when Jesus had just been born in the *Bethlehem stable*; but the coming of the Magi was probably a month, or perhaps much more, after the Birth. The crowds brought together by the enrollment had disappeared, and Joseph had secured a house for his family, where the Magi found and worshipped the Child. Had Jesus been still in the manger in the cave, it would have been easy for Herod to find and slay his Rival; so likewise had the Star been visible to Herod and the public generally.]

4. Herod, being Foiled in his Scheme of Secret Assassination, in his Disappointment and Desperation, *immediately Massacred* "all the Children that were in Bethlehem, and in all the coasts thereof, from two years old and under",—to make sure to take in the King of the Jews; in which he was again Foiled by a Supernatural Inter-

vention that Forewarned Joseph and Removed the Family with the Child to a prophesied place of Refuge in Egypt.—Matthew ii. 13-18.

[Matthew gives the reasons for the removal to Nazareth as a place of residence. After Herod's Death, Joseph was Commanded in a dream by the Angel of the Lord to Return to Judea; but Finding Archelaus Ruling in his Father's stead, guided by a Dream, he withdrew into the obscurity of Nazareth in Galilee, from his Residence in which Jesus came to be known as a Nazarene (Matt. ii. 21-23).

"Again Matthew points how this strange combination of events fulfills prophecy. This time it is the substance of several predictions. Some think Nazareth means 'a town of shrubs', and make the reference apply to Isaiah xi. 1. He is called a branch or shrub (Isa. xi. 1), the Hebrew word for it being *netzer*. If, then, Nazareth is so called from *netzer*, a place of shrubs, the reference is clear. According to this view, which is as old as Jerome, the lowliness or humble character of Jesus and of the town is the idea presented".]

Place of Matthew ii. in Matthew's Argument for the Jew

[[In the Plan of Matthew this Scripture is found in the Introduction, Chapters i.-iv. 12; in which Matthew Demonstrates for the Jews that Jesus had the Scriptural and Prophetic Origin and Preparation of Their Messiah.

The Scripture is here to be Unfolded According to the Lesson Scheme in Outline.

This Incident to be understood, must be Studied in its Setting in Matthew's Introduction, as a Part of that Evangelist's Demonstration for the Jew that Jesus had the Prophetic Birth-place of Messiah, Bethlehem.

[Chapter ii. in Matthew is only incidentally the Manifestation of Jesus to the Gentiles; it is first of all and chiefly the Evangelist's Argument to Prove to the Jew that Jesus was the Messiah.

It was necessary for Matthew to prove to the Jew that Jesus had the Prophetic Birth Place of the Messiah. In Chapter i. the name "Jesus" occurs 5 times. One main objection urged by the Jews against the Messianic claims of Jesus was, that He was Jesus of Nazareth. The recurrence of the hated name naturally brought this objection into prominence, and prepared the sceptical Israelite to press it. It must be shown beyond reasonable doubt that Jesus had the Nativity—the circumstances, time, place and manner of birth—of the Messiah.

Matthew drew his proofs from a series of well-accredited historical facts all centering in one of the great Events in the Movement of Redemption, the Annunciation of Jesus to Wise Men from the East, Representatives of the Gentile World (or possibly Pious Jews of the Dispersion), who came to Jerusalem to seek and to worship the New-Born King of the Jews.

The Chain of Providential Events was so complete and interlinked that there was no way of escape left for the Jew from Matthew's conclusion, except by ignoring the facts of history and the laws of evidence; the Coming of the Magi led to the general public excitement and called out the recorded decree of the Rulers; the failure of the Magi to return to Herod brought about the Massacre of the Innocents; the Warning to Joseph led to the Flight into Egypt, and the Death of Herod to the Return; the presence of Archelaus on the throne to the withdrawal to the Obscurity of Nazareth.

The first verse announces the Place of Birth, Bethlehem; the last, the Place of Residence, Nazareth.

These Wise-Men, or Magi, were probably Gentiles from the distant Orient (Babylon), where from before the days of Daniel they had been recognized as the leaders in religion, in science (specially astronomy) and culture. The widespread story of a great King of the Jews Who was to bring peace to the world was evidently familiar to them. Very likely they had studied Daniel's Chronological map of the future reaching down

to the coming of the Messiah and the destruction of Jerusalem and the Temple (Dan. ix. 24-27), which he had given out in Babylon.

Matthew gives an account of the Revelation of Jesus to these *Gentile Wise-Men*, as *Luke* tells of His Annunciation to the *Jewish Shepherds*; but he gives it as a main link in his chain of argument.

[Matthew's statement (ii. 1) helps to fix

the Date of the Birth of Jesus at probably 4 or 5 years before A. D. 1, say at B. C. 4 or 5, or 749 or 750 after the founding of Rome. Herod died before the Passover of the year 750 of the Founding of Rome, or B. C. 4 or 5; and we have here the fact that Jesus was born before his death. The beginning of the Christian Era must therefore be pushed back at least 4 or 5 years, or 1915 or 1916 years.]]

ii. The International Lesson for February 11

"The Boy Jesus in the Temple"—Luke ii. 40-52

After Recording the Presentation of Jesus in the Temple for Circumcision, and His Recognition by the True Israel as at once their Hope and the Divine Savior of the World, Luke passes over 12 Years of Silence in Nazareth.

1. At the end of this time Joseph and Mary, according to Jewish Custom, took the Boy Jesus, now with a Rising Consciousness of His Divine Mission, with them to the Passover and the Temple to Consecrate Him as "a Son of the Law".

2. When their Duty towards Jesus and the days of the Passover were fulfilled, Joseph and Mary Set out with the Nazareth Company to Return Home; but Finding at the End of a Day's Journey that their Boy was not with them, they Turned back to Jerusalem anxiously Seeking Him.—Luke ii. 41-45.

3. After Three Days of Anxious Searching, they Found Him in the Temple Sitting in the Midst of the Expert and Authoritative Teachers and Expounders of the Law, Hearing them and Asking Questions that Amazed all who heard Him; when in Reply to the Chiding of His Anxious Mother (who was likewise Amazed), He uttered those Words Showing the Dawning Con-

sciousness of His Divine Mission, "Wist ye not that I must be about my Father's business?"—Words which they Understood Not.—Luke ii. 46-50.

The Consecration of the ordinary Jewish Child at 12 years of age seems to have been the recognition of that as the time of arrival at the age of responsibility. *In the case of Jesus*, the scenes and experiences in His Father's House seem to have brought a crisis in the *Unfolding of His Consciousness of His Divine Mission*.

4. Jesus then Returned with Joseph and Mary to Nazareth, and was Subject to them, *Obedying as a Child and Youth the Law for all Children and Youth*, by giving Himself unreservedly to the Common Tasks, until at 30 He reached the Age of Manhood; meanwhile Mary "Kept all these sayings in her heart", while Jesus Grew in Wisdom and Stature into Manhood, and increased in Favor with God and Man".—Luke ii. 51, 52.

The time had not yet come for His entrance upon His Public Ministry as the Divine Redeemer. *Eighteen Years of Obedience* to the Law in the Home as a youth and a young man, yet remained before He would attain to full manhood. So, notwithstanding the crisis, *He quietly went back to the common tasks of Son and carpenter*.

iii. The International Lesson for February 18

"The Ministry of John the Baptist"

1. The Account of the Ministry of John the Baptist, as *the Herald Preparing the Way for Jesus*, is placed by Mark at the Opening of his Gospel which Exhibits Jesus to the Roman, the Man of Power, as "the Son of God", the Divine and Almighty Worker and Conqueror; and it immediately follows the Opening Verse which

"—Mark i. 1-8; Luke iii. 1-20

gives the Key-Note of the Second Gospel.—Mark i. 1-8.

It was a Ministry Calling to Repentance and the Remission of Sins. It began in the summer of A. D. 26, six months before that of Jesus.

2. *Luke's account* is more Extended,—

meeting the Greek Needs by Setting forth the Exact Date of its Beginning (iii. 1, 2); Describing the strenuous Character of the Herald's Ministry and Baptism (iii. 3-9); and giving its Results with the People of all Classes, and its Effects on himself in Imprisonment and Death (iii. 10-20).

3. Study also *Matthew iii.*, which brings out the Jewish and Messianic bearings of the Baptist's Mission; and *John i.*, which sets Jesus forth as the Atoning Savior, "the Lamb of God that taketh away the sin of the world".

iv. The International Lesson for February 25

"The Baptism and Temptation of Jesus"—Mark i. 9-13; Matthew iv. 1-11

Taking up *Matthew's Account as the most Complete*, it will be seen that—

1. Just at the Crisis in John's Ministry, *Jesus Came forward out of the Seclusion of Nazareth, to the Jordan, to be Publicly Inducted into the Office of Messiah.*—Matthew iii. 13-17.

Overruling John's Objections He was Baptized, with the Declared Purpose of Fulfilling All Righteousness; His Act was Indorsed by the Holy Spirit by Anointing and Empowering Him as Messiah; and God the Father, by a Voice from the Heavens, Publicly Recognized Him as His Beloved Son, and thereby Completed His Inauguration.

2. Inducted thus into His Office, Jesus, as

the Second Adam, immediately took up His First Duty as Messiah, and in His Victory over Satan Fulfilled the Promise of the Protevangel (Gen. iii. 15).—Matt. iv. 1-11.

The Spirit in Carrying out the Plan of Redemption Led Jesus to be Tempted.

[For exposition, see "Constructive Studies in Matthew", in Lessons for February, 1909, page 325.]

The First Victory of Jesus the Messiah, the Second Adam, over Statan for man, was thus Completed; and the scene closed with the Coming of the Angels to minister to the exhausted Victor (Matt. iv. 11).

League Notes and Points

A Special Appeal to the Friends of the League

As the fiscal year of the Bible League of North America was drawing to a close the Executive Committee sent a letter to the principal contributors to the work of the League, signed by the President, Wm. Phillips Hall and the General Secretary, stating in general that "for the purpose of maintaining the existence and work and extending the influence of the League, and continuing the publication of its organ *The Bible Student and Teacher*, there is now urgent need for the immediate outlay of a considerable sum of money.

This letter will now be followed by a *personal appeal* to these long faithful Christian friends to aid us to raise immediately the sum of \$6,000 wherewith to *meet the present imperative obligations* and to go forward with new hope and energy in the all-important work of the Lord in which we are engaged.

This sum if secured—as we are confident that it will be, if our steadfast friends will at once contribute the same amounts as in past years—will remove the handicap that has hindered the League, and pave the way for the reconstruction of the organization and its work on a solid business basis.

If this can be done without delay, we already have the promise of several new supporters to take hold of the reorganized work, and with their efforts and gifts to *lift the other outstanding obligations* and push the work to an assured success.

This will make it possible for the magazine, with the help of a new editorial corps, to reach the subscribers in time to *avail themselves of the special exposition of the Sunday-School Lessons* in their Bible Study and Teaching.

This issue will be mailed to those subscribers who have withdrawn their support in consequence of the failure to meet this need, and they are earnestly invited to come back to our help. The hope and purpose is to extend the subscriptions of those who have paid in advance, over such a part of the year 1912 in compensation as is required by justice and square dealing. We feel sure that when you once understand the situation you will not desert us.

DANIEL S. GREGORY.

The Bible Student and Teacher

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Number 8

Notes Editorial and Critical

Dr. Rittelmeyer, of Nuremberg, speaking from the centers of radicalism, should command attention when he recalls men to the Old Faith in the Bible:

"Let us ask honestly what results modern theology has attained practically. As far as

Rittelmeyer's the great masses
Protest of workingmen are concerned, practi-

cally nothing has been gained. They either do not understand it or they distrust it. All the public discussions and popularization of modern critical views have not found any echo or sympathy among the ranks of the laboring people.

"And how about the educated classes? It has long since been the boast and hobby of advanced theology that it and it alone will satisfy the religious longings of the educated man who has broken with the traditional dogma and doctrines of orthodox Christianity. But what are the actual facts in these cases? It is a fact that there are a considerable number among the educated who thankfully confess that they can accept Christianity only in the form in which it is taught by the advanced theologian. But how exceedingly small this number is! A periodical like the *Christliche Welt*, the only paper of its kind, has not been able to secure more than five thousand subscribers, although its contributors are the most brilliant in the land of scholars and thinkers; while periodicals that are exponents of

the older views are read by tens and even hundreds of thousands.

"There are whole classes of society among the educated who are antagonistic to liberal tendencies in religion. Among these are the officers in the army and the navy, practitioners of the technical arts and of engineering, and almost to a man the whole world of business. It is foolish to close our eyes to these facts. . . .

"One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism; it is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and then asks, What is left? True, we answer, God is left. *But is it not the case that the modern God-Father faith is generally a very weak and attenuated faith in a Providence, and nothing more?* And on this subject, too, we quarrel among ourselves, whether a God-Father troubles Himself about little things only or about great things, too, such as the forgiveness of sins.

"We do the same thing with Jesus. We speak of Him as of a unique personality, as the highest revelation of the Father, and the like, *but always connected with a certain skeptical undercurrent of thought*; but we do not appreciate Him in His deepest soul and in the great motives of His life. *He is not for modern theology what He is for orthodoxy, the Savior of the world and the Redeemer of mankind*".

* * * *

Prof. E. D. Morris answers the whine for "liberty": "No Protestant

*Whine for
"Liberty"*

minister is required to assent to a church creed unless he voluntarily

accepts and approves it. The door of exit is always open; and no man is more despicable than he who continues to stretch out his hands for a stipend from a church treasury while forswearing the church faith which he has of his own accord pledged himself to uphold".

The astonishing thing is that the churches and schools are full of men "whining" for such dishonest and immoral "license" to destroy what they are paid to teach and have vowed to defend! It seems incredible to one who has any knowledge of the principles of morality.

* * * * *

The Western Recorder notes another great lack in the men of the present day who set themselves up for leaders:

"One of the greatest needs of this country is logic. In a land where everybody votes it

*Lack of
"Logic"*

is quite important that everybody have the ability to

think straight and correctly; to discriminate between things that differ and to get at the truth. This is a power possessed to-day by very few men. If our public schools would teach straight thinking and practical logic unconnected with any particular views of public affairs, it would be worth more than all of the sciences, more than anything else which it could teach. We could name a considerable number of Congressmen who need a kindergarten course in this subject".

Wide observation has impressed us with the fact that the teaching of logic in the schools is entirely inadequate, if not inane. The few platitudinous lectures droned out, and the "homeopathic" text-books droned over, utterly fail to give even the best students any "working theory" of thinking. Indeed, the whole subject seems to be handled by the professed teachers both superficially and wrong-end foremost; as can readily be shown. The logical teaching is quite as bad as the ethical.

* * * * *

There is still another lack that requires consideration if the present-day chaos in the pul-

Lack of

Theology

pit, in the schools

and in the church-

es is to be under-

stood; it is the lack of knowledge of theology and of the sciences that underlie it. It is not difficult to see how this condition of things has been brought about by the educational changes of the last half century.

Fifty years ago Theology had the place and space of honor in the theological curriculum in the seminaries for the training of the ministry. With its Biblical and homiletic correlates it then filled the major part of the time, and the student was expected to go out with a systematic grasp of the subject. All sorts of secondary and secular subjects have since been thrust into the curriculum, leaving time and space for only the veriest homeopathic treatment of the supremely important topic; so that the graduate goes forth to his work loaded down with ministerial machinery, but without any grip on the Divine Message.

Fifty years ago the Colleges and

Universities generally had great men at the head who *and Its* believed that the *Adjuncts* Bible is a revelation from God, and that the Biblical and Christian view of things is the true and scientific view; and they were expected to shape the educational forces and the student life in accordance with it. All that is of the past, so that they no longer give to students the furnishing required to prepare them to profit by a theological course.

And still worse has been the havoc

* * * *

wrought by the substitution of instruction in elective bits and scraps, for the thorough treatment of great facts and truths of the fundamental subjects in a connected and coherent system; and the replacing of the old-fashioned examinations, term, annual, biennial and quadrennial, by a final term examination on the petty nothings that may have been elected by the student for that term,—thereby dispensing with all systematic use of brains in grasping great subjects in natural groups, and making education impossible.

The Results in the Chaotic Conditions of Current "Thought"

These deficiencies in ethical, logical and theological furnishing would seem to have come to their full fruitage in the present-day "thinking" along all lines, in the substitution of

a universal chaos of "opinions" and "speculations" for the accredited and rationally established facts and truths of the Word of God and of the ages.

1. Illustrations in Articles in Recent Numbers in this Magazine

Let any one, for example, examine with care the article in the last number, entitled "A New Estimate of the Theological Situation", by Professor Olin A. Curtis, head of the Department of Theology in Drew Theological Seminary. He will find in it a startling revelation of the chaotic condition of the thinking and writing and teaching on the great and essential doctrines of Christianity the world over. Professor Curtis shows specifically—with a reasoned showing that can not be rationally gainsaid—that these "scholars", who assume to be the leaders of the thought of mankind, have one and all substituted the incoherent products of their own unbridled human speculation, for the logical and self-consistent Divine Sys-

tem of God's revelation embodied in the Bible. And note what defence the advocates of these vagaries set up: "One man's opinions are just as good as another's"! To which this reply is pertinent: "Yes, just as good as another's; for the 'speculations' and 'opinions' of men are all equally *worthless*, since in the balances of reason they are all found wanting!"

The same conditions, in German thinking and teaching, will also be found exposed by Professor Dosker, in his paper, in the last two issues of the magazine, entitled, "Jesus in German Theology in the First Decade of the Twentieth Century".

Or let one compare and contrast, in the present issue, the conservative appeal of the Methodist Episcopal Bish-

op Robinson, of India, for the faithful adherence of his preachers to the saving Bible message of "The Precious Blood of Christ", with the outspoken and crass Liberalism with which—as set forth in Rev. Dr. Wilson's paper, "Is Our Sunday-School Literature Methodistic?"—the Methodist Book Concern is flooding the Methodist Sunday Schools over the

world; let one compare and contrast these, if he would gain a luminous and overwhelming vision of the chaos in the thinking and teaching of present-day Methodism!

These are but samples of the inconsistencies and contradictions to be found outcropping everywhere in the Churches.

2. Illustration from Individual Observation and Experiences

An esteemed Brother Minister writes us thus of "Currents and Counter Currents":

If the modern views promulgated by Union Seminary and supported by the Presbytery of New York could be confined by quarantine or otherwise within the limits of the great metropolis on the Hudson, we of the Middle West would continue to believe in an uncorrupted Bible and to preach an unqualified Gospel. But the noxious vapors steal over the Alleghanies and disturb our ecclesiastical serenity at times. Our presbytery is loyal to the Word of God, and the introduction of a dangerous tendency is more noticeable on that account.

Two men from other denominations were recently received, and one was examined for ordination and subsequently ordained. Among the questions proposed, the Virgin Birth of our Lord, upon which, we supposed, the New York brethren had a patent, was especially emphasized. One of the men, in giving his opinion of the Virgin Birth, showed his sympathy with modern thought and his familiarity with its shibboleth. He admitted that he could believe the record *if it appealed to his religious consciousness*; but so far it had not done so,

and consequently he could neither affirm or deny. In other words, he had taken the divine record under advisement, and if it harmonized with all the psychological conditions he could accept it. This was a liberal concession.

But what surprised us was that a number of our venerable presbyters *commended this position*. The young man had affirmed his belief in the Incarnation of the Son of God and also in his Resurrection, without any appeal to the religious consciousness; and we could not see why other and stronger proof was demanded for the Virgin Birth. Probably it was a subconscious echo of a class-room where doubt was deified and evangelical truth handled with care.

Now, *any supernatural event in the life of the God-man becomes a matter of religious consciousness only because it is a matter of record*. If the facts of the Incarnation and Resurrection had not been revealed, they could have found no place in religious consciousness; and why a venerable presbyter should classify the Virgin Birth in a category by itself is not obvious. If the supernatural were denied, then the religious consciousness might be enthroned as the supreme arbiter in the ethical and religious

world; but until divine authority is eliminated the "law and the testimony" must continue, as in the past, the supreme Protestant dictum.

Regarding Discrepancies and Errors in the English Bible, the candidate for ordination was asked how he would handle these in the pulpit. His reply was cautious and non-committal, as I presume he had not considered the condition, nor had he decided that the English Bible should be regarded an erroneous product. But the venerable divine who introduced the question advised that these inaccuracies should be set forth clearly and fearlessly, but accompanied with the explanation that *the authorized version is only a translation of translations, and is therefore unreliable*. This was an opening wedge which the new theology could drive vigorously.

Now, we seriously question the wisdom of such advice. Even though there may be discrepancies in the Bible, I know of no purpose they can serve in the pulpit, except to feed the fires of scepticism—which need no fuel.

The thoughtful Bible student is aware of difficulties in the Word of God which so far admit of no satisfactory explanation; but he is confident that more light is obtainable. During the last half century, by historical research and otherwise, probably one-half of the alleged inaccuracies in the Bible have been fully reconciled (greatly to the discomfort of

some modern "scholars"), and who knows but that the next half century may be equally successful, not only in reconciling alleged inaccuracies in the Bible, but in exposing inaccurate allegations against the Bible? What may appear to the cold critic as unsightly weeds in the garden of revelation, may be choice plants in the estimate of the Chief Botanist, and in due time the flowers will appear and give assurance of their right to be where they are.

And further—That the Bible has passed through various translations and is consequently mixed with error is hardly a safe explanation to give to an ordinary congregation.

And if there is anything in social evolution—and the Modernist will not doubt it—we would expect each succeeding translation to be an improvement on its predecessor. At any rate, that translations are necessarily inaccurate is a *non sequitur*. We can more reasonably believe that God who gave his Word and intended it for all people, would at least providentially guide the translator as he did the original writer, so that an uncorrupted Gospel might be the gracious inheritance of Jew and Greek not only, but of all races and tongues. So I can not but regret that a Christian congregation should be advised to look upon the Word of God as a defective and erroneous record, especially in these days when the current of thought is flowing in that direction.

* * * *

Some Valuable Recent Works on Current Issues*

“Present-Day Conservatism and Liberalism”

The publishers of this book who, as we understand, are also the publishers of “Hibbert’s Journal” and in general men of Liberal sympathies, sometimes show a commendable breadth by inviting conservative writers to present the other side of some question at issue. For example, last year, they sent out a valuable booklet, by Prof. A. v. C. P. Huizinga, entitled, “The American Philosophy, Pragmatism, Critically Considered in Relation to Present-Day Theology”.

To meet the need for a fair statement and comparison of the Liberalism and Conservatism at present in conflict, they invited Rev. Dr. Butler to prepare the work here under consideration. Dr. Butler’s eminently catholic and candid spirit, and his extensive acquaintance with all the great expository Biblical work of the past and the present, as shown in his “Bible-Work”, and his recognized ability as a writer, clearly marked him as the man especially, if not best, qualified for such a task. The volume under consideration is the fruit of that invitation. It would be hard to conceive of a more judicial exhibition of the difficult subject handled, or of one that brings the issues more completely within the grasp of all intelligent readers.

True, a criticism emanating from Boston condemns the book as marked by illiberality and “vituperation”; but

it was evident on the face of it that the writer knew nothing of Dr. Butler’s great life-work covering more than four score years, and less than nothing of the man to whom nothing could be more foreign than “vituperation”; and that he *had read only the first line in the title of the book* which he caught at as the proverbial “red rag”! In contrast with this, we give the notice of the book by Dr. George Frederick Wright of Oberlin, from the “Bibliotheca Sacra” of October, 1911, and advise everybody to read the book. Dr. Wright says:

“In this volume Dr. Butler puts forth a spirited and timely warning against the insidious but revolutionary doctrines of the new theology. The protest is specially called forth by the address of President Brown at the opening of the new Home for Union Seminary. In this address Dr. Brown asserts that the basis of all creeds is ‘Christian Experience’. With this as his basis he cuts loose from the regulative principles governing our intellectual faculties, and is free to discard the facts and positive revelations of the Bible, with the historical evidence supporting it, and is at liberty to go off into all kinds of vagaries. From personal experience we have no means of verifying the facts of the New Testament upon which our hopes mainly rest. The Virgin birth of Jesus, his miraculous works of mercy, his death on the cross, and his resurrection from the grave are not facts of immediate experience to the believer, but facts attested by historical evidence. In discarding or minimizing this evi-

*“Present-Day Conservatism and Liberalism: A Concise and Comprehensive Exhibit. By James Glentworth Butler, D.D., Author of the ‘Bible Work’. 12 mo., pp. 122. Boston: Sherman, French and Company, 1911. \$1.00, net”.

dence, the new theology is dishonoring a most important faculty of the human mind, as well as severing itself from the historic faith of the Church. The protest from Dr. Butler comes from a mature mind that has for a lifetime studied the questions in-

volved. Its warnings deserve the close attention of all the parties involved in the discussions going on not only in the Presbyterian Church, but among Christians of all denominations".

"The Antiquity of Hebrew Writing and Literature"*

The writer of this book is also the author of other important works, among which are the following: "Europe Through American Eyes"; "The Old Testament a Book for Our Times"; "The Code Hammurabi and the Book of the Covenant"; "Lost Books and Records Quoted in the Old Testament".

But by far the most important of his books is the one now under consideration, the purpose of which is to furnish historical evidence to undermine the foundations and assumptions of the Grafian system, which for a generation or more has been so much in vogue among swift-writing and voluble-talking "scholars". He first states, in the Preface, *the genesis of his enterprise*, as follows:

"In the preparation of lectures on the origin and transmission of the Pentateuch, the author failed to find in any language a work which discusses adequately the language, script and writing-material which Moses might have employed in composing the Pentateuch. The common Introductions to the Old Testament, even the most extensive, while describing minutely the transmission of the Old Testament after it had received a fixed form at the

hands of scribes, Talmudists and Massorettes, passed lightly over the David-Ezra period, and furnished little or nothing on the external history of the text in the pre-Davidic period".

The author, being of *German ancestry* and thoroughly conversant with that tongue, thought that service might be rendered to the cause by showing, that even in Germany a large body of scholars are beginning to regard the Grafian postulates with extreme suspicion, while all the foremost, genuine scholars repudiate and oppose it. He states his *aim and plan*, as follows:

"The attempt is here made to supply the necessary data for a thorough discussion of the transmission and preservation of the first seven books of the Bible (Heptateuch) in the centuries immediately following the Mosiac age. The theses defended here are: 1. The conditions for the cultivation of writing and literature by the Hebrews arose from three to four centuries earlier than allowed in the current (largely negative) criticism. 2. The Pentateuch in its underlying strata may well, for aught to the contrary (so far as outer possibilities go), have originated under the guiding hand of Moses. The aim is, not to discuss the Pentateuchal problem as such, but to supply the *prolegomena* to such a discussion".

*"The Antiquity of Hebrew Writing and Literature, or Problems in Pentateuchal Criticism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary of the Reformed Church in the United States, Dayton, Ohio. Central Publishing House, Cleveland, Ohio, 1911".

Having *established his first thesis*, of the antiquity of the Hebrew writing, he proceeds, in the 300 compact pages of the book, to exhibit historically the utter *baselessness* of the the-

ory that has long held so many "scholars" in bondage. Some paragraphs in the Preface graphically set forth the narrow and superficial quality of the new "scholarship", especially the American, in contrast with the breadth and depth of the great leaders in genuine Old Testament Criticism. He there says:

"Since recent American works on Old Testament history and criticism from the analytical side reflect chiefly the Graf-Wellhausen hypothesis of the lateness of Hebrew writing and literature, it has been thought opportune to adduce, with such degree of fulness as the present subject admits, the argumentation of the so-called Dillmann-Kittel school (broadly speaking) in support of the antiquity of the Old Testament religion and institutions generally. The views of Dillmann, Kittel, Bandissin, Koenig, Klostermann, Hommel, Strack, Oettli, Orelli, Erdmanns and others (whose works are not always accessible to the English reader and whose position is constantly ignored by American Grafians) are presented briefly in the body of the book and more especially in the foot-notes in a literal translation or in the original, when extreme accuracy is sought.

"A good illustration of the one-sidedness of the Grafian school is seen in the Encyclopedia Biblica, notably in the article 'Hexateuch' (Wellhausen-Cheyne), which, while noticing various writers of inferior rank, omits all reference whatever, even in the literature, to Dillmann, the chief opposer of Wellhausen. The vision of not a few Grafians is equally narrow. And yet the great French Scientist, Joseph Halévy, said of August Dillmann: 'He is without contradiction the foremost exegete of our age'.

"The discriminating reader will observe that a considerable body of German scholars, dissatisfied with the extremes of Wellhausenism and impelled by the wonderful archeological discoveries of recent years, entertain the view (even though accepting some theory of the codes), that the people of Israel already in an early period were sufficiently far advanced to prepare

and transmit accurate records, like the Babylonians and Egyptians, and that the Pentateuch, at least in its underlying parts, is of Mosaic origin".

Professor Zerbe's work opens a *new world* of facts, historical, archeological and linguistic, and of discussions by all the ablest authorities on the subjects involved, *hitherto inaccessible in their connections and relations*, as appears from the Preface, *to even the ablest and most erudite of scholars*. He deserves the gratitude of all such for gathering up and placing in their hands the materials for deciding for themselves the value of the old assumption of the critics, still furtively used as a working basis, that the Mosaic origin of the Pentateuch is impossible *because writing was unknown to the Hebrews of that age*, and the worthlessness of the conclusion therefrom of *the late origin of the earlier Books of the Old Testament*.

But while the Professor has had the cooperation of the best scholarship in all lands—including such men as Koenig and Lidzbarski from abroad, and Professors Davis, Clay, Kyle and Stibitz at home—he closes his Preface with the welcome announcement that "this book is intended especially for those who study the Bible in English", and not for *scholars only*; and that he has prepared it for the plain man by relegating "matter of a purely technical character" to the several excursus or to the footnotes, and has thought it sufficient to transliterate words reproduced from the Hebrew, Aramaic and other Semitic languages. The multitudes of intelligent *plain men*, who laudably desire to understand the issues for themselves, will therefore owe the au-

thor an equal debt of gratitude for bringing these matters within their grasp, and freeing them from bondage to the confident *ipse dixitism* of a false scholarship. Let all such men read and judge for themselves.

"Reality of the Divine Movement in Israel"*

Dr. Porter is one of the strong men in the Methodist Episcopal Church in the Dominion, who, but for his extreme deafness by reason of which he can not discharge the duties of the pastorate effectively, would doubtless have held a prominent place in the Canadian pulpit. This being the case he has devoted himself to the work of the investigator and thinker in the study, and as a result has given to the Church in this book a new reasoned argument for the historicity and supernatural character of the movement of redemption in Israel, recorded in the Old Testament Scriptures. And he has founded this argument, not as in the case of the radical critics on unwarranted speculations, assumptions and assertions, but on premises based on facts and principles either axiomatic or established by legitimate processes of reason; a method followed formerly in the ablest discussions of the foundations of the Christian Evidences.

The author of this work has read extensively the literature of Modern Radical Criticism, and has grasped accurately its aim and purpose. He recognizes the widespread popularity of the new theories, and sees clearly the effect of them upon the mind and

character of our Protestant Christianity if not successfully counteracted. This Essay is a protest against the whole trend of Radical Criticism and the New Theology, and a strong argument in favor of the old view of Revelation and God's relation to mankind, and especially to his Church and People.

He undertakes to show that God at the very beginning made himself known to the first of our race. Over against the modern theory which repudiates the first eleven chapters of Genesis altogether, as mythical or worse, our author takes this position:

"Except we can prove by the very Being and attributes of God Himself, that Revelation was primeval, universal, and coeval with the advent of Humanity, and given as an essential instrument of the Divine Creative purpose, *it is absolutely impossible to prove that we have any Divine Revelation at all*" (p. 9).

"The Old Testament in giving the Genesis account of a primeval Revelation through Adam and Noah conforms to this requirement" (p. 10).

Such is the position taken by Dr. Porter and very ably maintained in the body of this work—over against a condition which he describes as follows:

"Under the persistent attacks of destructive radical Higher Criticism, delivered with telling effect from high places of learning and ecclesiastical authority, the old-time faith of the Church in the Story of Genesis has almost perished" (p. 11).

The doctrine maintained in this book is this:

"Revelation was from the very beginning, and by the very nature and neces-

*"Reality of the Divine Movement in Israel; A Study of the Logical Sequences of the Divine Consistency: 1. Primeval Revelation. 2. Divine Movement in Israel. 3. Supernatural Agencies. 4. Inspired Literature. 5. Permitted Heathenism. 6. Final Christianity. By G. Houghton Porter, M.A., S.T.D. Toronto, William Briggs, 1911. Price \$1.25".

sity of things, an inevitable sequence of the Divine Being and quality; and that the later re-inforced and expanded Revelation through the Hebrew Race was but a continuation of the first, for the preservation and restoration of the original truth, when all the purposes of God should focus on the Fulness of the time" (p. 11).

Dr. Porter in discussing his great theme shows a thorough acquaintance with his subject. His reasoning throughout is logical and convincing. The Book as a whole is one of the strongest pronouncements lately issued in support of the common faith of Christendom and the dignity and majesty of the Bible.

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Hastings' Bible Dictionary and the New Tamil Bible Dictionary*

REV. EDGAR M. WILSON, MISSIONARY AT SANGLI, INDIA

Probably many of your readers have noticed that the Christian Literature Society is now advertising a new Tamil Bible Dictionary produced under the auspices of a committee representing a number of the Missionary Societies of South India. The prospectus says:

"Dr. Hastings' Dictionary of the Bible, Five Volumes, and Dictionary of the Bible, One Volume, 1909 (T. and T. Clark), are the general authorities, and articles in the Tamil Bible Dictionary will usually be written in agreement with the articles in Dr. Hastings' Dictionaries, though not always compiled from them".

*The author of this paper has sent us a copy for use in "The Bible Student and Teacher". It was originally published in "The Bombay Guardian" of July 29, 1911.

It can not fail to open the eyes of every thoughtful reader to the awful danger of perversion to which, not only the Tamils, but the infant Churches in all India and the other fields of Foreign Missions are exposed.—*Editor*.

The "Logical Sequences of the Divine Consistency", inserted in the secondary title, indicate clearly the breadth and scope of the author's treatment. It is high time for thinking men to address themselves to the mastery of these rational foundations of an intelligent faith in Christianity as a revelation from God. The careful reading and study of this work may well be used as a propaedeutic in the return to this line of sane and sound thinking whereby one is enabled to render a satisfactory reason for the faith that is in him.

It is therefore pertinent to ask what is the character of Hastings' Dictionaries. Below are a few quotations taken from the one-volume Dictionary. The general point of view of the larger Dictionary is the same as that of the smaller. An effort has been made to select quotations which were fairly representative of the articles named. The name of the author of each article is also given.

Genesis, by J. Skinner

"These conditions may be held to justify the belief that a substratum of historic fact underlies the patriarchal narratives of Genesis; but it must be added that to distinguish that substratum from legendary accretions is hardly possible in the present state of our knowledge".

"Once more they" (the patriarchs) "are types of character; and in the inevitable simplification which accompanies popular narration the features of the type tended to be emphasised, and the figures of the patriarchs were gradually idealized as patterns of Hebrew piety and virtue. No

greater mistake could be made than to think that these non-historical, legendary or imaginative, parts of the tradition are valueless for the ends of revelation. They are inseparably woven into that ideal background of history which bounded the horizon of ancient Israel, and was perhaps more influential in the moulding of national character than a knowledge of the naked reality would have been. The inspiration of the biblical narrators is seen in the fashioning of the floating mass of legend and folklore and historical reminiscences into an expression of their divinely given apprehension of religious truth, and so transforming what would otherwise have been a constant source of religious error and moral corruption as to make it a vehicle of instruction in the knowledge and fear of God. Once the principle is admitted that every genuine and worthy mode of literary expression is a suitable medium of God's word to men, it is impossible to suppose that the mythic faculty, which plays so important a part in the thinking of all early peoples, was alone ignored in the Divine Education of Israel."

Deuteronomy, by A. C. Welch

"Probably a body of reformers framed their code in Hezekiah's later years. They did not create a new legislation, they recast and put a new spirit into an older sode. . . . Under Manasseh there followed a strong reaction, which resorted even to persecution. The reformers' Lawbook was forgotten, the reformers themselves may have been martyred. But the code itself survived to be discovered under Josiah, and to become the basis of a pregnant reform".

"The Song (xxxii. 1-43), with its double introduction (xxxi. 16-22, 30) and close (xxxii. 44), is a didactic poem, giving an Interpretation of Israel's entire history, and bearing traces of influence from the Wisdom literature. It may date from the 7th century or the Exile".

"The Blessing (ch. xxxiii) . . . may belong to the reign of Jeroboam II. (B. C. 782-43), by whom the Syrians of Damascus were defeated".

Judges, by W. O. E. Oesterley

"ii. 6—iii. 6, which forms the introduction to the main body of the book, is, with the exception of isolated notes such as ii. 9—iii. 5, of very little historical value; . . ."

"iii. 7-11, the story of Othniel, shows too clearly the hand of the Deuteronomic redactor for it to be regarded as authentic history";

"On the other hand the story of Ehud, iii. 12-30, is a piece of genuine old history; . . ."

"Chs. xiii.—xvi. which recount the adventures of Samson, must be regarded as having a character of their own; if these adventures have any basis in fact, they have been so overlaid with legendary matter that it would be precarious to pronounce with any degree of certainty any part of them in their present form to be historical".

1 and 2 Chronicles, by R. Bruce Taylor

"The key to the understanding and estimation of Chronicles lies in a clear grasp of its aim. It is not history as we understand the term, but history rewritten from a late standpoint, with the intention of carrying back into a remote past the origin of customs which the writer considered to be vital for true faith". . . . "Some facts have been stated not simply as they were in themselves, but as they appeared to one whose vision was influenced by his theological viewpoint. Other facts have been suppressed when they interfered with the conveying of the impression that David and Solomon were almost immaculate kings. To a past age were attributed the customs and ceremonial of the days in which the writer lived. The Priests' Code was supposed to have been recognized and observed by David even before the temple was built".

Esther, by W. O. E. Oesterley

"At the most it may be said that it is a historical romance, i.e., that a few historical data have been utilized for constructing the tale. The main reasons for this conclusion are, that the book is full of improbabilities; that it is so transparently written for specific purposes, namely,

the glorification of the Jewish nation, and as a means of expressing Jewish hatred of and contempt for Gentiles."

Abraham, by J. Skinner

"Abram and Abraham are the two forms in which the name of the first patriarch was handed down in Hebrew tradition. The change of name recorded in Gen. xvii. 5 (P) is a harmonistic theory, which involves an impossible etymology, and cannot be regarded as historical The history of Abraham (Gen. xi. 27—xxv. 18) consists of a number of legendary narratives, which have been somewhat loosely strung together into a semblance of biographical continuity".

Daniel, by J. Taylor

"There can be but little doubt that Daniel appeared about B. C. 166. Its object was to encourage the faithful Jews to adhere to their religion, in the assurance that God would intervene. The unknown writer was intensely sure of the truths in which he believed: to him and to his readers the historical setting was but a framework. Not that he invented the stories. We saw in the preceding article that the exiled Jews knew of a Daniel famous for piety and wisdom. Round his name in the course of the ages, stories illustrative of these qualities had gathered, and the author of our book worked up the material afresh with much skill".

This list of quotations might be greatly extended, but space forbids. The articles on Hexateuch, Moses, Joshua and others would yield the same kind of material.

Concerning these quotations two things may be said:

First, no one should imagine that these quotations fairly represent the Dictionary as a whole. There is a large amount of material in the book to which no one would take exception. Speaking generally, the treatment of the New Testament is more conservative than that of the Old.

But along with the good material are many articles of the character represented by the quotations.

Second, in spite of good features, Hastings' Dictionaries are thoroughly committed to a critical reconstruction of the Old Testament which denies the historical character of much that claims to be history.

But, it will be asked, has the Tamil Dictionary actually reproduced the views of Hastings set forth above? That question we must leave to those who understand Tamil—which the writer does not. The prospectus of the Dictionary is not reassuring. It says: "With regard to subjects affected by the 'Higher Criticism', the Tamil Bible Dictionary is too small to include such examination of origins as characterizes articles in Hastings' Dictionary of the Bible, nor would it be wise, even if there were room, to expound theories which may be forgotten in a few months. While appreciating the immense value of the contribution to the Biblical sciences by many of the advocates of the Higher Criticism, and making full use of them as far as they add to positive knowledge, the Tamil Bible Dictionary will not consider purely destructive theories". This statement is good as far as it goes, but it does not go very far. It fails to state whether the historical narratives of the Old Testament are to be accepted as history or as legend. Does it, for example, endorse or repudiate the statement in Hastings that the "history of Abraham consists of a number of legendary narratives, which have been somewhat loosely strung together into a semblance of biographical continuity"?

Let us come however to some things nearer home. It will doubtless have occurred to some readers that in discussing the Tamil Dictionary we are unduly troubling ourselves with matters about which we should have no concern. There is no Tamil in Western India. We should therefore confine ourselves to questions affecting the languages of this region. With this view I do not agree. Mission work in different parts of India is not carried on in water-tight compartments. In manifold ways, both direct and indirect, the work in one part affects that in all the others. And this tendency is on the increase. A committee on Marathi literature for Western India is just now in process of formation, which avowedly copies the organization of the South Indian Committee. And we may well consider the fact that the Committee whose organization we are copying has chosen Hastings as the model for its Bible Dictionary. Within a short time we shall no doubt want a more extensive Bible Dictionary than that which we

now have. Is Hastings' Dictionary to be taken as the model for the new Marathi Bible Dictionary when it comes?

Those who accept the critical reconstruction of the Old Testament will of course have no fault to find with its introduction into the Indian Church. If it is true, the quicker it is introduced the better. Those of us who do not accept it nor regard it as true will hardly be so well satisfied. We may agree with Charles E. Jefferson when he says, "A considerable part of all that has been published in the name of higher criticism is hay, wood and stubble, and will be some day viewed with the same amused wonder with which we now look at the dreary speculations of the schoolmen", and we may be satisfied as to the ultimate outcome. But what about the present? Shall we be willing to sit still without even a protest and watch the infant Church of India being fed with food of this kind? This is a question which ought to be pondered at the present time.

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"Postulates of Prayer": A Topic from "Christian Ethics"

THE MANAGING EDITOR

[INTRODUCTORY NOTE.—In the May-September issue appeared a short paper (p. 281), by Rev. L. E. Lincoln, entitled, "Immanence Transcendence and Natural Law", antagonizing the teachings of "science falsely so called" regarding prayer. It was the purpose (not carried out) to follow it immediately by the extract that follows. The work from one of the sections of which this is taken is entitled,

"Christian Ethics; or, the True Manhood and Life of Duty. A Text-Book for Schools and Colleges. By D. S. Gregory, D.D., Professor of Moral Sciences, Logic, and Metaphysics in the University of Wooster". Published in 1875.

The section as a whole treats of "The Worship of God" as one of the themes under Theistic Ethics, which is treated under Two Topics, "The Duty of Prayer", and "The Duty of Sabbath Observance".

This is only one of Four Subjects treated under "The Duty of Prayer",—these being "The Nature of Prayer", "The Postulates of Prayer", "The Obligation to Prayer", and "Conditions of Efficacious Prayer". In the 37 years since the issuing of the work—of which as a text-book many thousands have gone out, and which is still widely studied in schools and colleges—has seen no reason for changing an

item in this scientific defence of Prayer there embodied in "The Postulates of Prayer".]

Prayer assumes that the Moral Governor is a Personal Being; that he is everywhere present and able to hold intercourse with his rational creatures; that he has perfect knowledge of everything in the universe; that he has personal control over all beings and forces that exist, including of course man himself and the forces of nature; that he is both able and inclined to hear and aid and bless man in his temporal and spiritual interests.

These Postulates Essential.—Only a Person can hear and answer prayer: blind force can not. The God of prayer can not therefore be the name for some unknown force, or for the moral order of the universe, or even for the unconscious universe itself. It is further evident that only an *all-present, all-wise, all-powerful, and beneficently disposed Person* can hear and answer prayer. The Christian system assumes all these postulates.

The Answer to Prayer especially Essential.—The Christian system and the instincts of humanity can only be satisfied with a theory of prayer which implies that God does hear and answer man, and does actually bestow upon him blessings both temporal and spiritual. Says Dr. Chalmers: "Prayer and the answer to prayer, according to the popular understanding, according to the natural understanding, according to the Bible view, are simply, the preferring of a request upon the one side, and compliance with the request upon the other. Man applies, God complies. Man asks a favor, God bestows it. These are conceived to be the two terms of a real inter-

change that takes place between the parties—the two terms of a sequence, in fact, of which the *antecedent* is a prayer lifted up from earth, and the *consequent* is the fulfilment of that prayer in virtue of a mandate from heaven".

Prayer has a Twofold Sphere.—The view which would confine prayer to a purely spiritual sphere, and regard it as inherently inapplicable to the sphere of physical causation, is entirely untenable. The spiritual and physical forces are inter-related and reciprocal, and can not be separated in any such way. It is impossible to ascertain the exact border line. There are *some things which ought not to be prayed for*, but such things may lie in the sphere of physical forces as well as in the sphere of spiritual forces.

Modern Infidelity denies the Postulates of Prayer.—It bases its denial either upon the construction and government of the universe, or upon the unchangeable purpose of God.

First General Objection.—There are some pretentious scientists who affirm that God—if there be a God—has so made the universe and so governs it, that it would be impossible for him to answer prayer without injuring or wrecking it. These men urge their objections from various points of view. Some of these will be considered.

Invariable Amount of Physical Force.—It is objected that "the amount of physical force in the universe is incapable of either increase or diminution, and only capable of endless modification; therefore prayer can not be answered, since it requires the introduction and action of a new force".

In reply, it may be denied that the Christian theory of prayer *absolutely needs* the introduction of any new physical force. The *modification by the divine will* of the forces which already exist, is all that is needed in answering prayer. The conservation and correlation of the physical forces are fully admitted. But since *man's will* so modifies and directs these forces as to produce all the varied and wonderful results of human art and industry, it is obvious that *God's will* can, by the simple shaping of the existent forces, produce the more wonderful results involved in some of the answers to prayer.

Unbroken Physical Nexus of Phenomena.—To meet this reply, it is objected, that "the *physical nexus* between phenomena in their ceaseless flux and reflux is never broken, and therefore the interposition of the divine will is excluded; so that God can not answer prayer by modifying these forces". This is merely an abstruse and obscure statement of the simple and familiar general principle of *uniformity of causation*. It is a sufficient reply to the objection, that this law of causation, so far from being an impediment to will, divine or human, in working out its own designs, is *just the contrary*. The constancy of elementary forces, and the certainty of consequences, are the very conditions, and, so far as we know, the essential conditions, on which will works and works with illimitable effect. So far, therefore, from excluding the interposition of the divine will, this principle prepares for that interposition on the grandest scale.

Adamantine Reign of Law.—To meet this reply, it is still further ob-

jected, that the order in which phenomena appear in the universe is governed by the rigor of adamantine law, and that there is therefore no place left for the free interposition of a divine will in answering prayer. It is a sufficient answer to this objection, that the principle which it assumes is *in no intelligible sense true*. There is no such iron rule of law. The phenomena of the universe are capable of endless change and variety through the modification of the laws of nature. By the minutest differences in the arrangement of the most trivial circumstances, perhaps by the lifting or turning of a finger, results may be endlessly modified, even where the same general laws control. In short, instead of immutable rigidity, *plasticity—infinite plasticity*—in the hands of knowledge and power, is of the very essence of natural law in both its combinations and its results.

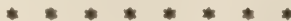
Physical Consequent of Spiritual Antecedent Impossible.—To evade the force of this reasoning, it is objected, once more, that a spiritual antecedent will not produce a physical consequent, and it is therefore impossible for a spiritual God, by the exercise of his will—a purely spiritual procedure—to produce the physical results which are often absolutely essential in answering prayer. It is an unanswerable reply to this objection, that *the principle which it assumes as true is known to be untrue by every man*. Any one has the clear proof of its falsity, in his own organism, since he is constantly exercising his spiritual power, by the will, and producing physical results, in the movements and changes of the body. Man is also constantly making use of and varying the forces of nature by the action of

his will through the instrumentality of the body. So far from its being true, then, that a physical consequent can not be produced by a spiritual antecedent, it is scarcely an open question, whether any physical consequent is ever possible without a spiritual antecedent, or, in other words, whether at bottom there is any other cause in the universe than spirit. It is worse than absurd, then, to deny that the destination of physical forces can be arrested, otherwise inevitable results prevented, and new results be brought about in answering prayer, by the exertion of the will of the Divine Spirit.

The universe has not been so made, nor is it so goverened, that its Maker and Governor must wreck it in order to hear and answer prayer.

Second General Objection.—There are others who object that this immutable decree, or one unchangeable plan, of God stands in the way of his answering prayer. Everything has been fixed from the beginning, and there is therefore no room to change it to meet the special needs of the creature as expressed in prayer. The objection has weight only upon the groundless hypothesis that God has built the world after the objector's fashion and in his small way. God's one great and beautiful plan, just because it is God's plan, and not man's, is able to take in everything and to provide for every emergency from the beginning. In order to answer prayer, "he does not require to interfere with his own arrangements, for there

is an answer provided in the arrangement made by him from all eternity. How is it that God sends us the bounties of his providence?—how is it that he supplies the many wants of his creatures?—how is it that he encourages industry?—how is it that he arrests the plots of wickedness?—how is it that he punishes even in this life notorious offenders against his law? The answer is, by the skilful prearrangements of his providence, by which the needful events fall out at the very time and in the way required. When the question is asked, How does God answer prayer?—we give the same reply:—"It is by a prearrangement, when God settled the constitution of the world, and set all its parts in order". (See McCosh, *Divine Government*, p. 222.) Man is wise enough to prearrange all his affairs, in even the most extensive business, so as to secure the varied results which he desires for any given period of time: God is able to do the same thing on the grander scale of the universe for eternity. If his neighbor were not wiser and more skilful in the management of his business affairs than this objector credits the Hearer of prayer with being in ordering the affairs of his universe, he would justly pronounce that neighbor a *fool*. There is nowhere evidence of any plan or decree of God which interferes with the free action of man or of God, or which does not embody the designs of infinite wisdom, infinite love, and infinite justice.



“The Missionary Motive :” Sin and Propitiation

REV. PROF. JAMES DENNEY, D.D., GLASGOW, SCOT.

[This extract is made from Professor Denney's great sermon, preached before the Baptist Missionary Society a year ago, from the text, “He is the propitiation for our sins, and not for ours only, but also for the whole world (1 John ii. 2). Dr. Denney opened his sermon by saying: “Within the last twelve months foreign missions have been more talked about in the Church than at any time I can remember”. And yet, although the conditions in the non-Christian world and the urgency of the situation have been presented more forcefully and completely than ever before, and the duty of Christendom to give the Gospel to all mankind has been pressed as

never before, the preacher was constrained to confess that “there is no sensible increase either of contributions or of gifted men; and that there are no signs of expansion, elasticity or fresh ardor”. He emphasizes *the absolute indifference of the vast majority of Church members to Missions*, and then seeks the reason for it, which he finds in “*indifference to Christ*” and the evangelical faith. There is here given what he has to say of “Sin and Propitiation” as the heart of the Gospel, and the “Missionary Motive” by which the Church is to reach and conquer the world.—*Editor.*]

Indifference to Christ, the Key to the Situation

I have said these things, which to some may appear chilling or out of place, only because I do not wish to be thought oblivious of them. But when all such allowances have been made, there ought to be more missionary interest in our churches than is actually found, and the fault lies in the last resort, not in the nature of the appeals which are made for missions, but in the minds to which they are addressed. “Some people”, I once heard a distinguished missionary say, “do not believe in missions. They have no right to believe in missions; they do not believe in Christ”. This goes to the root of the matter. It is not interest in missions that we want in our churches at this moment, but interest in the Gospel. Apart from a new interest in the Gospel, a revival of evangelical faith in Christ as the Redeemer, I believe we shall look in vain for a response to missionary appeals. But there is something in the Gospel itself, something especially in

that presentation of it which we have in the text, which has no proper correlative but the universe. Again and again we have it echoed in St. John. “Behold the Lamb of God, which taketh away the sin of *the world*”, “Thou wast slain, and hast redeemed us to God by Thy blood, out of *every kindred and tongue and people and nation*”. “He is the propitiation for our sins, and not for ours only, but also for *the whole world*”. It is as though one might conceive Christ in a character or aspect which limited his significance, but once he is seen in the character of a propitiation, as a Lamb bearing and bearing away sin, all limitations are removed. The only correlative of such a Christ is the whole world, and nothing gives us such a wonderful impression of what Christ was to his immediate followers as that they actually saw in Him as He died upon the Cross a goodness that outweighed not only their sin, but all sin, and could say God was in Christ

reconciling the *world* to Himself. This is the consciousness out of which the missionary impulse springs. This was what made Paul cry, "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise". If there is little missionary interest in the Churches, depend upon it, the reason is that there is little

evangelic interest. The wonder of that redeeming revelation that made the first disciples *apostles* has faded away, and we must revive it by standing where the apostles stood, and seeing Christ in the awful and glorious light in which they saw Him, if new life is to enter into missionary work.

Sin and Propitiation the Essence of the Gospel Message

We are all familiar with the aversion to the idea of sin and of propitiation. In a sense, they stand and fall together. If there is no sin, there can be no propitiation. The one is just as real as the other. I am not going to speak to those who question the reality of sin—who explain and extenuate what was once so-called, who resolve it into the inevitable result of heredity and environment, for whom individual is lost in corporate responsibility, and who have never had the experience of a living soul standing with a bad conscience in the presence of the living God. The whole Gospel is meant for sinners—not for men as such, but for sinful men: an elementary truth too often

overlooked. It is meant for people to whom the bad conscience is a responsibility they cannot escape, a chain they cannot break, a doom—and what doom could be heavier—never to be anything else than what they are. It is to men who in one degree or other know what sin is that the Gospel is addressed. It is to them Christ comes from God, and He comes in the character of a Redeemer. He does not regard sin nor treat it as unreal. On the contrary, it is more real to him than it is to us. He enters more deeply than we can into all it means, both for us and for God—He, Jesus Christ the Righteous. And because He does so, He is the propitiation for our sins.

The Forgiveness of Sin, and What is Involved in It

When we think of the forgiveness of sins, there are only three things we can say. One is, that it is impossible. Things are what they are, and the consequences of them will be what they will be; not even God can reverse them. As the late Mr. Rathbone Greg put it, God is the only being who cannot forgive. A man who is more or less indifferent to moral interests may be indulgent to his neighbor, who is no better than himself; but how can indulgence be look-

ed for from One who is the inflexible guardian of right? I am not going to argue against this. I believe it contains a recognition of the vital truth that God never condones sin. He never treats it as anything less or anything else than it is. If there should turn out, after all, to be such a thing as a divine forgiveness of sins, we may be sure it will be such a forgiveness as carries the divine condemnation and destruction of sin in the heart of it.

Another thing that may be said is, that forgiveness can be taken for granted. Of course God forgives. That is what God is for. His name was proclaimed to Moses, the Lord a God merciful and gracious, long-suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin. We can all presume upon that. I am not going to argue against this either. I believe it is an imperfect and, in the last resort, an impious way of recognizing the truth that salvation is of the Lord. "Tis from the mercy of our God that all our hopes begin," and they do begin. The initiative in salvation must lie with God, and He actually takes the initiative. We can and do *depend* upon that. But we must not presume upon it. Often we are referred to the Old Testament for illustrations of the experience of forgiveness which are not (it is said) conditioned by anything in the nature of propitiation, yet for depth and height and gladness have never been surpassed. It may not be possible for us to tell through what experiences God mediated to psalmists and prophets in ancient times the assurance of His pardoning love to Israel, but one thing is certain, none of them ever took it for granted. To all of them it came as the wonder of wonders, the unsurpassable, all but incredible revelation of the goodness of God. Listen to Moses: "Oh, this people have sinned a great sin and have made them gods of gold; yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy Book which Thou hast written". Is that the voice of a man who thinks that of course God must forgive? Or listen to the great prophet of the exile. He

has caught the voice of God. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto Me, for I have redeemed thee"; and how does he respond? "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel". I ask again, is that the voice of a man who thinks forgiveness may be assumed? Take one example more, from Micah. "Who is a god like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?" Does he take forgiveness for granted, or does not the amazing revelation and experience of it lift his God above all gods? No! whatever the way in which their experience of forgiveness came to Old Testament men it came as a marvel in which God was incomparably revealed, as an inspiration to passionate praise, not as a commonplace which called for no comment.

We might say antecedently to experience either of these things—forgiveness is impossible, or forgiveness may be taken for granted—and we have allowed for the truth and falsehood of both; but what the New Testament says is that God Himself loved us, and sent His Son a propitiation for sins, and that in Him we have our redemption, through His blood, even the forgiveness of our trespasses, according to the riches of His grace. There is something in this which we could never have anticipated. Forgiveness is not impossible, nor is it a matter of course; it is a miracle. As the New Testament holds it out to

sinful men, it is the supreme achievement of God in Christ; His costliest, His unspeakable gift. To receive it is an experience as wonderful in its kind as to achieve it or to bestow it; there is a passion in being pardoned

corresponding to the passion of Jesus when He gave His life a ransom for men. This is what is fundamental in the Christian religion and it is this we must recover in it if we would revive its original expansive power.

* * * * *

Two Confessions, an Ancient and a Modern---a Contrast

The modern world has just been astounded by the commission, by a man prominent in the pulpit, of a *manifold crime matching that of which King David made confession in Psalm li.*

So marked is the difference between

the two Confessions, in the estimate of the guilty parties of themselves and in their attitude towards God, that a comparison of them ought to prove profitable. Begin with the Ancient Confession.

I. King David's Confession, Recorded in Psalm li.

In considering this Psalm the translation of Hengstenberg, in his great "Commentary on the Psalms", is followed, for the reason that it brings out distinctions in the original that are not brought out in the common English Versions.

It should be borne in mind that this Psalm belongs to Book II. (Psalms xlii.-lxxii), in which are gathered together "the Elohim Psalms of David and his Singers". See Oct.-Feb., p. 362.

God, Elohim, the Almighty Maker, Moral Governor and Judge, is used six times in the Psalm; LORD (in capitals in the Authorized Version), *Jehovah*, the Covenant God, the God of Salvation, not at all. Once (in verse 15) David appeals to *Adonai* (translated in the Authorized Version by Lord, without capitals), *Master, Lord*: "O Lord, open thou", etc.; but his sin had broken his Covenant with *Jehovah*, and *left him with no resort but to God*, the Moral Governor and

Judge. Before he could plead with *Jehovah* his sin must be removed. It was with *God* in this aspect of his character that David had to do in Psalm li.

In contrast with this is *Psalm xxxii.* (in Book I.), one of David's *Jehovah Psalms*, which refers to the same matter. In that Psalm *Jehovah* is used four times, and alone is used. As Hengstenberg remarks that, "while here the Psalmist prays for the pardon of sin, and strives for it, there he has respect to the already finished conflict, and invites all his companions of faith to enter into the participation of the like salvation through an unfeigned confession of their sins. What the Psalmist there does after the received forgiveness, that he here promises to do in case he received it". The removal of his sin had opened the way for him to free access to *Jehovah*, the Covenant God; whereas in Psalm li. he could only appear before God as *Elohim*.

The Plan of the Psalm: A Prayer and a Vow

"David, after his adultery with Bathsheba, aroused from his sleep in sin by the admonition of the prophet Nathan, humbled himself before God, and gave utterance in this Psalm to his heartfelt desire for forgiveness and renewal. It falls into *two main divisions*, of which the first completes itself in the number twelve, the sec-

ond in the number seven:

"*In the First*, verses 1-12, the Psalmist asks for that, which the Lord [God] must grant him [and without which he must perish].

"*In the Second*, verses 13-19, he represents how he will show his *gratitude* to the Lord [God] for the love conferred on him".

The Superscription: Not a Part of the Psalm

"*To the Chief Musician, a Psalm of David when Nathan the prophet came to him, as he came to Bathsheba*".

[The facts in the case are not narrated here, but elsewhere. The publicity given in the Psalm was for the edification of the People of God whom he had offended by his sin.]

STROPHE I.—The Confession, with the Prayer for Forgiveness and Renewal.—Verses 1-12.

DIVISION 1. The Short and Rapidly Uttered Prayer, with the Reasons for his Plea.—Verses 1-7.

1. The Preliminary Prayer, Appealing to God's Grace, as its First Reason.—Verses 1-2.

▼. ¹ *Be gracious to me, O God, according to thy goodness, according to the greatness of thy compassion blot out my transgressions. ▼. ² Wash me thoroughly from iniquity, and cleanse me from my sin.*

[This prayer has its *first ground* in an appeal, not to God's mercy, or general benevolence, but to God's *grace*, His freely given help to the undeserving and ill-deserving. See the use of the Hebrew word *chanan*, to be gracious, inclined to.]

2. The Prayer has its *second ground* in the Psalmist's free and full acknowledgment of his heinous Sins.—Verses 3-4.

* *For I acknowledge my transgressions, and my sin is always before*

*me. * Against thee only have I sinned, and done what is evil in thine eyes, so that thou mayest be righteous in thy speech, pure in thy judgment.*

[The sin was against God and God only; so resort for deliverance must be had to Him alone.]

3. The Prayer has its *third ground*, in the fact that sin is so deeply implanted in human nature, that Deliverance from it can Come only through God's Truth and Wisdom.—Verses 5-6.

* *Behold in iniquity was I born and in sin did my mother conceive me. * Behold, thou hast pleasure in truth in the inward parts, and in the hidden part do thou teach me wisdom.*

DIVISION 2. The Psalmist's Plea for Forgiveness, Based on the Foundation thus Raised.—Verses 7-12.

1. Prayer for Forgiveness, as the Only Way of Return to Purity and Gladness, is through the Word of God's Grace and Pardon.—Verses 7-9.

† *Purify me with hyssop, that I may be clean, wash me, that I may be whiter than the snow. * Cause me to hear joy and gladness, the bones to rejoice which thou hast broken. * Hide thy face from my sins, and blot out all my iniquities.*

[There is no possibility of purity or

peace so long as sin shuts the soul out from the God of salvation.]

2. Prayer for the Clean Heart that follows upon Forgiveness through the Gift of the Spirit of God, as a *Sure Spirit* Renewing, as the *Holy Spirit* supporting by His Presence and Indwelling, as a *Joyful Spirit* Restoring the Joys of Salvation.—Verses 10-12.

¹⁰ *A clean heart make me, O God, and a fixed Spirit do thou renew in my inwards.* ¹¹ *Cast me not away from thy presence, and take not from me thy Holy Spirit.* ¹² *Restore to me the joy of thy salvation, and with a joyful spirit do thou support me.*

[The only hope of restoration for this gross sinner is through the Spirit of God.]

STROPHE II.—The Vow of the Psalmist that he will in every Way Show his Gratitude to God for freely Granting him Forgiveness in Answer to his Prayer.—Verses 13-19.

The *Gratitude* is to be exhibited in *Three Ways*:

DIVISION I. It shall be Shown, first, by Seeking to Convert Transgressors to God, and in Exalting the Righteousness and Praise of the God of Salvation.—Verses 13-15.

¹³ *I will teach transgressors thy ways, and sinners shall be converted unto thee.* ¹⁴ *Deliver me from blood guiltiness, thou God my Savior, so shall my tongue joyfully extol thy righteousness.* ¹⁵ *Lord open thou my lips, so shall my mouth show forth thy praise.*

DIVISION 2. It shall be Shown, secondly, by his "Abjuring *False* Thanksgivings, and Setting over against them the *True*."—Verses 16, 17.

¹⁶ *For thou desirest not sacrifice, else would I give it thee, and burnt offerings please thee not.* ¹⁷ *The sacrifices of God are a broken spirit, a broken and a contrite heart wilt thou, God, not despise.*

DIVISION 3. The Gratitude of the Psalmist shall likewise be shown, thirdly, by his Leading Zion, the whole Church of God which he Represented, through Worship, to Prosperity and the Sacrifices of Righteousness in which God always has Good Pleasure.—Verses 18, 19.

¹⁸ *Do good according to thy good pleasure to Zion, build up the walls of Jerusalem.* ¹⁹ *Then shalt thou have pleasure in sacrifices of righteousness, in burnt offerings and whole offerings, then shall bullocks ascend thine altar.*

["To the prayer, that God would build the walls of Zion, and do good to it, David was led by the conviction, that his sin, in case it should not be forgiven, in case the sword should really be drawn, which, according to 2 Samuel xii. 10, was not to depart from his house, must bring destruction upon the whole."]

"From the promise of personal thanksgiving the Psalmist turns himself, at the close, to that of thanksgiving on the part of the whole church, in order that God might the more readily grant to him, what would be gratefully acknowledged by so many".

"They were *whole offerings*, in which alone the grateful mind found the corresponding expression of its feelings, the resolution of its complete and undivided surrender to God, its Savior, of whom it was full".]

The Psalm bears the marks of honest Confession, genuine Repentance, and of Divine Forgiveness and Restoration. These results are possible,

in the case of such heinous sin, *only* now ready to write the *Jehovah through the Divine Grace*. David was Psalm xxxii. in Book I.

II. A Modern David's Confession in the Public Prints

The following confession, dated January 3, 1912, which we give without names, was sent out to the whole world by the Associated Press through the public prints. It is the utterance of one who fell from that high place of honor, the Christian pulpit. Like King David's case, it involved seduction and a double murder, and descent to unspeakable depths of lust, duplicity and treachery, and, more than that, oathful and persistent denials of guilt.

Attention is called to the sharp contrast with David's Confession, especially in its view of God, of the desert of sin, and of the condition of human nature. It is given below, that the reader may for himself compare and contrast the Modern View with the Ancient and Biblical View.

"Gentlemen: Deeply penitent for my sin, and earnestly desiring, as far as in my power lies, to make atonement, I hereby confess that I am guilty of the offence of which I stand indicted.

"I am moved to this course by no inducement of self-benefit or leniency. Heinous as is my crime, God has not wholly abandoned me, and my conscience and manhood, however depraved and blighted, will not admit of my still further wronging by a public trial her whose pure young life I have destroyed'.

[Note that there is here no recognition of the grace for which David pleaded (Be gracious unto me"), as he refrained from rushing into the presence of *Jehovah*, the Covenant God, and stood abashed before

Elohim, the Almighty Judge. This Modern Man, with the overwhelming burden of "bloodguiltiness" still resting upon him, has none of King David's hesitancy in rushing into the presence of the God of salvation and claiming that he still has a hold upon Him. Indeed, the only thought seems to be for another innocent whom he had plotted by falsehood and murder to make the victim of his unbridled lust.]

"Under the lashings of remorse I have suffered and am suffering the tortures of the damned. In this I find a measure of comfort. In my mental anguish I recognize that there is still, by the mercy of the Master, some remnant of the divine spark of goodness still lingering with me".

[This clearly smacks of the stage rather than the confessional. Imagine King David, in pleading for God's "grace", "Be gracious to me, O God", because there is some remnant of the divine spark of goodness still lingering with me"—thereby flaunting his self-righteousness in the face of God! The Psalmist made a plea for "grace", on the ground of his deep natural depravity which nothing but that grace could overcome; but the Modern Man, with his debauched moral sense, seems to have no conception of the monumental depravity demonstrated by his accumulated and abnormal crimes, nor any thought of the possibility that there might rest upon him, as Jesus taught (Mark iii. 29), the "danger of eternal sin", fixed and unforgivable.]

"I could wish to live only because, within some prison's walls, I might, in some small measure, redeem my sinful past, help some other despairing soul, and at last find favor with my God".

[King David, after obtaining forgiveness through the grace of God and regeneration through the Spirit of God, could utter the

vow, "I will teach transgressors thy ways, and sinners shall be converted unto thee", with a reasonable prospect of its fulfilment. What probability is there that this Modern Man, with such manifold evidences of his depraved and callous nature, with such antecedents and with such false conceptions of himself and God and salvation, would ever, if incarcerated within prison walls,

fulfill this wish, in which he seems to echo or mock the vow of the forgiven King of Israel?]

The Two Confessions are now side by side. Let them be carefully compared, and the lessons prayerfully conned.

* * * * *

"Selling the Truth": The New Theology in Auburn Seminary

REV. EDWIN J. REINKE, B.D., PHILADELPHIA, PA.

It is a serious misconception on the part of the New Theology leaders that their sentiments are not clearly understood, and that they are not being closely watched. With many who constitute their spiritual antipodes, they have come to recognize that a not inconsiderable portion of the modern world has broken with historic Christianity.

Hypnotized by a false philosophy and unwilling to proclaim One who is despised and rejected of men, as those who know that He has the words of eternal life, do proclaim Him, they are trying to sell the truth to save the hour. The latest in this line is an article in the October number of the "Harvard Theological Review", by Rev. H. A. Youtz, Ph.D., Professor of Christian Theology in Auburn Theological Seminary. Et tu, Auburn! It is a plea for progress, pragmatism, anything under the sun, provided it is silvered over with the sanction of a religious consciousness that works automatically and is infallible. According to Dr. Youtz, the modernists have drawn away from the confes-

sionalist, because of divergent method. Everything grows and moves; therefore, all our conceptions, whether of a stone or a Saviour, require perpetual readjustment; whereas, traditionalism is formulated in a spirit of static interpretation. "For the modern method, the Bible and its teaching . . . are not finalities, but registers of human experience and conviction". That is to say, religion is evolution, not revelation; and on these principles, wise men will inevitably draw away from theological bourbonism ("stand-patism in theology", page 447).

Not to multiply ad captandum quotations, Dr. Youtz's principles land him at the very border of the most daring blasphemy. He says, if not in plain English, at least in the quite intelligible vernacular of unbelief, that the words of the Son of God may pass away. "Traditional theology regards Jesus as an oracle, whose recorded word is the touchstone of theology. Modern theology regards Jesus as personality, the spirit of truth whose spirit—whose outlook on the spiritual—is indeed the touchstone of all theology. But texts must be subordinated to the spirit that speaks in them". "Metaphysical considerations

* A Review of the Paper "Critical Problems of Theology To-Day—the Problem of Method", by Rev. Herbert A. Youtz, Ph.D., Auburn Theological Seminary. From "The Presbyterian", December 6, 1911.

are to be eliminated, in the better analysis of religion, as non-essential" (page 458, No. 6). Of course, the reference is to the true divinity of Christ, he is even brazen enough to write, "Religion is pre-eminently a matter of ethics and not of etiquette" (page 458). "It is about the ideal of authority that the traditional movement is rallying its forces. There is no compromise possible. It is a war to the death" (page 447).

The last of these utterances hits the nail squarely on the head; and attention is accordingly called to the following reflections suggested by his paper.

1. Men's own lips do not prove that wisdom will die with them, nor even that they have rightly grasped the modern situation. Protestant orthodoxy is very far from assuming a fountain-head of authority. It reasons from the mark left broad and deep by Jesus Christ on life and history (John x. 25) back to His super-human personality; and having noted His endorsement of the Scriptures, is content to accept them as the absolutum of truth. Nor is Dr. Youtz's mere say-so sufficient to prove that the modern defection from the truth of the Reformation is simply the result of a new method. It is pretty evident that back of the new method there is a new world-view assumed to be true. As he himself very truly says, in another connection (page 452): "Men's findings must be estimated upon the background of the theorists' implicit assumptions. Christianity is not consistent with any and all philosophies. Philosophy must give an account of itself; for, if it is not watched it will make the worse appear the better reason". "A theo-

logical method which is skeptical or agnostic at its roots, must inevitably repeat its skepticism in its formulated account of life and religion". It is enough to resurrect the prophet Nathan from his grave (2 Sam. xii. 7)! Had such a man as Mr. Gladstone turned monist, he would inevitably have advocated the evolutionist system, seen everywhere a ceaseless flux as the Absolute expressed itself more and more clearly in terms of personality, and accepted the proposed new gods of Israel.

2. Dr. Youtz's whole system is inconsistent and contradictory, and therefore unworthy of respect. The student asks (to quote him again): "How can we be certain, then, of the line between the true and the false in religious explanation?" and he replies, "This begs the question. Absolute certainty in religion, with the other absolutes of the older method, has disappeared". This would surely seem to include mathematics, the Cartesian axiom, the religious consciousness, and every other *pou sto*. He even asks on his own account, "Are we absolutely certain of our conclusions in chemistry or ethics? Practically, we can affirm no such infallible standard". And yet we are assured (page 450) that "we have not only abiding historical facts, but there are abiding ideals and principles of intelligence (the synthesis of history, experience and reason, page 457) which constitute the fixities of our human knowing". Hamlet's cloud, that was at once camel, weasel and whale, seems hardly a circumstance to this.

3. The standard of values proposed by Dr. Youtz—the synthesis of history, experience and reason—raises

the question whether facts in the hands of modernists have ceased to be stubborn things. Christianity is based on historical facts of unparalleled moment and grandeur. Using an india-rubber tape-measure on El Capitan will hardly reduce its bulk, nor will the historical fact of the Resurrection of Jesus Christ budge a hair's breadth for the wire-drawn reasoning of anybody. And until this is out of the way, anti-supernaturalism stands out before the world self-branded as unscientific, with its religion of the spirit as nebulous and impotent as Homer's pagan shades.

4. Principles are living things, and will work out to an inevitable conclusion. Dr. Youtz tells us we need apprehend no evil arising from the adoption of the New Theology method. "The earth is as real and solid since we have discovered that it whirls in space . . . as it was when people regarded it as fixed and flat and lonely. So, in religious explanation, we need only note the actual stability of the realities involved, and adjust our preconceived conceptions to our newer insight". Such yellow sophistry does no credit to Auburn. The ministry does not deal with clods and stones, but with men, and human conduct and volcanic passions. No doubt, the lost sisterhood of Paris, who ply their trade in broad daylight, would very heartily agree that it is a most valuable discovery, this adjusting our preconceived ideas to newer insight. Following the light of their religious consciousness ("the soul can be trusted to discover and obey the laws of its own being", page 449), they may be expected to eat, wipe the mouth, and say, "I have done no

evil" (Prov. xxx. 20). Is Auburn prepared to endorse this? The fact is, if this method is the true method, we are close to a time when Christ will be wholly superseded, and His teaching, as well as His Cross consigned to the scrap-heap for good.

5. The whole parcel of ground upon which Dr. Youtz and his supporters have undertaken to build, is a foundation of sand. Say what he will, the evolutionary method rests on the evolutionary dogma. Yet Darwin, who, as he is obliged to allow, was the pioneer prophet of his cult, was seven-tenths, at least, the merest theorist. The words, "We may well suppose", occur some eight hundred times in his two books. As has been pointed out by such scientists as the German zoologist, Krause, and Prof. Elie de Cyon (St. Petersburg University), his fundamental theories appear in the poetical effusions of his grandfather, Erasmus Darwin. The truth is, the business end of evolution is philosophy, monistic philosophy, and not real science at all. Not without reason has the Word of God forewarned against philosophy and vain deceit (Col. ii. 8); for, while sometimes used to prop up the Faith it has more often proved her deadliest foe. The resounding collapse of the great German systems has proved afresh that the world by wisdom knows not God. Shall we still be invited to exchange our birthright for a mess of pottage?

The New Theology is simply infidelity in broadcloth. The Church had better wake up. The angel of light was a murderer from the beginning. *Proximus ardet.*

"Is Our Graded Sunday School Literature Methodistic?"*

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Of late our attention is being directed to a movement under the auspices of the Sunday-school Agent of our Church, to introduce a graded system in our Sunday-schools similar to those in our secular institutions. Books are being published by the Methodist Book Concern, outlining the principle, method, and practice to be adopted; the doctrines to be taught; with emphasis place upon the "psychology of childhood." These books are endorsed by our representative Agent of the Sunday-schools, and confirmed in their teachings by the Sunday-School Journal.

It is not the contention of this paper that the present methods of teaching and indoctrinating our Sunday School scholars are not defective; its object is to show that this modern teaching is historically

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unMethodistic; psychologically untrue to the facts of spiritual life; and unscriptural.

There is no lack of earnestness on the part of these workers to accomplish their ends; but they are attempting the impossible, namely; to organize the unspiritual fruits of a negative theology into a spiritual church, at a time when they themselves admit a dearth of conversions; a rare accession to the Church, and an appalling scarcity of ministers; while that part of the Church largely responsible for this movement, has ingloriously failed to solve the problems of the communions over which they have had jurisdiction.

Their highest note is ethical; their supreme emphasis is social; while they seem to ignore with painful silence, those truths and processes alone taught in God's Word which are fundamental to true ethical and social life, and true Christian service.

I. What Is Their Teaching In Principle and Practice?

I. The Teachings as Set Forth in the Text-Books

For the answer to this question we must consult their own books and publications. The Methodist Book Concern is publishing a series of twenty volumes edited by Charles Foster Kent, in collaboration with John T. McFarland, D.D. Only three books are published, so we will confine ourselves to these for quotations, namely:

(I) Teachings of Dr. Henry H. Meyer, in "The Graded Sunday-School in Principle and Practice"

In the volume entitled, "The Graded Sunday School in Principle and Practice", we find the following (p. 11):

The teacher "must know their powers and their limitations and wisely shape their educational environment in such a way that the growth of body, mind and spirit may proceed *normally*",

"The Bible considered as a text-book of religion, like any other text-book of science

"The Graded Sunday School in Principle and Practice", by Henry H. Meyer, D.D.:

"Organizing and Building Up the Sunday School", by Jesse L. Hurlbut;

"The Great Teachers of Judaism and Christianity", by Charles Foster Kent.

(for example, geography) has been of gradual growth" (p. 12).

"While aiming at teaching how to produce *normal life* of body, mind, and spirit, they admit that many traits which a teacher discovers in a child are inherited, others acquired; and it may be of vital importance to know which traits are inherited and which are acquired, and also to what extent the teacher may hope to *overcome*

unfavorable tendencies, and substitute by more careful training more desirable character traits" (p. 17).

"The process of individual development, moreover, is a life process, and one which follows an inner law of the individual life itself" (p. 18).

"In the process of the religious development of the race it (consciousness) came first. Man felt the presence of God, the All-powerful and Everywhere-present, the Infinite, before he understood intellectually the significance and character of that presence. To the touch of God man responded emotionally with fear and reverence. But as the process of rationalizing that response has advanced, albeit by faltering steps, through the various primitive conceptions of divinity to the present day notion of a personal God and a benevolent heavenly Father, the element of fear has yielded more and more to adoration and love. In religious education, therefore, the cultivation of the emotional life is of the utmost importance, as will be recognized if one seeks in thought to subtract from any given religious experience every feeling of reverence, awe, and adoration, every aspiration and all that belongs to an appreciation of ideals of life and character" (p. 19).

"We possess the light shed by science and philosophy upon personal religious experience, which enables us to understand and interpret the *gradual development* of the religious life and faith in the individual" (p. 22).

"That children, perhaps all children under the age of approximately twelve years, are incapable of independent moral decisions, and that so-called wilful actions in small children are but the overflow of uncontrolled instinctive impulse" (p. 24).

"The aim of religious education is to *develop* in the pupil a *normal*, well-rounded religious life in which the intellectual element shall temper the emotional and rightly guide the will" (p. 25).

"That while willed action, involving moral decisions between right and wrong, is a product of the highest states of consciousness, it nevertheless has its roots in instinctive actions and impulses" (p. 24).

"Education, or training during the period of infancy . . . consists further in

the proper guidance and timely inhibition of the *selfish instinct* which, while fundamental in child-life and essential to its development, needs to be controlled and sometimes checked". "In children under six years of age instinctive feelings are strong though short-lived. The selfish instinct *dominates*" (p. 30).

"If the teacher presents to his pupils in concrete form the essentials of an ideal human character, this will tend to win him to a natural allegiance to Him who combines all these elements in His person --the typical man, Jesus. A presentation of the ideal of Christian character expressed in the *life of Jesus of Nazareth*", "who came not to be ministered unto, but to minister", should be the culminating point of Sunday School teaching of this period" (between 16 and 18) (p. 44).

The religious life, like the physical and mental, is subject to laws of gradual unfolding and development, "therefore *normal religious growth must naturally and of itself lead to maturity*". Sometimes there is a struggle more or less prolonged resulting from a conscious lack of harmony between what one is and what one clearly *ought to be*, but at times this is wholly absent" (p. 49).

"The reasons why religious doubt is so hard and sometimes so tragic are manifold. The bad pedagogy that insists on the literal historic truth of all Scripture, itself due to the low vitality of religious life; the way in which virtue is thought to depend upon belief, which makes reconstruction morally dangerous; and the virus of orthodox theology which makes no provision for growth—all this is calamitous for youth. . . . Of all the outrages and mutilations practiced upon youth by well-meaning adults, insistence upon such dogmas, upon pain of moral offense, is perhaps the very most disastrous and anti-religious in its results, for it enlists the conscience of the individual at an age when it is most vigorous and tender against his own *normal mental development*".

"Thus it comes to pass that the greatest thing we can do for the doubting youth is to induce him to give free exercise to the religious instinct. Let him not say what he does not believe; let him not compro-

mise himself in any way; for it is always certain that he still believes, feels, and aspires enough to give him a place among religious people" (p. 53).

The intellect "is the sole interpreter of religious life and experience" (*The Spiritual Life*, p. 64) (p. 72).

"Our starting point in religious training is, as we have seen, not the material of instruction at all, but the needs of the unfolding life of the child. In meeting these changing needs at successive periods of the pupil's development it will be necessary many times to turn for illustrative and other materials to sources more completely within the range of the pupil's natural and more immediate interests. That this should be necessary is evident when we remember that the Bible is not and never was intended primarily for children" (p. 74).

"It remains here only to emphasize the fact that noble and Christ-like character normally is the product of growth and training rather than of sudden revolution; that the work of religious education is one of preservation and guidance rather than of rescue" (p. 80).

"The organization which in recent years and outside the narrow circle of strictly Sunday-School forces has contributed most

to the furthering of the educational ideal in religious training is the Religious Educational Association. This Association was organized in Chicago in February, 1903, at the close of a three day's convention or conference called to consider the importance of moral and religious education" (p. 108).

"In view of the fact that the graded Sunday School is an educational institution with an educational purpose and employing educational methods, the actual satisfactory accomplishment of the work outlined for a given grade must constitute one of the major elements in the requirements for promotion" (p. 197).

"The Sunday School of tomorrow will be dominated by the educational ideal, and this ideal, because it is itself constantly advancing and expanding will be higher even than that ideal which is responsible for all that is best and most fraught with promise in the school of today. There will be a graded curriculum and one which provides proper care and nurture for the unfolding religious life at each successive stage of its development. The curriculum will be the product, not of chance or of guess work, but of experience based on sound pedagogical principles" (p. 216).

(II) Teachings of Dr. Jesse L. Hurlbut, in "Organizing and Building up the Sunday School"

A True religious education will include three aims: (1) Knowledge, (2) Character, (3) Service (p. 15).

Basis of promotions, "The question is often asked, 'Should promotions be made on the basis of age, or as the result of ex-

amination?'" (p. 28).

"The true test of a Sunday School is the answer that it gives to the question, 'Does it teach the vital truths of the race so as to develop individual character and efficiency?'" (p. 132).

(III) Teachings of Charles Foster Kent, in "The Great Teachers of Judaism and Christianity"

"Jesus and His Apostles unite with the earlier prophets, priests and sages in declaring by word and lifework that it is more blessed to make men than to save men, and that the best, indeed, the only sure way of making men, and thus effectively uplifting mankind, is through the personal touch of the religious teacher" (p. 12).

"In time also the priests took the pen and collected the laws of their race which

had been transmitted from father to son, or else first impressed their teachings upon the minds of all through the concise dialogues, and then put them in written form. When the temple was destroyed there was great danger that the ceremonial customs, which had been transmitted from father to son and had received constant illustration in the temple ritual, would be forgotten. Therefore the priestly scribes recorded these customs in written laws,

such as are found in the legal sections of Exodus and Numbers and especially in Leviticus. They also collected *traditional precedents*, which, like the case laws of other nations, became of binding value in guiding judges in deciding similar questions. To provide an introduction and a setting to Israel's laws, the priests followed the example of the prophets and, collecting the current traditions, wrote a priestly history of their race, beginning with the majestic story of creation found in the first chapter of Genesis, and culminating in the accounts of the great covenants and institutions which they believed were established at different periods in their history. . . . The result is that a large portion of the writings of the Old Testament come from Israel's priestly teachers" (p. 58).

"The home of Nazareth also presented even greater opportunities for the intimate study of the heart of man. Apparently the early death of the father brought the *oldest son*, Jesus, to a position of responsibility, and through the lips of his brothers and sisters, and his strong love and loyalty to them, he gained a *perfect and unique knowledge of the psychological characteristics of man*, so that, as one of the gospel writers truly states, there was no need that anyone should tell him what was in the heart of men, for that knowledge was his already" (p. 110).

"In all his life work and teaching he illustrated that conception of unselfishness, unflinching service which hesitated not in the face of misunderstanding, opposition, shame, but was ready to give all in order to touch the hearts of men and so lead them into intelligent love and service of the Divine Father" (p. 111).

"In formulating Jesus' aims as a teacher one is impressed with the absence in the oldest records of any allusion to certain aims which have in the past been given a central place in the thought and creeds of many of the Christian Churches. . . . His mission, therefore, was not something abstract and impersonal, but to teach and help certain men and women whose great moral and spiritual needs appealed to him and whose lives he was able to transform and through their transformed lives to teach and reach humanity" (p. 114).

"By keen observation and deep experience he knew what was in the hearts of men" (p. 122).

"Jesus became the Saviour of men, and established his right to the highest of titles, not only because he was the greatest teacher that the world has ever seen, but also because he showed by his own acts and life that men with human limitations could attain to the divine life. The oldest records reveal a mind unclouded by sin, ever open to the divine message and a perfect personality developing day by day into the unique, the divine man, the goal and crown of God's creation". . . . "By virtue of his own work as a teacher and that of his faithful disciples, he stands in all ages as the universal Saviour of man-kind" (p. 129).

"The difference between the pagan and the true Christian is primarily a difference in the degree of development. The normal man is one whose religious impulses have been naturally and fully developed under the influence of the proper training and environment. . . . Men who seem to be totally without religion are those whose normal spiritual growth has been arrested through unfavorable environment or lack of proper teaching and direction". . . . "Inasmuch as religion is something inherited as well as personal, its primary inspiration is the message and life work of the great heroes of the faith" (p. —).

"Faith in God, in His love, in the revelation of Himself through the lives of men and in His guidance of the individual, is the rightful heritage of every human being. Hence the first duty of the enlightened is to transmit this inestimable heritage in its simplest and most impressive form, to each new, unfolding life". . . . "Wholesome contact with the heroes of the faith and careful instruction in the vital truth inherited from the noblest religious teachers of the race are the forces that make strong religious character, as well as steadfast faith" (p. 150).

"As the result of the work of careful, consecrated biblical scholarship the late Jewish and Christian traditions, which have hitherto obscured the records of the faith, are being set aside. What many faithful Christians feared was the destruction of the Bible has already proved to be

its rediscovery. In a sense it is a new Bible which is being revealed to the present generation—not new because any of its truths have been changed or set aside, but because our attitude toward it is fundamentally different.” “Of all the many astounding discoveries which have made glorious the century just passed, none in its effects upon the world’s civilization will compare with that of the discovery of the real Jesus. . . . The result is that Jesus as He was known to his daily companions and revealed by the earliest records is clearly seen by this present generation. Instead of being borne further away on the current of time, the Great Teacher to-day speaks to men more distinctly and directly than ever before. In the light of Jesus’ teaching and example the faith of His followers is becoming wonderfully simple. Instead of the transcendental God of post-exile Jewish theology, far removed from the every-day life of His children, they behold one Supreme personality pervading the entire universe. Above all, He is a God who is ever seeking to reveal Himself in and through the lives and hearts of men. The one supreme problem of religious education, therefore, is to open the mind of each individual so that God’s personality, which is love and truth, may find expression, even as it did in the spirit, character, and deeds of the divine Son of Man” (p. 152.)

THE CHURCH; “Its *first* task, as of old, is to transmit to the individual the messages of the great religious heroes and teachers of the race and thus to aid in the *development* of personal faith. Its *second*

task is to foster the spirit of reverence and worship. It is also called to proclaim the good news ‘to the lost sheep of the house of Israel’ and to lead them back into the way of truth and service. But in the light of modern psychology and the example of the Great Teacher its *larger task is not to save men*, but above all to *make men*. Thus its great mission is to co-operate with God Himself in *developing by right environment and wise teaching* the divine potentialities latent in each individual” (p. 155.)

“Before it can discharge this divinest of missions there must be a readjustment with the Church itself. . . . *Through trained Sunday School superintendents and directors of religious education they must raise its teaching ministry to a far higher degree of efficiency.* The church must again sit at the feet of the Great Teacher and learn to apply more perfectly His methods of making men. At the same time, it must build on the established results of modern psychology and education. It must meet the alert, critical youth of to-day with a constructive, modern interpretation of the Bible and with standards and doctrines that will guide them in the hour of doubt and temptation and satisfy the cravings of their souls.” “These great tasks call, as never before, for a united Church of Christ, to minister to the religious needs of each community, even as does the public school in the field of secular education. To do its real work the Church must become what now it is not—a communal institution” (p. 156).

II. First and Least, This Teaching Is Not Methodistic

Every denomination believes that it teaches certain fundamental truths sufficiently important to justify its coming into existence in the past and its perpetuity in the future. If the Methodist Episcopal Church has lost its distinctive place in the kingdom of God, as some advocate, it is well we should know it, and honorably release those who are bound to its doctrines and polity, from any further obligation.

None of this teaching is Methodistic in word or doctrine, and it is noted for the

entire absence of what the Methodist Church distinctively holds; while, in its declared substitutes it teaches what the Methodist Episcopal Church does not hold.

It teaches that Children may be, and that some are, *normal*; that they pass through certain stages of religious development which, *when they are rightly taught*, and properly environed, secures *normal religious growth*.

Such is not true, and certainly not Methodistic. Methodism has always taught that children inherit certain tenden-

cies which incline them to evil; that the fall of man produced certain limitations not normal; that children are weighted from birth with depraved indications, so that, unaided by divine grace, they are unable to do good; that no change of environment, or process of education can change their natures.

It holds that their first awakening to self-consciousness points to that depravation. It has always taught the *universal sinfulness* of the race, and therefore *normalcy* is impossible in the most perfected souls. That the teacher should know both the "powers" and "limitations" of the pupil is true, but they cannot "shape their educational environment in such a way" that the growth of body, mind and spirit may proceed "*normally*" because of those many "traits which a teacher discovers in a child are inherited". They cannot overcome unfavorable natural tendencies of spirit nature, "and substitute by more careful training more desirable character traits". Any development of the "inner law of the individual itself" must be in accordance with the nature developed. It is a crying fact that the course of the development of the human race is one of misused freedom; an abnormal, sinful course, and one tending to moral ruin; demanding the saving interposition of Jesus Christ, which is a definite process with a final determination.

The past determines the present so far as nature is concerned as truly as the present determines the future; unless Jesus Christ shall change our nature by the power of the Holy Spirit, Methodism teaches that Christianity proposes to make a new life the basis of true development. Selfishness reigns in children where, if the child was normal, would be divine love. The gravity of their human life is away from God and divine things toward human depravities; and this gravity is imparted through natural life, thus becoming the racial condition of man-kind. The idea of inherent undeveloped goodness in children is not taught by the Methodist Episcopal Church. It has always taught traducianism on the ground of resemblance in body, mind, and spirit of children to their ancestry, and it would not for a moment tolerate the idea that

God creates sinful tendencies which we find universal in childhood.

This is the only doctrine which intelligently accounts for the unbroken perpetuity of moral evil in the race. Methodism has always taught that, under the best educational advantages and environment, the unregenerate heart has temptations inherent in itself which guarantee a sinful life, without the intervention of a personal Saviour. Can any of the race worship God without acknowledging sin and confession thereof; and prayer for pardon? Then why does not this system of teaching provide for such confession and its accompanying forgiveness?

The Methodist Church has never taught that in each birth of a living child, a new and independent experiment of freedom under the same, or more favorable conditions than those of Adam began, invariably to issue in the same result of coming under sin. It is not left to man to determine that he will not transmit to the race through his offspring, a fallen nature. However much he would like to do so, no one has done it in the past, nor will they in the future. Though the character of every child at birth is innocent, yet, in every one there is a constitutional unwillingness to conform to the proper restraints of law and government.

Continued innocence cannot be ascribed to any naturally begotten child of man, beyond the limits of independent self-determination. It is no more apparent that it is the nature of an acorn to produce an oak, than it is for a child, born of Adam's seed to be depraved. That any child at any stage of its development, has a full inherent ability for obedience which only requires an act of the will to bring it into exercise, is not the teaching of Methodism. It has always taught that because of inherent conditions in the race, through the fall, Jesus Christ was not such a being as human beings could bring into existence. Not His obedience, or life, or service made Him the *normal* man, as Prof. Kent would have us believe, but, by virtue of His divine begetting, He was the ideal and *normal* man, which made Him the most human of humanity. Instead of His being begotten from the vitiated stock of the human race,

His begetting was divine, and therefore He was the only *normal child and man*.

Methodism has always taught that mankind was a slave to sin whose chains he could shake with fury, but only Jesus Christ could break them. It insists that history confirms its teaching of depravity in children, consequently Article 8 in the Discipline:

"The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God preventing us, that we may have a good will and working in us when we have that good will".

Everything distinctively Methodistic is negated in these books. Sin; repentance; regeneration; the witness of the Spirit; holiness; the atonement in blood; the deity of our Lord Jesus Christ, and eternal rewards and punishments. Whatever may be said of these writers they do not set forth a single doctrine taught by the Methodist Episcopal Church. The harvest the Church may expect from such seed-sowing can well be prophesied.

A Church with the tradition of Methodism may be forgiven if, in the selection of her teachers of the young she prefers life to false intellectual light. Affecting great reverence for what is so-called beautiful in Christian truth, and apparently freeing themselves from superstition and priestcraft, they nevertheless do not teach either the Gospel of Jesus Christ or Methodism. The doctrines of the Cross seem to them foolishness, while they insist that all we have to do is to revere Christ's ideals, and follow His example.

Indeed this note of alarm is not premature. The time is no more when the distinctive doctrines of Methodism—the universal redemption of the race by the blood of Jesus Christ; the direct witness of the Spirit to believers to their adoption, and the privilege of being sanctified throughout soul, body, and spirit; are universally

preached or believed in Methodist pulpits, and taught in Methodist schools. In many cases we have universal restoration for universal redemption; autonomous mind for the witness of the Spirit; natural development for regeneration; and correct self-activity for Christian perfection. We cannot surrender our priceless experiences for a system with no higher claim than that of natural psychology. We cannot surrender our teachings without some positive *proof* that they are being displaced by those truths which enlarge our possession of previously known truths, and not for one moment, for intellectual substitutes which deny the facts of our consciousness. This new teaching must bring to us a deeper spirituality and not a mere broadening of the Church to accommodate unspiritual members.

We hold to the doctrines of Methodism and teach them, not because, as it is hinted, they have been handed down to us from the fathers in a formulated statement, which we hold sacred, but because we have read them in our Bibles and verified them in the experiences of our hearts. We ask that Methodism be not rejected until it is taught, preached, and lived and found wanting. Joseph Cook said Methodism is "a doctrine that can be preached". Its founder uttered a true prophecy when he said, "I am not afraid that the people called Methodists should ever cease to exist in Europe or America; but I am afraid lest they should only live as a dead sect, having the form of godliness without the power. *And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out*". If Methodism sustains the right to exist, it can only do so by abiding by the truths its founder taught, and thoroughly testing them as of yore, by making them instrumental in serving the largest number of souls.

(This paper will be concluded in the next number.)

Ad Clerum: The Precious Blood of Christ

REV. J. E. ROBINSON, D.D., METHODIST EPISCOPAL BISHOP IN INDIA

[INTRODUCTORY NOTE.—Bishop Robinson's stirring appeal to the ministry under his supervision in India appeared in "The Indian Witness" (Calcutta), September 12, 1911. In sending it to us, Rev. Theodore S. Wynkoop writes:

"You know how Modernism in all its phases is being brought into the Mission field. How can it be otherwise with the education young men are receiving in Germany and Great Britain, as well as in America. I send you an appeal from Bishop Robinson of the American Methodist Mission which will greatly please you. God grant it may be widely useful at home as well as in India."

In the same issue of "The Indian Witness" the Editor utters a stirring call to the preachers of India to make this all-important and only saving doctrine their special "theme of exhortation in the pulpit" in the immediate future, that "men might indeed be reconciled to God"; and to make it "one of the strong staples" of all their sermons. Here are some paragraphs from this editorial:

"We are confident the ringing appeal *Ad Clerum* by Bishop Robinson in our columns this week will be read with the deepest interest. No more important subject has been broached in our columns. Would that every reader who is a preacher might feel the importance of the theme. The passages collated by the bishop contain riches untold. This doctrine of re-

demption through the precious blood of Jesus Christ is a doctrine that saves men. Men have found the doctrine true through the ages. . . . Has anyone seen into the heart of this matter more clearly than John Bunyan? When the promise "My grace is sufficient for thee" broke in upon him with a three-fold repetition, it was "as though I had seen the Lord Jesus look down from Heaven through the tiles upon me, and direct these words unto me".

"We would make an appeal, as earnestly as we know how to make it, that as many preachers as possible should within the next month make this precious subject of the "Efficacy of the Blood of Christ in man's salvation" their theme of exhortation in the pulpit that men might indeed be reconciled to God.

Now I have found the ground wherein

Sure my soul's anchor may remain—

The wounds of Jesus for my sin.

Here is the ground indeed wherein the soul's anchor is perfectly safe from dragging. Let us sound forth in every language in India this glorious saving message of truth".

Could anything be conceived more strikingly in contrast with this Gospel that saves sinners in Christian and heathen lands alike, than the mass of unbelief and falsehood with which—as shown in the paper printed side by side with this, "Is Our Sunday School Literature Methodistic?"—the Methodist authorities are officially flooding the Sunday Schools in this country and the world over?]

Text of the Bishop's Address

Some time ago, when visiting a certain station, it was mentioned to me by a loyal servant of Christ with sorrow and regret, that a missionary of considerable influence had gone out of his way to disparage the preaching of an Indian minister because he emphasized the importance of the blood of Christ as a prime factor in the salvation of mankind. "Surely", queried the missionary after the sermon, "you do not believe what you stated in your sermon, that Christ's blood actually cleanses the heart from sin?" The Indian minister replied that it was precisely that which he did believe and had endeavored to preach. A painful

impression was made on his mind and heart not alone by the querulous inquiry, but also by the rather unsympathetic tone and attitude of the missionary towards a cardinal truth of revelation, which his Indian fellow-worker had come to regard as vital in the Christian faith and preeminently precious to the believing heart.

As I did not hear the missionary in question speak the words attributed to him and am personally unacquainted with him, it would ill become me to sit in judgment upon or even criticize him. He may be as jealous for what he believes to be the truth as any of the rest of his brethren;

and it is just possible that he may have felt called upon to protest against a careless, unguarded presentation of the subject under consideration. All I shall say at this point is, that it would be a tremendous responsibility for any man to take, with the New Testament in his hands, to seek to dissuade a preacher from his desire to exalt the precious blood of Christ, or to discourage a preacher who sets forth the doctrine of the "New Song" as that which he believes to be according to the mind of God: "Worthy art Thou . . . for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth". Rev. v. 9, 10.

It is with a severe sense of duty that I turn aside from other pressing duties for a few minutes, to exhort my brother-preachers of Christ's Gospel in this land, with all the force at my command, to make the New Testament doctrine concerning the blood of the Lord Jesus Christ one of the strong staples of their sermons. It is their privilege and their business to declare with absolute confidence that His blood does actually avail for the remission of sins and has power now and always to cleanse the soul from all unrighteousness. For it is still true, thank God, that

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

This is the preaching which I believe with all my heart India needs, the doctrine which is capable of building up the Indian Church in power and purity, the philosophy also which alone can accomplish India's regeneration. Woe worth the day in the attempted evangelization of India when the preaching of the blood of Christ as a divine remedial force and purifying power in the life of sinful man drops out!

It is wholly apart from my present purpose to engage in a formal elaborate discussion of this particular topic, for this would necessarily include consideration of the atonement and of the work of divine redemption. Rather do I desire simply to pass on to my beloved Indian brethren whom Christ has commissioned to preach

His Gospel, a Bible Reading on "THE BLOOD OF CHRIST", which can be amplified in profitable directions as they wish.

It need hardly be stated that in the New Testament the blood of Christ is often closely identified with His sacrificial death, so that in some places the terms are used interchangeably, as for example, in Rom. v. 9, 10. The cross, too, is the symbol of His death and of His blood. Practically, what is predicated of one term may be predicated of the other. The passages quoted below are from the Revised Version. Ponder, then, the words of the Holy Scriptures.

1. *The blood of Christ has procured redemption for mankind.* "Knowing that ye were redeemed, not with corruptible things, with silver or gold . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ". 1 Pet. i. 18, 19.—"Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ who gave Himself for us that He might redeem us from all iniquity", etc. Titus ii. 13, 14.—"Christ redeemed us from the curse of the law, having become a curse for us". Gal. iii. 13. See also Rev. v. 9, 10, quoted above.

2. *The blood of Christ secures actual forgiveness and remission of sins.* "Apart from shedding of blood there is no remission". Heb. ix. 22.—"The Beloved, in whom we have our redemption, through his blood the forgiveness of our trespasses." Eph. i. 6, 7.—"The Son of His love, in whom we have our redemption, the forgiveness of our sins". Col. i. 13, 14.—"Unto Him that loveth us and loosed us from our sins by His blood". Rev. i. 5.—"But God commendeth His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath (of God) through Him". Rom. v. 8, 9.

3. *The blood of Christ makes nigh unto God and creates peace.* "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ". Eph. ii. 13.—"Having made peace through the blood of His cross . . . And you hath He reconciled in the body of His flesh through death, to present you holy and without blemish before Him". Col. i. 20-22.—"Christ also suffered for sins once, the

Righteous for the unrighteous, that He might bring us to God". 1 Pet. iii. 18.

4. *The blood of Christ makes propitiation for human sin.* "All have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a Propitiation through faith, by His blood, to show His Righteousness", etc. Rom. iii. 23-25.—"That He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people". Heb. ii. 17.—"God loved us and sent His Son to be the Propitiation for our sins". 1 John iv. 10.

5. *The blood of Christ has cleansing efficacy and sanctifying power.* "The blood of Jesus Christ His Son cleanseth us from all sin". 1 John i. 7.—"These are they which washed their robes, and made them white in the blood of the Lamb". Rev. vii. 14.—"The blood of Christ . . . shall cleanse your conscience from dead works to serve the living God". Heb. ix. 14.—"The blood of the Covenant in which he was sanctified". Heb. x. 29.—"Jesus also that He might sanctify the people through His own blood, suffered without the gate". Heb. xiii. 12.—"Jesus, because of the suffering of death crowned with glory and honor that by the grace of God He should taste death for every man". Heb. ii. 9.

Enough passages have been quoted (many more could have been added) to impress thoughtful minds with an almost burdensome sense of the profound significance for human life and destiny of the New Testament teaching respecting the blood of Jesus. The wayfaring man assuredly gathers from such scriptures that the shedding of Christ's blood in some way produces such a change in the relation between God and sinners, that God can henceforth display towards sinful man one of the elements of His nature rather than another,—mercy and forgiveness rather than justice and wrath. The sacrifice offered by the Lord Jesus constitutes the condition of pardon, the ground of filial confidence and communion with God, the source of all true comfort and noble endeavor in the life that now is, and our sole warrant for confidence as to the world to come. Let not preachers of salvation through the blood of Christ be daunted or discouraged by the

charge brought by some, that those who preach it are old-fashioned and crude; but let them see to it that they do not interweave such indefensible dogmas as that Christ is the "object of the Father's wrath", that He was "punished" for the guilt of others, that His death was the "equivalent of the total misery of mankind", etc. These are simply unworthy perversions of New Testament teaching, and no true part of our evangel.

Nor should any preacher be prevented from declaring the power and efficacy of the blood of Christ by the fact that he can not explain the mystery of the atonement, or make it entirely plain either to himself or others why the death of Christ should have been necessary. Let it be enough for our present guidance to remember that the Sacrifice itself *has* been offered, and that there have been those in every Christian age who, from their own personal experience, have borne emphatic witness that it *is* effectual. And let us thank God, too, with full hearts, that in His mercy and love this gracious experience is not denied to men and women in our own day. Let there be no quailing before those who with high-sounding words would fain persuade us that to preach the cross of the blood of Christ in these days argues lack of education; that evolution darkens and does away with the atoning efficacy of Christ's death and renders the preaching of His blood hopelessly unphilosophical. Rather may one unflinchingly declare that evolution from the truly Christian standpoint places the death of Christ in a truer and sublimer light. Vicarious suffering, be it remembered, is no arbitrary contrivance by which Christ bought a formal pardon for the world. It is a universal law, of which the cross of Christ is in the highest sense the symbol. It is the price some one must pay for every step of progress and for every conquest over evil the world shall ever see. The blood, the very life of the Christ—a being exceptional, unique, glorious, divine—which He poured out in His passion and death, has power to liberate the world from the thralldom of evil and reinstate mankind in the favor of God.

Yes, Christian brothers, there is needed to-day in all our Indian churches, and in all churches in this land, a great revival of the

preaching of the blood of Jesus Christ by which the wonderful love of God is brought home to human hearts. If men are to be triumphant in the strenuous fight with the world, the flesh, and the devil, it will be in proportion as they apprehend the power of Christ's blood to give the guilty conscience peace and to strengthen the heart in its purpose to live according to the divine will. "They overcame him because of the *Blood of the Lamb* and because of the word of their testimony, and they loved not their life even unto death". Rev. xii. 11. Suppose from a thousand pulpits next Sunday there should ring out in all parts of the land a clear, distinct message respecting the sacrificial death of Christ, a Spirit-guided interpretation of the Bible teaching concerning the blood of Christ, a fervent exhortation to sinful men to take immediate refuge in Him who was set forth to be the Propitiation for our sins! Why may it not be so?

The poet Cowper relates his experience in touching words. It was a time when he had reached the borders of despair. He had walked up and down in his room a long while profoundly agitated. At last he seated himself near the window, and seeing a Bible there he opened it, to find if possible some consolation and strength. "The passage which met my eye", he says, "was the twenty-fifth verse of the third chapter of Romans. [Brother, turn to it: mark, read, and inwardly digest it.] On reading it I immediately received power to believe. The rays of the Sun of Righteousness fell upon me in all their fullness; I saw the complete sufficiency of the expiation which

Christ had wrought for my pardon and justification. In an instant I believed and received the peace of the Gospel." "If", he adds, "the arm of the Almighty had not supported me, I believe I should have been overwhelmed with gratitude and joy; my eyes filled with tears; transports choked my utterance. I could only look to heaven in silent fear, overflowing with love and wonder. It was the 'joy which is unspeakable and full of glory'". What had happened? Ah, myriads of happy souls on earth to-day understand what "happened" to Cowper on that momentous occasion; for in their hearts also the love of God has been shed abroad by the Holy Ghost given unto them! It was also what "happened" to John Wesley on that eventful day in Aldersgate street, London, when he felt his heart "strangely warmed". It is what is "happening" every time a human soul is converted to God.

My closing word, then, is: let no weak deference to the fastidiousness of the age, to vaunted culture, or to prevalent skepticism close the mouths of anointed preachers of the Gospel, or lead them to apologize for introducing the theme of Christ's blood into their sermons. It is a momentous theme, fraught with wondrous possibilities in the spiritual life here below and with reference to eternal destiny. May God inspire all preachers with a due sense of their personal responsibility to "the Lord who bought them"!

Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more.

So-Called "Liberal" Philosophy

REV. J. J. SUMMERBELL, D.D., DAYTON, OHIO, IN "THE HERALD OF GOSPEL LIBERTY"

James Martineau is considered a great philosopher.

As I am only an ordinary mortal, I am unable properly to appreciate, or possibly even to understand, his originality of thought, or even his clearness of expression. However, this morning I was much impressed with the following words of his

among which I have inserted numbers, which I request the reader to disregard until he reads Martineau's words and then mine that follow:—

"The Incarnation is true, not of Christ exclusively, but of man universally, and of God everlastingly. He (2) bends into the human, to dwell there; and humanity is

the susceptible organ of the divine. And the spiritual (6) light in us which forms our higher life is (1) of one substance with his own righteousness—its manifestation, with unaltered essence and authority, on the theatre of our nature. Of this grand and universal truth, Christ became the revealer, (3) not by being an exceptional personage (who could be a rule (4) for nothing), but by (5) being a signal instance of it so intense and impressive as to set fire to every veil that would longer hide it". See Life and Letters of Martineau.

Before getting into an appropriate frame of mind to fathom and adore the profundity of that passage, I counted the deep-sounding words and phrases, and found about twenty.

Then I set myself to discover what it all meant. Being but an ordinary preacher, I first wondered if it was another way of saying what David, though living thousands of years ago, more clearly revealed:—

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Ps cxxxix. 7).

Or what an old prophet whom Martineau's worshippers consider an old fogey, Jeremiah, declared:—

"Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah" (Jer. xxiii. 23, 24).

Or what a certain Christian preacher, who declared to a certain church that he knew nothing among them but Jesus Christ and him crucified, Paul, so sweetly stated:

"It is God who worketh in you both to will and to work, for his good pleasure" (Phil. ii. 13).

Or what John, the fisherman, not an "advanced thinker" at all, said:

"God is love; and he that abideth in love abideth in God; and God abideth in him" (1 John iv. 16).

I soon became satisfied that those sayings, and more of them in the Bible, were not what Martineau meant. He must have meant something more profound. For Martineau's worshippers hardly think the Bible up to date, and Martineau must have meant something more wonderful.

Then I examined again the passage of Martineau; for even a dove may look at an eagle; and a Christian preacher may stare at a philosopher. . . . That you may follow my track in my mental wanderings in the philosophical forest around the mountain, I blaze the way with the ax by numbers inserted in his sentences, where I wish to make some comment,

(1) That is interesting; that "the spiritual light in us which forms our higher life" is one of substance with God's "own righteousness" with "unaltered essence and authority". Whew!

(2) But at my numeral (2) Martineau says that God "bends into the human". That puzzles me; for bending suggests change, or alteration.

(3) And my puzzlement is increased when I read that "Christ became the revealer", not by being an exceptional personage". How in the world he could become a revealer without being exceptional, I cannot understand: for a revealer is exceptional: he reveals to the common mind because he is exceptional, and knows more than others.

(4) And then Martineau says that an exceptional personage "could be a rule for nothing". But it strikes me, in my unworthy simplicity, that a rule is always exceptional. A yardstick is a rule with which to measure, just because it is exceptional; it is correct, reliable; not like ordinary sticks.

(5) But in my childlike ignorance, it seems to me that when Martineau at (5) states that Christ, though not an "exceptional personage", was a "signal instance" of something, and a "signal instance of it so intense and impressive as to set fire to" something, he contradicts himself. How could he be a *signal instance* of anything without being exceptional? . . . (Is Martineau's doctrine in some way an Incarnation (with a capital I) of Unitarian Philosophy?)

(6) But when I read the sentence in which I insert the numeral (6) I cease to stare, being dazzled by the splendor of Unitarian philosophy, and I can no longer keep my eyes open. I am amazed that the "spiritual light in us" is of one substance with God's "own righteousness", and of "unaltered essence and authority".

In looking at the spiritual light in the heart of the saloon-keeper, the glory *must* be bright, because unaltered.

In looking at the spiritual light in the drunkard's stomach, I am blinded by the discovery that it is of unaltered essence and authority with God's own righteousness. The drunkard can look to the light within him, shining through the lens of his palate, for authority of one substance with God's own righteousness, to determine whether he shall drink another glass of whiskey. He may consult the light within him, the unaltered authority on the theatre of his nature, to determine whether to drink some more, or to go home and whip his wife. Everything becomes convenient for man, who is the susceptible organ of the divine.

McNamara in murdering twenty-one human beings at Los Angeles, was following the unaltered authority on the theatre of his nature, residing in his unaltered essence, of one substance with God's own righteousness.

Man, on this Unitarian philosophy, looks into himself for "authority". No longer need he fear the prophet; no more need the child obey its father; no more should the loving mother teach her darling babe to babble its bedtime prayer; no more need the Christian preacher read the Bible to determine the will of God; no more need the saint go to church to hear the words of Jesus expounded, who, although a "revealer", (Martineau says) was not an exceptional personage; no more need the sinner be called on to kneel for forgiveness, because all along he has been "the susceptible organ of the divine". The criminal's tool, cracking the safe in the bank, is no longer the jimmy of the burglar: for the burglar himself is "the susceptible organ of the divine".

In fact, the felonious reasoning by which the burglar justifies his crime against the bank and society, "the light in" him, "the spiritual light in" him, constitutes his "higher life", and is of one substance with God's own righteousness.

* * * * *

Is it not a horrid doctrine?

Practically, it abolishes effective authority, except of human lust.

And when, sometime, the conscience of

the sinner upbraids him, all that he needs is to pray to himself for forgiveness: for he himself is probably the most readily accessible and "susceptible organ of the divine", and has the "unaltered essence and authority" of God himself "on the theatre of our nature". And the sinner can forgive himself with a *beatific* smirk, of the falsehood of denying the secret confession made before going with a *Beatific* sneer to the death chair. This makes him free from the humiliation of confessing to injured victims; the philosophy is so "liberal". Like that of the wild gorilla it needs no prophet, no Bible, no real Lord. Its own desires and passions are its law. It is so "liberal".

The philosophy does away with the Bible as "authority", with Christ as Lord, and with God as King: for each fellow is his own demi-god. The philosopher (?) worships himself with an egotism similar to that of a Roman pope. . . . It is an egotism greater than that of the ordinary Roman Catholic, who usually with the faith of a little child recognizes his own need of instruction. The egotism is like that of the pope, who considers himself infallible. . . . Logically, every believer in Martineau would reject Martineau; because considering himself as much the "organ of the divine" as Martineau could possibly be. The Roman Catholic has only one "infallible" man. The Unitarian has possibly 60,000 or 70,000. They are infallible.

The truth is, Martineau's doctrine was introduced into the Garden of Eden by his philosophical ancestor, the "father of lies"; who made Eve believe that if she rejected the authority of the *Word of God*, and ate of the forbidden tree (*Gen. iii. 5*), "*her eyes would be opened, and she would be as God, knowing good and evil*"; that is, that the light in the theatre of her nature would be divine, of "unaltered essence and authority with God's own righteousness".

It is an old doctrine, in which man makes himself supreme; and in the great war between good and evil, every man becomes a bushwhacker, a guerilla (because a gorilla), without a commander in chief, going where, and doing what, he pleases, in the "theatre of his own nature".

The effect of such philosophy is that a

person whose environment, usage, advantage, or other condition, does not restrain him, becomes egotistical, then selfish, then immoral, then criminal, then brutal. The influence of the philosophy, when preached in the pulpit in the hearing of *unfortunate* men, enables them to excuse and even justify plunging into depravity; and every such person rejoices in the privilege of gratifying his passions.

Civil government, according to Martineau's philosophy, in punishing the burglar for crime, would be sinning against man and God: for Martineau claims that God is incarnate in humanity "universally"; and in punishing the burglar, government would be punishing one that had "unaltered authority" in the "theatre of his nature". How could the government justly punish him? How could society? How could God?

Away with such anarchy!

Let us regard the authority of science; of the school teacher; of civil law; of the mechanic; of society; of the father; of the army; of nature; of the prophets; of the Bible; of Jesus; of God. In every department of life there must be some authority.

The fool-osopher's doctrine, if carried out practically, would steadily and progressively destroy progress, learning, development, civilization, religion, and at last life itself; and the broad earth would become a desert, lifeless, except as inhabited by brutes. Disease comes largely from disregarding proper authority. *Life itself depends on authority.*

The babe must be restrained by the *word* of its mother. And the child of God must be restrained by the *Word* of his Father.

If the Bible is not revelation of God, as is commonly believed, there is no written revelation; for all know that the Bible is the best body of writings so classified by man. It is true there are difficulties in it. But there are greater ones in "Liberal" philosophy; for instance, this:—that there is a Creator who gives authority to a mother over her child in this world, which authority (by the Creator's arrangement) she makes known to her child by words, the best instrument known for conveying precise thought, while he, God, carefully abstains from teaching *his* child by words. The mother hen can *cluck* to her brood,

and convey meaning and authority; but God has no authoritative *word* for his children. How narrow this makes God!

But the "Liberal" philosopher points out the difficulties in the Bible. Just so. But what of that? If it were not so he would say it did not come from God; for nature, that comes from God, has difficulties. God has left them there, no doubt intentionally. There are difficulties in science; even contradictions in chemistry, pure mathematics, etc. But he is a fool who rejects the affirmative proofs for a science, because of these difficulties.

But God's words of the Bible were spoken to men, preserved by men. Therefore, difficulties. Words had to be used, adapted to the "Liberal's" animal, man; words, or clucks, that could be understood by the animal, man. But shall we yield to the il-liberal "Liberalism", and deny that any man can convey the Word of God to another man? If so, what are the Unitarians gabbling about? They certainly are not revealing the words of God, and it probably follows that they are not revealing his ideas. Then why are they using so many words? Do they know more than God? If God did not convey his Word to the "vessels of clay", David, Isaiah, and John, it is certain that he did not convey it to modern Unitarians, who are totally unable to redeem any neighborhood from sin, partly because they suppose God will treat every scalawag like a perfect gentleman, revealing to the cutthroat a light as clear ("unaltered") as to Jeremiah, or Paul, or Jesus. The Unitarian should be silent; having nothing for the world except what is true "of man *universally*". According to their own doctrine they certainly are not "exceptional".

There is no revelation to be compared with the Bible: for the other revelation, conscience, is a principle that is trained; "evil" or "good". The conscience "seared", the conscience of the man who rejects the Bible, will allow him to have two "affinities", to slay his enemy, and to plunder the poor. In fact, I have personally argued with an able controversialist (not a Unitarian, however) who asserted that the Bible was not authority; and he argued strenuously that he had a perfect right to steal, to commit adultery, and to

lie; that man was only an animal. And I was audacious enough then and there to turn to our intent crowd of listeners, and tell them that my opponent knew that he was lying, in his whole controversy with me; and that he had no right to be offended by my accusation, since he claimed the right to lie, being only an animal. . . . And that animal, then and there, had sense enough to stop talking, to "shut up". He seemed to perceive that his logic destroyed his authority.

But other animals are "Liberal" with words, though their God has no words for them that are of any authority for any one else, or that even can be read by any one else. It is each fellow for himself. Each one of these creatures has the light within him of supreme authority on the theatre of his nature; but — each one is left more unsafe among life's spiritual dangers than the young chick would be to physical dangers, if hatched out deaf to sound of mother's cluck, and compelled to depend on the authority which it had in it for itself.

And I assert that men who belittle the Bible, and claim conscience to be their most definite rule, themselves become unreliable. In their very reasonings they become obscure. The Bible is more definite; it is the Word; and it elevates the conscience, ceaselessly training it upward to more elevated and heavenly instincts than those of the animal life.

Debased conscience, however, allowed the ancient Canaanites to commit all vile and cruel sins; and most depraved filthiness is a part of the sacred worship of some heathen peoples, even to this day.

If man has no word-revelation, it is easily seen that God regards him as an animal, and he may live his animal life uncondemned; the murderer is no more guilty than the tiger; the adulterer is no more to be despised than the dog; and the thief is no more a sinner than the hen that scratches your flower bed.

All this is true, notwithstanding we observe that what the Bible stigmatizes as sin destroys human nature, and that the man who lives the beast's life becomes feeble and dies. And so do such races of men. . . . But why does sin destroy man,

if the "natural" man, the beast-man, is the true man? If sin is according to the nature of man, he should become stronger by sinning, should live longer, and be happier. . . . But the human mind approves of virtue; and men legislate for it, by definite statutes, for the common good.

Then why not be broad enough, "liberal" enough, to conceive that the Creator himself should legislate for the common good?

If so, the Bible.

Humanity is suffering and sick. The delirious light in us is lurid; and we need the authority that comes into the sick-room from the clear air of heaven, and should take the medicine according to the directions of the Physician of souls. The Bible is the prescription, causing people who obey its authority to live longer, better and more happily than others. Jesus came to give us life abundantly; but we cannot receive it unless we obey his authority. The Bible record is true. Jesus claimed authority when he was here, and he has it yet. He said, "Heaven and earth shall pass away, but my words shall not pass away". He said, "He that is of the truth heareth my voice". And all effort of philosophy to "break his bands asunder and cast away his cords", springs from evil desire, and can only result in being "broken with a rod of iron, and dashed in pieces like a potter's vessel".

Finally, there is no valuable truth in the quotation I have made from Martineau, nor in the words of any other "Liberal" philosopher, that had not long ago been stated by some Bible writer. But God is very gracious; and is merciful toward those who have lost his Word, or never received it. Of them, the tent-maker, Paul, long before Martineau thought of anything like it, used the following word:

"When the Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Romans ii. 14, 15).

Some Topics in Connection with the Sunday School Lessons

The Monumental Record of the Descendants of Xerxes

Several of the Descendants of Xerxes and Esther bore the name of Artaxerxes. Perhaps the most distinguished of these was Artaxerxes Mnemon, so called from his remarkable memory. One of Plutarch's "Lives" is devoted to him.

"His reign was distinguished by the attempt of his brother, the younger Cyrus, to gain possession of the crown, and by the victory of Cunaxa, 401 B. C., the death of Cyrus, and the retreat of the ten thousand Greeks, immortalized by Xenophon", in his "Anabasis".

He left, as a memorial of his reign, an inscription, at Susa, on the bases of the pillars belonging to the royal residence there, as follows:

"Says Artaxerxes, the great King, the King of Kings, the King of the countries, the King of this earth, the son of King Darius; Darius was the son of King Artaxerxes (Longimanus), Artaxerxes was the son of Xerxes, Xerxes was the son of King Darius; Darius was the son of Hystaspes, the Achæmenean. Darius, my ancestor, built this temple (or edifice), and afterwards it was repaired (?) by Artaxerxes, my grandfather, by the help of Ahuramazda, I placed Anahita and Mithra in this temple. May Ahuramazda, Anahita, and Mithra protect me".—*Encyclopædia Britannica*, Vol. 2, *Artaxerxes*.

The inscription is in old Persian, with an Assyrian translation apparently by Mnemon himself. His career shows the marks of the culture of this line of Kings, received from Mordecai and Esther; although the treatment of "Ahuramazda" would indicate his lapse into paganism. He was not, however, lacking in the interest in the returned Jews that characterized Longimanus.

Artaxerxes Mnemon ascended the Persian throne in 405 B. C. and reigned 46 years, dying in 359 B. C. He was thus contemporary with Nehemiah in his long-continued second term in Jerusalem as the Tirshatha, and with Malachi, and probably cooperated with them. It has been suggested that Ezra iv. 6-23 is an episode, or parenthesis, inserted in the midst of a summary of the oppositions of the enemies of the Jews to their attempts to reestablish Jerusalem; in which case Artaxerxes Mnemon would be here referred to.

It is remarkable that Ezra "singled out the three Kings who, of all the Persian monarchs, distinguished themselves by the favor shown to the Jews"; and that this old illuminating and confirmatory inscription should be found in the palace at Susa.

Jonah's Second Mission to Nineveh, and its Results*

CANON DYSON HAGUE, LONDON, ONTARIO, CANADA

1. The Second Word of Jehovah to Jonah

"And the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee".—Chapter iii.

The second chance! Surely it was love;

*From "Jonah: The Book and the Man: A Twentieth Century Message". See Sept.-Feb. Teacher, p. 355, for the "Origin" of this Booklet, and the author's "Introduction to the Message".

We reprint here the exposition of Jonah iii.-iv.—Editor.

it was wondrous love. As far as the east is from the west, so far hath he removed our transgressions from us. He has not dealt with us after our sins. The Lord is merciful and gracious. The Lord is good and His mercy endureth for ever.

Oh do not judge yourself; do not judge others; do not judge any one from first failure. The best is yet to be. Oh what would some of us have been to-day if it

had not been for the second chance! Yea, as for me, my feet were almost gone, my steps had well nigh slipped. But the word of the Lord, the word of pardon and peace, came unto me a second time, even as of old it did unto Moses, and David, and Peter, and Thomas, and Mark. "The second time!" O never despair! If at first you don't succeed, try, try again. Yes, and if at first you do succeed, try, try again, for it is just possible your pride will carry you

farther away from ultimate success than if you had failed. "The second time"!

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

"The second time"! But it is the first message. It is the word of the Lord; the old, old story, with a new meaning, a fresh delight, and a novel sense of power.

2. *Jonah's Obedience to the Word, and Its Results*

"So Jonah arose and went into Nineveh according to the word of the Lord".—Chapter iii. 3.

Tramp, tramp, tramp, the lonely man trudges over the sands, away off there to the northeast. But there is no fear now. There is no cowardice now. There is no stubborn reluctance now. For it was according to the word of the Lord he went. And when he got to Nineveh, boldly he cried until that great city was shaken from circumference to centre; from the greatest to the least, from the king on his throne to the poorest of the paupers. So the people of Nineveh believed God (iii. 5). They cried mightily to God (ver. 8). They turned from their sins (ver. 10). They fasted and put on sackcloth from the greatest of them even to the least of them (ver. 5). Conscience was king. A great revival broke out. It was as if God's voice stirred their very soul: Seek ye the Lord while He may be found; call ye upon Him when He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy. And when the word went out from the King that all should cry mightily unto God and turn every one from his evil way, they did. One of those sudden religious impulses, not unknown in Oriental centers swept like a typhoon over the city, abashing all. And God repented too. For God saw their works, that they turned from their evil way (ch. iii. 10).

But, says the critic, does God repent like that? Why not? Because He is unchangeable. He is constitutionally immutable. (Numb. xxiii. 19.) He is Jehovah. He would not change like that, because He can not change like that. But we must re-

member the conditionality of all God's threats. We must read Jer. xviii. 7, 8, to understand. Read those verses. Read them over and over again, and learn with joy the infinite love and the unsparing mercy of God to the sinner who turns from his evil way: "If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them".

But, cries the critic, it is impossible! What is impossible? That a great city should be spiritually revolutionized and that the records should say nothing about it. The city newspapers of to-day are not much given to record the mighty works of God's Spirit, as you all know. And it is far more likely that the brick books of Nineveh will be found to record their conquerors' campaigns and splendors and like matters of barbaric interest, rather than the mere wonder of a religious revival. But it's impossible! Who says so? Why, the rationalists say so. The higher critics say so. What do they say? They say it is contrary to analogy (Driver, O. T. Introduction, p. 324). Contrary to analogy? I should think it was! Thank God, it was contrary to analogy! Pentecost was contrary to analogy! And every manifestation of God's power from that day to this has been contrary to analogy. But all things are possible with God, and all things are possible to him who believeth. And if a Patrick, an Aidan, a Peter the Hermit, a Latimer, a Baxter, a Judson, a Taylor, a Moody, could shake cities and countries from circumference to center, shall we not rather rejoice and glorify God for this marvellous manifestation of His Spirit?

Remember also that this incident made a

great impression upon the Master. He referred to it in one of his most solemn discourses, and in words that not only press home one of the most vital of all eschatological truths, but settle forever the historicity of Jonah (Luke xi. 32). This passage not only proves that our Lord thought of confirming, but did confirm, the historic character of the story. Our Saviour was accustomed to use allegory and parable, and it is within the bounds of possibility to believe that He might have used the analogy of Jonah's sign even if the book had been an inspired bit of parabolic proph-

esying. But the reference to the men of Nineveh is impossible on the assumption of its being a parable. For, as a modern writer has pointed out, it is surely impossible for Jesus to have asserted that a body of imaginary persons, described in a fictitious book, who fictitiously repented at the preaching of an imaginary prophet, shall rise up in judgment and condemn the actual impenitence of His actual hearers in that generation, and that imaginary characters shall rise up in judgment at the same judgment bar as the men of His day.

3. *The Prophet's Rebellion, and the Lord's Rebuke*

The prophet's anger and God's rebuke.—Chapter iv. 1-11.

As to the rest of the story, how exceedingly angry the prophet became and how the gourd grew up in the night, and was withered, and how God expostulated with him for his narrowness and petulance like a pouting boy in the sulks, it is written to show the power of the mighty Spirit who records with such fidelity a good man's faults and foibles and a true man's limitations. We have seen it all! We know it all! Oh! it is so true to life! This smallness of some men of clerical mind. Their little jealousies and narrownesses; their selfishnesses and sulkings. Oh! it is so real. It is so real. Romance? Poem? Allegory? No, no! It is life, life, life! It is so true! Everything is so true to things as they are, not to things as they are dreamed of in the brain of a Teutonic theologian. The scenes are so vivid.

To treat this as poetry whose figures are drawn from legends and myths, is not only to sin against the common sense which God has given us, but against the simple and obvious intention of the author. It betrays such an absolute failure to appreciate the standpoint of the writer. It is blindness both to reason and to Scripture. How long, O Lord, how long must Thy prose suffer from those who only treat it as poetry? How long, O Lord, must Thy words of truth, so real, so simply told in the natural and believable tones of truth, suffer from the incredible obtuseness of men who at the dictate of a hypnotizing rationalism would fain destroy and denude

and evacuate the Word of Life, by turning fact into legend, history into allegory, and miracle into myth? Parable? Allegory? Oh, the book is too simple, too grand for that!

And so we leave Jonah and this book with these thoughts:

First, God is great, God is merciful, God is Love. But man! oh man is wilful, man is narrow, man is cowardly, man is proud! And man does fall. Yes. Though he be in very truth a man of God. But man can rise, rise, rise, and be as swift to go as he was to flee; as ready to obey as before to disobey, and though not perfect, to perform marvels for Him who made him willing in the day of His power.

Second, to make men rise up we must rise ourselves; to make men repent we must repent ourselves; to do great things in the name of the Lord we must go according to the word of the Lord, and speak and spare not. The Book of Jonah teaches us that nothing turns the coward into a brave preacher like a miracle. And to-day nothing makes a man so fine a missionary, so dauntless a preacher, so sure of Pentecostal revivals, as a supernatural experience in his own life.

Third, and last of all. Noble things are ever difficult. O, you who are candidates for God's hero-roll, be willing to go to the hardest places. Let others take the easy; do you take the hard. God's calls are high calls, oftentimes hard calls. The grandest trial-beds for character are the difficult posts. That was a noble saying of one of the American leaders to her graduating

classes: Go, said she, when you choose your fields of labor, go where nobody else is willing to go.

Yes. This is the word of the Lord, that

comes to His servants to-day as it did of old to Jonah: Go to Nineveh! Arise and go to Nineveh according to the word of the Lord.

Some Suggestions on Matthew's Aim and Plan*

EDITORIAL DEPARTMENT

1. The Opening Work of Jesus as the Second Adam

The Father, by an Audible Voice from the Heavens, at the Baptism, Publicly Recognized Jesus as His Beloved Son, in Whom He had Complacency, and thereby Completed His Inauguration.—Matthew ii. 17.

Having been thus Publicly and Authoritatively Inducted into His Office, Jesus, as the Second Adam, immediately Took Up His First Duty as Messiah, in His Victory over Satan in Fulfilment of Genesis iii. 15, the Promise of the Protevangel.—Matthew iv. i-ii.

The Spirit, by Whom Jesus had been Anointed as Messiah (the Anointed One), in Carrying out the Plan of Redemption, immediately Led (Mark says "Drove") *Jesus into the Wilderness in order that He might be Tempted by Satan* (ver. 1).

[For the differences in the narratives of the Temptation by Matthew, Mark and Luke, compare the Gospels, and see "Why Four Gospels?", p. 140.

Only Matthew tells us, in narrating the Temptation, that Jesus was led by the Spirit into the wilderness *for the express purpose* of being tempted by the devil (iv. 1). The Jew alone, as familiar with the history of redemption, felt it to be a necessity that the Second Adam, in His work of fulfilling the law and restoring man, should meet and overcome the tempter by whom the First Adam fell.

The Personality and Power of Satan, as the Prince of Darkness, are here unhesitatingly assumed by Matthew, as they are assumed in all the Bible from Genesis to Revelation.]

Adam in Eden had been seduced into sin by Satan, and the Kingdom of God, i. e., the Reign of God, in his soul, destroyed. Jesus, as the Second Adam, was now to take the place of man, to be Tempted by Satan, and to win the victory over him in restoring the Kingdom of God.

And Jesus, as the Second Adam, *had to Win the Victory for Man just where the First Adam failed and fell*. This was a first essential qualification for the further work of the Messiah.

The Temptations may be considered both in their obvious relations to the Fall of the First Adam, or in their deeper relations to the Threefold Work of Jesus as Messiah which Satan sought to thwart or render abortive.

(1) In the First Temptation, Satan Took Advantage of the Hunger from long Fasting, and Sought to induce Jesus to Use the Divine Power given Him for His Messianic Work, to Supply His Human Needs,—thereby Distrusting God's Providence.—Matthew iv. 2-4.

a.—As with Adam, the first Appeal was to the Appetite for Food (the Woman saw that the fruit of the forbidden tree was "good for food"), so with the Second Adam the Tempter made his first Appeal to the same Appetite unspeakably intensified for the Occasion (Matt. iv. 2).

[Jesus as man's representative was bound to keep the law of man. That law required that He should trust in the Providence of God, just like any other man, for the supply of His human wants. He used His Divine Power only for the purposes of Redemption.

From the Messianic point of view there lay before Jesus a Threefold Work, and in the Conflict Satan set himself to prevent the accomplishment of this. In the First Temptation he attempted to induce Jesus to break the law for man, by using His Divine power for Himself. If he had succeeded, Jesus, by breaking His Covenant with God to obey the law for man, would have rendered Redemption impossible, even though the act had not involved any sin.]

b.—The Answer of Jesus, Drawn from the Law He had Covenanted to Obey (Deut. viii. 3), was, that the Way of Life

* See "Constructive Studies in Matthew, the Gospel for the Jew".

is not by Bread, but by Obedience to God (Matt. iv. 3, 4).

(2) In the Second Temptation, Satan sought, by Misquoting Scripture and Wearing Jesus to Exhaustion, to induce Him to Cast Himself down from the Wing of the Temple, thereby *Putting God*, Whose Providence He had Professed to Trust, to an *Unreasonable Test*, in Gaining His Ends by a Short Cut.—Matthew iv. 5-7.

[*Just what the desired thing then before Jesus was*, is not made entirely clear. As Jesus had not yet taken any food, and had been doubly exhausted by climbing the mountains from Quarantaria, and then climbing to the lofty wing of the Temple, it may have been to cast Himself down to avoid dragging Himself down to the Temple Court. Or, if, as some suppose, His enemies or the Temple Guards were pursuing and threatening Him, that would have opened the way for the temptation. Others suppose that the Devil's scheme was to induce Jesus to take a short cut to Messianic honors, by miraculously casting Himself down among the multitudes below and being at once crowned King.]

a.—The Choice of the Occasion, and Beginning the Attack with what professed to be a Counter Quotation of Scripture from the same Law, show the eagerness and keenness of Satan in the Conflict (Matt. iv. 5, 6).

[Jesus had insisted that man should implicitly trust God's Providence and live by Absolute Obedience to His every requirement (Deut. viii. 3). Satan takes Him at His word, and urges Him to give a cardinal example of His trust. But he omitted from his deceptive quotation the capital clause, "in all thy ways", i.e., in all the appointed ways of duty. Casting Himself down was not included in "the ways of Jesus".]

b.—Jesus again Replied from the Law (Deut. vi. 16), which forbade Tempting God, or Putting Him to an Unreasonable Test (Matt. iv. 7).

[*Eve*, in yielding to Satan, was taking a short cut to what she desired, "the lust of the eyes and the pride of life", pleasure, wisdom, knowledge of good and evil. From the Messianic point of view, Satan may

here be looked upon as seeking to turn Jesus aside from "the program of suffering and death laid down for Messiah in the Law and the Prophets, by casting Himself down into the midst of the people and being at once acknowledged and crowned as the Messiah". Had Satan succeeded, Jesus would have been only "a Jewish Messiah", and Redemption would have been impossible.]

(3) In the Third Temptation, Satan sought to Break the Allegiance of the Messiah to God, by Offering Him All the World if He would Eschew the Authority of God for that of the Devil; and was Answered with a Divine and Compelling Answer, "Get thee behind me, Satan"!—Matthew iv. 8-11.

a.—As in the case of Eve, the last brazen Appeal of Satan to Jesus was to Break away from God and Worship and Serve Satan (Matt. iv. 8, 9).

[In it the Tempter sought to turn aside Jesus, as the Savior of the world, from the Divine way of restoring the Kingdom—by the preaching of the Gospel and the slow wresting of men one by one from Satan's dominion—into taking a short cut to universal dominion, Satan offering to give Him at once the dominion over man which he claimed to have won in Eden, on condition that Jesus should transfer His allegiance from God to the Devil.]

b.—The Answer of Jesus, drawn from the same Law (Deut. vi. 13), was sharp and Emphatic, and with Divine Power; so that Satan left Him for a season (Matt. iv. 10).

c.—The First Victory of Jesus the Messiah, the Second Adam, over Satan for man, was thus Completed; and the scene closed with the Coming of the Angels to minister to the exhausted Victor (Matt. iv. 11).

This concludes the Introduction of Matthew to his Gospel for his Jewish countrymen, which presents with great compactness the Proofs that place beyond reasonable doubt the fact that Jesus had the Prophetic Origin, Birth-place and Residence, and Official Preparation of the Messiah Whose Advent Israel was awaiting.

2. Introductory Summary of Jesus' Earlier Galilean Ministry

1. Outline of the Public Ministry of Jesus

As shown elsewhere, it was not the purpose of Matthew to write a Life of Christ

or a History of His Public Ministry, but an Argument to Prove to the Jews that Jesus

was their Messiah. There is therefore no attempt, particularly in this portion of his Gospel, to narrate the Events recorded in the order of their occurrence in time.

It is generally believed that the Public Ministry of Jesus as Messiah occupied something over three years, beginning with His Temptation (A. D. 26) and ending with His Crucifixion (April of 30 A. D.).

An interval of about a year lies between the Temptation and the opening of Jesus' Public Ministry in Galilee, or between Matt. iv. 11 and iv. 12.

This year was taken up with the comparatively Private Ministry of Jesus in Judea, more especially directed to the true Israel (A. D. 26-27); from which John draws in his Gospel. During this time John the Baptist was actively engaged in prosecuting his work as the Herald of Messiah.

About two years (A. D. 27-29), beginning with the imprisonment of the Baptist and the withdrawal of Jesus into Galilee, were occupied by Jesus' Great Public Ministry in Galilee.

In the *Earlier Galilean Ministry* (perhaps for a year), Jesus, as *Prophet and Unfolder of the Law*, takes up the *Message of John the Baptist* and devotes Himself to the *Proclamation of the Coming Kingdom*. From this Earlier Ministry Matthew draws the materials of *Part First* (chs. iv. 12—xvi. 12), arranging them, not in the order of time, but for the purposes of his argument.

In the *Later Galilean Ministry*, Jesus, as *Messianic King*, publicly put forward, pressed and demonstrated by supernatural manifestations, His Claim to be the Messiah, in Galilee and Judea. From this Later Ministry Matthew draws the materials for *Part Second* (chs. xvi. 13—xxiii. 39), so arranging them as best to press that *Messianic Claim of Jesus upon the Jews*.

About six months (October, 29 A. D., to April, 30 A. D.) were occupied by the Ministry of Jesus in Perea, or among the Heathen and practically exiled from both Judea and Galilee, to the record of which Luke devotes nine Chapters of his Gospel.

2. Matthew's Summary of Jesus' Earlier Galilean Ministry

Matthew Gives a brief Summary of the Opening Personal Ministry of Jesus in Galilee, Covering perhaps a Year; to show, by way of Introduction to what follows, How the People of All Classes were Roused and Gathered to Hear the Proclamation of the Doctrines of the Kingdom of Heaven by the Prophet and Law-giver, in the Sermon on the Mount.—Matthew iv. 12-25.

(1) When John the Baptist's Ministry was Brought to an End by his Imprisonment, Jesus seeing that His Time had come, Entered upon His Great Galilean Public Ministry as Messiah; Removing to Capernaum, a Conspicuous Semi-Gentile Center from which to Reach All Palestine; thereby Fulfilling the Messianic Prophecy in Isaiah.—Matthew iv. 12-17.

The Close of the Baptist's Active Career gave the Signal for Jesus to enter Publicly and Conspicuously upon His Active Ministry, for which He had been Heralded and Anointed a Year before, and for which He now Withdrew into Galilee.—Matthew iv. 1.

[For Matthew's reason for omitting to record the events of this long period (which

John records), see "Why Four Gospels?", p. 131.

From the connection by Matthew of Jesus' withdrawal into Galilee with the imprisonment of John, it has been inferred that He did it to escape the same fate at the hands of Herod; but in Judea He was outside of Herod's jurisdiction, while at Capernaum he was within it and only a few miles away from Tiberias his Capital. John's Gospel implies (iv. 1-3) that Jesus withdrew to avoid the Pharisees, who had already determined on His death and who pursued Him into Galilee and finally drove Him out of it.]

a.—Galilee of the Nations, always the Passing and Crossing Place of the World's Travel and Traffic, was wisely Chosen for Pushing the Conflict of Jesus as Messiah with Apostate Judaism and the Powers of Darkness, by the most extraordinary Manifestations of His Supernatural Power (Matt. iv. 13, 14).

[The fact that Jesus had been twice rejected by Nazareth is not here mentioned by Matthew, since the real reason for the change in the Evangelist's view was the necessity for finding an adequate center for His future work.

That Capernaum, with the region around it, furnished such a Center, is obscured by

the translation of verse 15. The Place where the Preaching began is there properly described as, "toward the Highway along the Sea beyond Jordan, Galilee of the Nations". *The Great Highway*—in one direction leading through Damascus and Babylon, and to all the East whence the Magi had come, and in the other to Judea and Egypt and the Mediterranean and the Occident—made the Capernaum region accessible to the World.

The Cities of this region, "wherein most of His mighty works were done", Jesus later upbraided for their unbelief: "Woe unto thee Chorazin! . . . Bethsaida! . . . Capernaum!" (Matt. xi. 20-25).

From this Center it was easy to escape to Syro-Phenicia, to Caesarea Philippi under the shades of Hermon, or to the hills of Perea across the Jordan.]

b.—*The Extraordinary Manifestations of Gospel Grace and Supernatural Power*, such as Never Elsewhere Experienced, that burst forth over that Region of Heathen Darkness, Fulfilled, and were intended to Fulfil, Isaiah's great Prophecy (Isa. ix. 1, 2) of the Messianic Glory (Matt. iv. 15, 16).

[For the principles that govern the quotation of such passages from the Old Testament in the New, see "The Quotations of the New Testament from the Old, Considered in the Light of General Literature", by Franklin Johnson, D.D., LL.D., Professor Emeritus of Theology in Chicago University. This work is an exhaustive one—the classic on the subject—by one of the ablest and most scholarly men this country has produced.]

It was There that Jesus Began as Prophet the Public Proclamation of the Coming Kingdom of Heaven, *Taking up John's Message* to Complete the interrupted Work of the Herald.—Matthew iv. 17.

Jesus took up John's ringing call to Repentance in view of the Nearness of the Kingdom of Heaven. It was still needed in this Northern region which had apparently been but little affected by the Preaching of the Baptist on the lower Jordan. Indeed, it would seem that the first year of the Public Ministry in Galilee, that covered by Part First of Matthew's Gospel, was mainly devoted to the preparatory work of *Proclaiming that Coming Kingdom*.

(2) In this New and Greatest Epoch of His Messianic Activity, *Jesus Began at that Galilean Center to Surround Himself*

with a Body of Constant Followers, Drawn from the Common People, who were to be Trained for future Work and Leadership in that Kingdom.—Matthew iv. 18-22.

a.—Simon Peter and Andrew, two Fishermen, were the first to be Called into this Fellowship, by Jesus as He was Walking by the Sea; and they promptly Obeyed the Call.—Matthew iv. 18-20.

[This call, looked upon without knowledge of what appears elsewhere, would seem quite abrupt. It must be remembered that there were *three or four stages* in the calling of these men: (1) Jesus won their faith when they were introduced to Him by John on the Jordan (John i. 40-42), when they accepted Him as the Messiah and became His occasional attendants. (2) He then called them, in the Scripture of this Study (Matt. iv.) to be His constant followers. (3) Later He Called them into the permanent body of Twelve Apostles whom He associated with Him in Evangelizing Galilee (Matt. x. 1-4). (4) Still later He gave them the Great Commission for the Evangelization of the World (Matt. xxviii. 18-20).]

The Promise of Jesus was, "I will make you fishers of men". The secret of the efficiency of the chosen witnesses of Jesus, in all ages, has been found in *His calling and making or training*. The great book on this subject is that of Professor Bruce, entitled, "The Training of the Twelve; or, Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship",—which shows *how Jesus prepared these plain men for the Apostolate*.

b.—Soon after James and John, the Sons of Zebedee, also Fishermen, were Called to be His Constant Attendants; and they Obeyed with equal Promptness.—Matthew iv. 21, 22.

[He made it plain from the outset, that His Kingdom was not to be a hierarchy, made up of the great ones of Judaism or of the Roman world. He has never exalted the "wisdom of this world" in building up His Kingdom; as Paul shows in 1 Corinthians i. 17-31. Constantine's accession to the headship of the Church was, in the view of many, one of the greatest disasters in its history.

It must be remembered that, according to John's record of the events of the year before (see John v.), the Jewish Rulers and Leaders in Jerusalem, by their apostasy and rejection of Jesus and persecution in connection with the healing of the Cripple at the Pool of Bethesda, had already vol-

untarily and deliberately excluded themselves from the Kingdom. The local Jewish Leaders in Galilee subsequently took the same course.]

(3) Jesus, in His later Public Ministry in Galilee, Entered upon and Carried Out an Extended and Systematic Tour of the Whole Country, Combining Teaching in the Synagogues, Preaching the Kingdom and Healing the Sick; by which Tour and the Report of it that went abroad He Roused and Brought together Multitudes from All Palestine, Prepared to Hear His Doctrine of the Kingdom.—Matthew iv. 23-25.

a.—In this Threefold Itinerant Ministry Jesus Systematically Covered All Galilee, Exhibiting Everywhere before the People the Credentials of the Messiah.—Matthew iv. 23.

Jesus in His Teaching took advantage of the Synagogues, which existed wherever there was a Jewish Community, *to reach the Jews* to whom His ministry was primarily directed. In His Galilean Ministry the conflicts will be seen to center largely in these institutions, which had their local rulers and leaders; with whom the Jerusalem Jews kept in close touch, using them as the willing instruments of the Hierarchy.

b.—The Report that Went forth of the Wonderful Works of Jesus Stirred All the Roman Province of Syria, and Brought together great Multitudes from the Mediterranean to the Eastern Desert, Who came to be Healed and Taught.—Matthew iv. 24, 25.

The extreme forms of the Diseases Represented and Healed made clear beyond dispute the Messianic Power of Jesus (Matt. iv. 24).

3. Place, Aim and Scope of the Sermon on the Mount

In the Sermon on the Mount Jesus, as Prophet and Expounder of the Law, Outlines the Underlying Principles of the Gospel and its Righteousness;—and then Applies this as the Standard for Putting to the Test and Condemning the Perversions of the Apostate Jewish Leaders, the Scribes and Pharisees, in their Religious Doctrines and Conduct and in their Common Business and Social Life.—Matthew v. 1—vii. 29.

[In "Why Four Gospels?" the outline analysis of the Sermon on the Mount will (Vol. xiv.—28)

"There is a progression in the severity of the various forms of affliction mentioned. Sickness is less serious than disease, and 'torments' imply forms of disease attended with acute pain. The possessed with devils, or more properly demons (for it is not the same word that is used for devil in the former part of the chapter), were those over whom evil spirits had gained such special power that the person could not always control his own motions or acts. See Matt. viii. 28" (*Rice*).

The words of Scripture clearly declare that in Christ's time, in which He was waging a continual conflict with Satan, "Satan, by his inferior agents or demons, was permitted to take possession of the bodies of some persons, and to inflict various sufferings upon them". The deliverance of these victims of the devil by Jesus furnished one of the most conspicuous proofs of His Messiahship. Satan's agents were let loose, so to speak, in an extraordinary way, to make the victory of Jesus in the conflict more complete.

c.—The Gathering of the Great Multitudes that Followed Jesus, as a Result of the Galilean Ministry here summarized, Prepared the way, when the proper time had come, for *His formal Statement of the Doctrine of the Kingdom of Heaven in the Sermon on the Mount* (Matt. iv. 25).

[It must constantly be borne in mind that Matthew arranged the materials that follow, not in the order of their occurrence in time, either to write a *Life of Jesus* or to make a chronological record of *Jesus' Ministry in Galilee*, but to furnish *Proof to the Jews that Jesus was their Messiah*.

Most, if not all, the Events that here follow the Sermon on the Mount, occurred before it, in the course of the Public Ministry here Summarized (Matt. iv. 12-25).]

be found on pp. 115, 116; the distinctions between the Sermon on the Mount and the Sermon on the Plain (Luke vi. 17-49), on pp. 137 and 244. Portions of the Sermon on the Mount will be found expounded, and its relations to the Sermon on the Plain set forth, in the treatment of the International Lessons for 1906, in Volume iv. of *The Bible Student and Teacher*. See February, pp. 126-137, 193-195, and reprinted in "Constructive Studies in Matthew, the Gospel for the Jew".]

(1) *The Setting of the Sermon on the Mount*

Any correct exposition of this Scripture

must take into account its probable place in the history and its relation to the Sermon recorded by Luke; the purpose for which it was delivered; and the relation of its teachings to the Old Testament, or the Law and the Prophets.

Its Place and Relation to the Sermon in Luke.—The place of the delivery of the Sermon given by Matthew was probably the Horns of Hattin a few miles away from Capernaum and overlooking that city. It has been confounded with the Sermon by Luke (vi. 17-49), and the two affirmed to be reports of one and the same discourse. The statement in Matthew is that Jesus went up into a mountain and sat down to teach; in Luke (vi. 17), that He came down and stood in the plain. If the former is the Sermon on the Mount, the latter may be called the Sermon on the Plain.—The former is connected by Matthew with our Lord's preaching tour through Galilee (Matt. iv. 12-25), before the call of Levi (Matt. ix. 9), and a considerable time before the call of the Twelve (Matt. x. 1-4); while that in Luke was delivered after the Twelve were chosen (Luke vi. 12). The former is full of Jewish references, while in the latter they are entirely absent.

[It is naturally to be expected that many of the teachings adapted by Matthew to the needs of the Jews, will be found in the other Gospels connected with other circumstances and aims. When it is remembered that all the different recorded utterances of Jesus occupy less than 1,500 verses and can easily be read in two or three hours, it is apparent that we have in the Gospels the merest fragment of the teaching that extended through three busy years. (See John xxi. 25.) As the aim of Jesus was everywhere and always the same He kept repeating the essentials of His Message.—The Sermon on the Mount, which can be read in 15 minutes, is probably the epitome—absolutely perfect in form—of the teachings of a whole day.]

The Hearers to be Reached by the Message.—If the Sermon was delivered, not to the ordained Apostles and others; but to a limited number of disciples of an earlier period (among whom were the four who were called at Gennesaret to attend upon the ministry of Jesus); and to the "great multitudes of people from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan" (Matt. iv. 25); and to "Pharisees and Doctors of the law . . . which were come out of every town of

Galilee and Judea and Jerusalem", representative Jewish officials and opponents of Jesus, who were present (as Luke tells us, v. 17) a little later in Capernaum,—then these facts must decide the point of view from which the interpretation of the Sermon must be approached.

The Supreme Purpose of the Old Dispensation, or the Law and the Prophets was to restore in man the Reign of God, or Heaven, which had been destroyed by Satan in the Temptation and Fall, i. e., to Restore Man to Obedience to God, or Righteousness. The work of Jesus was not therefore the abrogation of God's perfect Law (Rom. vii. 12), but the fulfilment and completion of that Law. The Gospel of the Kingdom which Jesus as Messiah proclaimed was "glad tidings", because it set forth God's way of accomplishing that in which the Old Testament system had failed, i. e., man's restoration to Obedience to the Law, or to Righteousness; which is the only way of Life in God's universe.

Now the audience that Jesus addressed was dominated, not by the Law, but by the false system of Phariseism, which one has called "Satan's great masterpiece which made 'void the law, that it should be of none effect'" (Matt. xv. 6; Mark vii. 7-9). The apostate Jewish teachers, "Scribes and Pharisees", who had followed Jesus into Galilee, so beguiled and perverted the Galilean masses that later, when the testing came, they all forsook Him.

"The Pharisees' creed was an unwritten creed. Professing to hold to the Scriptures, their real creed was an unwritten false exegesis of the Scriptures. They referred to their creed by the name, 'Tradition', 'Tradition of the elders'; and in secular history it is called 'The Pharisaic constitutions'. They quoted from the 'fathers', from the 'elders', and from 'them of olden times', with the same authority with which Paul said 'The Holy Ghost saith'" (Shearer).

[This false system originated during the interval between the Old Dispensation and the New. It grew, by accretion and by usurpation and pious frauds until it had perverted substantially all that was essential in the Law and the Prophets; and it was spread abroad by the Synagogue System to such an extent that in the time of the Apostles it had reached the limits of the Roman Empire.

In the early Christian centuries this system of tradition was reduced to writing—first in the Jerusalem Talmud, and then the Babylonian Talmud which expounded

it; and these two, as the Mishna and the Gemara, substantially superseded the Old Testament Scriptures for the Jews, and still hold them in their deadly and deathless grip.

NOTE:—The *perversions by the Apostate Jewish Teachers*, against which Jesus directed the Sermon on the Mount, are now accessible in cheap form in Rodkinson's "Translation of the Babylonian Talmud", the Gemara.

For such an audience the Preacher must of course expound the Gospel Way to Righteousness, but He must also expose Phariseism, with its False Righteousness, devoting Himself chiefly to the latter. This necessity furnishes the Key to the Sermon on the Mount.]

(2) Constructive Analysis of the Sermon on the Mount

The Sermon on the Mount consists of Three Parts:

a.—*An Introduction*—in which Jesus Sets forth the Gospel Way of bringing Men to the True Righteousness, or Restoring the Kingdom of Heaven (Matt. v. 1-20).

b.—*The Main Body of the Sermon*—in which Jesus Explains the Principles of the Gospel Righteousness, and Applies them in Exposing the False Righteousness of the Apostate Jewish Leaders, their Pattern Saints, the Scribes and Pharisees (Matt. v. 21—vii. 6).

He shows, from *Three Fundamental and*

All-embracing Points of View, that their vaunted "Righteousness" was such as to shut them out of the Kingdom of Heaven.

(a) *The First Point of View* is twofold, and is that of their *False Religious Teachings*, in which Jesus showed that, by Literalistic and Liberalistic Interpretation, they had rendered void the plainest foundation truths of the Old Testament Scriptures, and furnished a cloak for the most Shameless Sins (Matt. v. 21-48).

(b) *The Second Point of View* is that of their *Religious Conduct*, in which Jesus showed that, by their hypocritical Religious Practices, they had perverted all the fundamental righteousnesses (Matt. vi. 1-18).

(c) *The Third Point of View* is that of their *Common Daily Life*, Business and Social, in which Jesus showed that in their devotion to this world's interests they had become heathen and shut out God and His Kingdom, and by the Selfishness of their Social Intercourse had abolished the Golden Rule (Matt. vi. 19—vii. 6).

(d) *The Conclusion*—in which Jesus Sets before them the *Practical Way into the Kingdom*, by God's Grace and through Obedience to His own Teachings, and, as King and Judge, authoritatively Calls upon them to Accept and Obey and be Saved, or to Disobey and Perish (Matt. vii. 7-27).

4. Application of the Sermon on the Mount

Jesus Closed the Sermon on the Mount by *Taking His Place as Lawgiver and Lord, and Deciding the Destiny of His Hearers*,—Setting up Authoritatively His own Word as the Law and Demanding Obedience to It Then and There as the Only Way of Life, and Declaring Disobedience to It to be the Sure Way of Death.—Matthew vii. 24-27.

It remained for Jesus, in His Final Word, to make His own Central and Supreme Place as Lawgiver and Authority Plain beyond Controversy, so as to render it impossible for Any Reasonable Soul to Mistake it.

This He accomplished in the use of the most remarkable illustration of *The Two Builders*.

1. He Made it Clear beyond Peradventure, that He was Himself the Lawgiver and Judge, the Final and Supreme Authority, and that Every One that Heard and Obeyed His Words Built his Structure on

the Rock and for Eternity.—Matt. vii. 24, 25.

The Rock—the Divine, Incarnate, Atoning, Risen, Reigning Son of God and Son of Man, at once Jesus and Lord—is the only sure foundation on which the Soul can build an abiding structure. In so building, "hearing" is important, but "obeying" is all-essential.

2. He made it equally Clear, that Every One who Heard His Words but did not Obey them, Built his Structure on the Sand, only to have it Swept away with a Great Destruction.—Matt. vii. 26, 27.

This closing illustration evidently impressed His Hearers as Jesus intended it should; for it left them overwhelmed with the question of His Authority so to Teach,—which fact Matthew here records as the foundation for the next Sub-Division of the First Division of Part First.—Matthew vii. 28, 29.

The International Lessons in Their Relations to Faith and Life

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A. Notes on the Lessons for March, 1912

The Topics and Scriptures of the Lessons for March, 1912, in connection with the Life of Christ, are as follows:

March 3.—"The Call of the First Disciples".—Mark i. 14-28; Luke v. 1-11.

March 10.—"Jesus the Healer".—Mark i. 29-45; Matthew iv. 23-25.

March 17.—"The Paralytic Forgiven and Healed".—Mark ii. 1-12.

March 24.—"Feasting and Fasting".—Mark ii. 13-22.

March 31.—"Review": Lessons for the Quarter.

i. Lesson for March 3: "The Call of the First Disciples"

The Scripture of the Lesson is Mk. i. 14-28; Lk. v. 11

[As shown elsewhere, the Gospels record at least Four Stages in the Connection of these Disciples with Jesus, beginning with the first acquaintance and ending with their being sent out as Apostles, with the Great Commission, to Evangelize the World. See p. —

The First Stage, their making the acquaintance of Jesus, at the Baptism of John on the Jordan, is related by John in his Gospel (ch. i.). Note the order in which they are there called.]

The hour of Jesus had not yet come, and to brave danger at present, when His duty did not demand it, would have been contrary to His whole nature (*Geike*). On this account He withdrew from Judea into Galilee. The preaching which He now began was of a kind calculated to arouse expectation. The kingdom was at hand but it was not to be completely revealed at once. Long years before, some shepherds had stood expectantly by the manger-bed in Bethlehem. Were some of them still alive and did they, as Mary, still ponder in their hearts the things they had seen and heard? Even if we can not answer, the question is worth considering. There were always those who supposed that the kingdom of God would immediately appear (Luke xix. 11), and who fell away when their hopes were disappointed. The prayer which Christ left for His Church admonishes us ever to pray for the coming kingdom, but how often is it mere lip service on

the part of those who are no longer looking for and hasting unto the coming of the day of God (2 Peter iii. 12).

Great events were to take place, for which a degree of preparation was necessary if they were to be understood at all. Jesus wanted men to wait with undiminishing expectation around Him. A new dispensation had begun. The prophets, with their "thus saith the Lord", were no more; and the scribes, with their "thus saith Hillel", were to be silenced by Him who said: "I say unto you".

The discussion which gathers around the term "Kingdom" is unusually voluminous. Only a brief statement is here possible. The general idea can perhaps best be expressed by the term *Administration*. The word *Reign* is far from adequate. Rule suggests merely power on one side and obedience on the other. The conception of administration carries with it the constant unfolding of new plans, the progressive work of a living God. According to this view the term Kingdom could be appropriately applied to various stages in the divine administration,—it could signify the process of this administration, the results of it, and those for whom it was carried on; but the central fact in it all is an *administering God*. Accordingly the Church is but the human side of one aspect of the Kingdom. The name itself indicates the self-initiative of a gracious God.

The Coming of Christ meant a crisis in the Divine Administration. The time was especially opportune for men to seek God, who in Christ is seeking for them, and accomplishing vast designs for their eternal welfare. The important thing was not that a large revelation of truth should be made immediately, but that men should repentantly receive what was revealed.

Early in this Preaching Tour of Jesus occurred the event indicated by the Lesson-title. The common statement that these men had been disciples of Jesus for over a year can best be corrected by the student's examination of all relevant passages. But it should not be overlooked that, to some of them at least, Jesus was already well known. The fishermen, as Crannell says, were to become men-fishers. They were to learn of Christ by observing how He dealt with men; but, more than that, they were to be empowered by Him, as the miraculous draught had witnessed. The term, "fishers of men", is richly suggestive, and may well be dwelt upon in the class-hour, but it is too obvious to require discussion here. The character of the four disciples should also be studied in detail.

Christ made use of the Synagogue even as of the Temple. Both might be corrupt, yet He worked with them; for they still witnessed to the oracles of God, and there was doubtless many an Anna and a Simeon among the worshippers. Considerations of this kind should give a pause to those who would abandon the modern Church because

it is imperfect. With His disciples He entered into a synagogue and taught.

In the incident that followed we confront one of the most difficult problems of the New Testament, *Demonic Possession*. It should be faced squarely and frankly but kept in proper perspective. Huxley's whole argument against Christianity, as appears throughout his polemical writings, is that Christianity involves belief in demonic possession, and that demonic possession is an abject superstition. In fact, this became such an obsession on the part of this pseudo-scientist as to make him almost an example of what he denied. He so manifestly loses perspective that his argument is deprived of all cogency. Perhaps the most helpful discussion of this question is to be found in Dr. William Taylor's "Miracles of Our Lord", pp. 214-222. Whatever difficulties the cases present, the only course for the Christian is to accept the narratives as given by the credible and competent witnesses. Perhaps the weakest of all theories is that Jesus accommodated His method of dealing with the supposed demoniacs to the belief of the time.

Christ is proved *the Lord of all realms*; of matter, of life, of men and angels and evil spirits. The people felt that Christ spoke with authority; when they saw the demon obey they had the proof. The Christian teacher of to-day speaks with authority in so far as he honors the authority of Christ.

ii. Lesson for March 10: "Jesus the Healer"

The Scripture of the Lesson is Mk. i. 29-45; Matt. iv. 23-25

There is no interval between this Lesson and the one preceding. Leaving the Synagogue, Jesus and His disciples entered the home of Simon and Andrew. Christ sought to meet men in all the relations of life: in the church, in business and in the home. But though He comes as a guest, it is not to be ministered unto but to minister (Matt. xx. 38). For He is scarcely in the house till He is told of the illness of Peter's wife's mother. *Sickness* invaded the circle of even the Lord's intimate friends; Paul's epistles refer many times to the sufferings

of the saints and, at the present time, the Christian is not exempt from suffering.

But the attitude of our Lord, in this and succeeding instances, is to be taken as evidence of the fact that God does not willingly afflict (Lam. iii. 33). He takes no pleasure in the suffering of any of His creatures. The very structure of our bodies shows that the Creator has great regard for our physical happiness. But the existence of suffering shows that in certain conditions freedom from pain is not compatible with the highest good, and that it is

therefore not to be confused with that good. Jeremiah declares that it is good for a man that he bear the yoke in his youth (Lam. iii. 27). But the fact that the Lord Jesus uniformly healed disease and relieved suffering shows us that these things do not pertain to the heart of God, and that, for His children, they belong only to the present order. Indeed they are not to be compared with the eternal weight of glory that shall be revealed (2 Cor. iv. 17). The work of Christ was an earnest of the restoration of all things, of which prophets have testified (Acts iii. 21).

Peter's mother-in-law was very ill; according to Luke the physician, she had a "great fever", but at a word from Christ it left her. The cure was immediate and perfect. He took her by the hand and raised her up, and she was able at once to serve them. It is to be noted that this is the very first thing she felt impelled to do. True gratitude is best expressed in loving service. (On this miracle consult Blunt, "Undesigned Coincidences".)

When the Sabbath was ended, all the sick and possessed of the city were brought to Him and He healed them all. Each case was dealt with individually. Luke says: "He laid his hands on every one of them and healed them". In this we have a picture of Christ's dealing with every soul that comes to Him.

Christ's *manner of using His miraculous power* attests His divinity as distinctly as the power itself. On this occasion He did not remain to receive the acclaim of the multitude. But a few hours after this wonderful display of healing power He is alone in the desert, engaged in prayer. "O thou that hearest prayer", exclaims the psalmist, "unto thee shall all flesh come" (Ps. lxxv.

2), and Christ in the days of His flesh offered up prayers and supplications even with strong crying and tears (Heb. v. 7). But Jesus could not remain long in retirement. All men sought Him and the disciples soon discovered His place of prayer in the desert. With them He set out on a tour of Galilee, preaching and healing and casting out demons.

Only one instance is described in detail, that of a *leper*, who, in humble faith asked to be made clean. The compassion of Jesus was aroused, He reached forth His hand, touched him and cleansed him, completely as instantly.

This miracle and its attendant circumstances are of unusual significance and will prove fruitful topics for study. Only one point will be noted here. The character of the disease dealt with on this occasion at once differentiates Jesus from any of the so-called healers of to-day. As the Egyptian magicians sought to discredit Moses by duplicating his wonders, so there are those to-day who would eliminate the essentially miraculous from the cures performed by Christ by saying that the same things are now done through *psychotherapy*. The best brief treatment of this subject is by Hawkins, in the book, "The Quest for Happiness", where mental healing is appraised at its true value.

It is plain from the gospel records that the character of the disease placed no limit on the power of Jesus. *He healed every sort of disease and infirmity*. Nor are His miracles limited to healing. He fed the multitude, walked on the sea, stilled the tempest, raised the dead. These and other like things His disciples testify concerning Him. They also record that He declared Himself to be "the Son of GOD".

iii. Lesson for March 17: "The Paralytic Forgiven and Healed"

The Scripture of the Lesson is Mark ii. 1-12

"And thou Capernaum, which art exalted unto heaven shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day" (Matt. xi. 23). In the present Lesson we have for consideration one of the mighty works

which became the condemnation of unrepentant Capernaum. A study of the same sets the apparently severe sentence of Christ in a clear light.

Christ's injunction to the leper is seen to be justified in the results of the latter's disobedience. He could not openly enter a

city, and even in desert places they came to Him from every quarter. It is worthy of note that Christ did not suffer His physical strength to be unduly drawn upon by constant ministrations to the multitude. He came to spend and to be spent, but He knew the economy of rest. And prolonged prayer in solitude was a necessity, if we can judge by the habit of His life.

But at length He returned to Capernaum, and when it was known that He was in the house the place was quickly filled. "And He spake the word unto them". Mark seldom reports the discourses of Jesus, but he does not neglect to tell us of the Master's work of preaching (Cf. i. 21). The statement regarding the discourse on this occasion implies that Jesus was recognized as having a *definite message*. Perhaps it seemed narrow in its scope, but Jesus Himself compared it to a seed, which, in good ground, would bring forth sixty and a hundred fold. Even the Sermon on the Mount revolves around a few fundamental conceptions, but these are exhaustless in their application. The very words of Christ are precious; we are grateful for the preservation of a single saying such as that which appears unexpectedly in Acts.*

In the midst of this gracious and evangelical discourse, a *helpless man* is suddenly lowered through an opening in the roof and laid at the feet of the Preacher. (The details of the scene, made vivid in such works as "The Land and the Book", need not detain us in this presentation, though the teacher should not neglect them.) To the congregation in the room the most conspicuous thing about this man was his *helplessness*. But Christ was not immediately concerned with that. He saw a man who was indeed hoping to be healed, but who was more troubled by his sins than his sickness. The real longing in his heart was for forgiveness. And Jesus said: "Son, be of good cheer; thy sins are forgiven". At this declaration the scribes and

Pharisees inwardly rebelled. (Luke tells us that there were present Pharisees and doctors of the law from every village of Galilee, and Judea and Jerusalem—v. 17.) These men possessed a large measure of formal truth and they were certainly right in their position that no one can forgive sins but God, just as they were wholly wrong in their conclusion from this premise that Christ, in announcing the forgiveness of sins, was guilty of blasphemy.

They did not state their objection, but it was no less apparent to Jesus. He did not deny their premise, but He approached their conclusion with a question: "Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise and take up thy bed and walk?" The emphasis is on the word *say*, which is repeated. Christ does not ask whether it is easier to forgive sins or to cause the palsied to walk, but which is the easier *to say*. Certainly one is as easy to say as the other. Hence the question becomes: Are we dealing with words merely or with realities? Christ is accused because of what He said. He draws attention to the fact that so far as the words are concerned any one could have uttered them, and if they are words and nothing more the accusation is valid. But that is just the question. When Christ said: Thy sins are forgiven, was there merely a vocal utterance, or was there, back of the utterance, a transcendent act of forgiveness? Hence we may paraphrase: That ye may know that my words have their counterpart in realities (He said unto him that was palsied), Arise, and take up thy bed, and go unto thy house. And immediately he rose up before them all, and took up his bed and departed to his house (Mark and Luke).

"There was room enough for him now, and he who had been carried in helpless by his friends, went forth calm and strong, while the multitude glorified God, saying, We never saw it on this fashion. We have seen strange things to-day. What an experience for this poor man! Often and often, as he recalled the minutest incidents of this ever-memorable hour in his history, he would hear again these two voices, 'Son, thy sins have been forgiven thee', and 'Arise, take up thy bed and go into thy house'; and his heart would thrill with gratitude; but, while both were dear to him, he would dwell with fondest rapture

* "It is more blessed to give than to receive" (Acts xx. 35). And we would gladly know His exact words on this day in Capernaum. But though they have not been transmitted to us we are in no doubt as to His message. For He was sent to preach good tidings to the poor, to proclaim release to the captives, recovery of sight to the blind, to set the bruised at liberty, and to proclaim the acceptable year of the Lord (Is. lxi. 1 sq.). Such was the mission and message of the Christ.

on the first, as the more gracious and precious of the two" (*Dr. Wm. M. Taylor*).

This chapter in the life of Christ is well adapted to homiletical purposes, and the teacher will be interested in making his own applications, but the following suggestions are offered:

The faith of this man and his friends, their interest and devoted service and the manifest determination of all to get to

Jesus, should be dwelt upon.

The man was told to act before anything was said about his being healed, yet he responded and found himself—like the man with the withered hand (Mark iii. 1)—healed in the act.

Finally, it should be noted that, in spite of the apparently profound impression made, *the city fell away*; and Capernaum, once so near heaven, has vanished, and no one knows its site till this day.

iv. Lesson for March 24: "Feasting and Fasting"

The Scripture of the Lesson is Mark ii. 13-22

Whatever was the real attitude of the people of Capernaum at this time, the fact remains that *Jesus still had an audience*. At the sea-side all the multitude resorted unto Him, and He taught them. Again Mark merely states that the discourse was given, without a suggestion as to its contents. But it is well to pause and reflect on what a wonderful thing it was to hear the Lord Himself speaking words of loving kindness and tender mercy to men.*

It would be interesting to consider just what difference is implied between *speaking the word* and *teaching*. Though His message was one, the form naturally varied, as is abundantly illustrated by the discourses preserved in the Gospels. It is worth noting that Mark, brief as is his account, *implies* just such variety.

The call of Matthew is a point alike decisive in Christ's public ministry and in the life of the tax-gatherer. As the subsequent events show, Christ could not admit one of this profession into discipleship without incurring popular odium. We know how the presence of the publican in the Temple drew from the Pharisee the very fullest expression of self-righteousness (Luke xviii. 11). Nor was the case very different with the common people.

Christ's choice of Matthew is, in the first instance, *a protest against class-judgments*.

We know that He welcomed even the Pharisees when they came seeking instruction (John iii. 1 sq.), and He never was concerned with the class to which a man belonged, but solely and simply with the man himself.

We note further that when a *principle was involved*, Christ was indifferent to popular approval. This might seem a slight thing to say of the Master did not social opinion operate with such resistless force where its influence might be least expected. In contrast to those who thus readily yield are some who, in the pride of their indifference to popular favor, even court opposition, and others whose indifference is mere stoicism based upon contempt for the mass of mankind. But Christ's social attitude was unvitiated: He loved all and would help all, but feared none. Perhaps even among His supporters there were those who deprecated the choice of Matthew; who thought it unwise thus "unnecessarily" to antagonize the people. But Christ was prepared to go further and carry His principle to its conclusion.

Matthew, in his new-found joy, *did not forget his former associates*, but made a great feast—of which, in his Gospel, he modestly says nothing—at which they might meet the Christ. The Lord's willing presence at this feast completed the scandal. The disciples had first to bear the attack of the Pharisaic scribes, but Jesus came promptly to His own defense. His reply, brief and conclusive, is found in the golden text of the lesson. It is to be noted that this form of statement (expanded in the

* The attention of the reader is called (if that be necessary) to a remarkable book by Dr. W. C. Wilkinson, entitled, "Modern Masters of Pulpit Discourse". As a critic, the author is in the same rank as the preachers he considers. Among other supplementary matter, the volume contains an article on "Jesus as a Preacher", which is of unusual excellence. It is indispensable to a consideration of Christ's preaching.

fifteenth chapter of Luke's Gospel) is a veiled denunciation of the self-righteousness of the Pharisees. "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable and poor and blind" (Rev. iii. 17).

It has been stated that the call was *the decisive event in Matthew's life*, as is indeed self-evident. There is something impressive in a great choice, and it is impossible to read Luke v. 28 without feeling the emotion of the sublime. When the critical time came, when the issue was presented, Matthew acted, and hence lives forever. He nowhere declares his devotion for His Master, but those who read between the lines find it expressed on every page, and that his Gospel is a great monument of love for the Friend of publicans and sinners.

The controversy over *fasting*, introduced by the disciples of John the Baptist, brings out a number of matters of interest, only a few of which can be discussed here. Christ does not condemn fasting, but He declares

that it is incongruous with the character of His ministry. "Fasting should not be formal, mechanical, regular, done to appease God; but the natural, unforced expression of religious emotion" (*Crannell*). These disciples of John were really unfaithful to him in that they sought to make a finality of what he had himself announced to be but a preparation.

Both parts of the Lesson have a wide range of *application to modern conditions*. The Church forgets that it is her mission to serve all classes. At present the so-called submerged are ministered to by special organizations; if the Church deals with them at all it is by proxy. As destructive criticism has become the penalty for the Church's puerile Bible study, so materialistic socialism is becoming the penalty for the Church's indifference toward the "uncongenial" social element. And in many instances a gloomy formalism is proffered as service to Him who said: "I am come that they may have life, and may have it abundantly" (John x. 10).

v. Lesson for March 31: "Review" of the First Quarter

The Scriptures of these Lessons are not Connected Portions

It is enough here to suggest one or two methods of procedure.

1. The passages for the three months may be taken up in the order given in the International Lessons.
2. The reviewer may seek to interpret

these Scriptures in the light of the aims of the Synoptical Evangelists, and their setting in the different Gospels.

3. Or he may take up the plan unfolded in the "Constructive Studies in Matthew".

Notes on the Lessons for April, 1912

The Topics and Scriptures of the Lessons for April, 1912, in connection with the Life of Christ, are as follows:

April 7.—"The Appearances of the Risen Lord".—1 Corinthians xv. 1-11.

April 14.—"The Use of the Sabbath".—Mk. ii. 23—iii. 6.

April 21.—"The Appointment of the Twelve".—Mk. iii. 7-19; Matt. v. 13-16.

April 28.—"The Beatitudes".—Matt. v. 1-12.

These are the Opening Lessons for the Second Quarter.

i. Lesson for April 7: "The Appearances of the Risen Lord"

The Scripture of the Lesson is 1 Corinthians xv. 1-11

[The Committee turn away from the Synoptic Gospels to 1 Corinthians, in order to find a suitable Topic for an Easter Lesson.]

Christian thinkers, from Paul onward have had but one estimate of *Christ's Resurrection*. Whether they call it "the central verity of our faith", or "the fundament-

al fact of Christianity", or phrase it yet otherwise, the meaning remains the same. In the present Lesson, in taking up the consideration of this theme, we turn from the Gospel of Mark to the first Epistle of Paul to the Corinthians.

The Greeks, it seems, had special difficulty with the doctrine of the resurrection. When Paul made his address on Mars' Hill in Athens, all went well until he referred to the resurrection. And then some mocked, while others, outwardly less rude, said that they would have to hear him on some other occasion when they had more time. The whole Christian teaching was to the ancient Greek (as to his modern representative) *foolishness*, and its crowning truth was the object of especial contempt.

At the present time, when any doctrine becomes uncomfortable or obnoxious, the *first query* is whether it can not be dispensed with, without impairing the integrity of the faith. To such lengths has this method been employed that we now face (in certain quarters) a Christless and an atheistical Christianity. But when Paul found that the doctrine of the resurrection fared hardly in Greece, he did not thereupon attempt to modify his definitions so as to include the Stoics and the Epicureans among the ranks of believers. He did not say that since the Greeks were by temperament and national training disinclined to this doctrine it would therefore be unwise to thrust it upon them; that the whole force of the gospel would be checked by this one unfortunate doctrine, which therefore, for the time, if only as a matter of policy, should be laid aside, or at least not insisted upon. On the contrary he preached the resurrection in Greece as he did almost nowhere else. No comment is here offered as to the wisdom of this course. But it is left to the candid reader to conclude as to the results if Paul had compromised on this doctrine with the Corinthians.

But we must not suppose that Paul looked upon the resurrection merely as an important article of faith which was to be believed and defended. It was for many of the Church a matter attested by their common experience, and to be false to it was simply to be false to fact. Those who

from the beginning were eyewitnesses and ministers of the word (Luke i. 2) were not going to repudiate their experience for theoretical considerations. With regard to the general resurrection Paul deigns to use *argument* to show its reasonableness, but in the instance of Christ's resurrection he merely affirms the *fact* as something well known in the Christian body.

At the same time he does not present the resurrection of Christ as an isolated fact, but as *as organic part of the gospel*. The preceding statement is: "For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures". This text is remarkable as containing perhaps the briefest and clearest statement in the New Testament of Christ's atoning death. The phrase, *according to the scriptures*, is important, emphasizing the fact that He who was crucified and slain by the hand of lawless men, was delivered up by the determinate counsel and foreknowledge of God (Acts ii. 3). The apostle especially notes that the Lord was buried, an important fact made prominent in the Gospels. And then follows the statement of the resurrection qualified by the phrase noted above: "And that he hath been raised on the third day, according to the scriptures".

In view then of the dubiety which the Corinthians felt concerning this part of the gospel history, the apostle is at pains to present *an array of evidence*. It is not our purpose to discuss the several appearances mentioned, beyond noting that whatever difficulties they each and all may contain, the cumulative evidence of the *fact* in question is incontrovertible. The origin of the Church has never been satisfactorily explained on any other basis. (The student need hardly be told that Paul, in this connection, cites by no means all the recorded appearances.)

It must also be kept in mind, as before stated, that the resurrection of Christ is not merely an isolated miracle, to be attested by a certain number of eyewitnesses. Their testimony is invaluable, but the *a priori* probability of the event, in view of the unexampled character and work of Christ, and the fact that it was "according to the scriptures", must not be over-

looked. The Christ of the Gospels and the Syrian grave, which Matthew Arnold tries to picture, would constitute an inexplicable incongruity. Nor is the testimony of the witnesses weakened by this consideration. For, however it is to be explained, the simple fact is that the resurrection is the last thing which the apostles were expecting.

Paul presents *his own testimony* very modestly. Christ had appeared to him also, but in a direct personal manner. How

could others be persuaded of the reality of this? The real answer is to be found in Paul's changed life. For that haughty Benjamite had determined to exterminate the followers of the Nazarene; but now he preaches His cross and resurrection, and humbly confesses: "By the grace of God I am what I am". And as there was found no one of greater zeal and truer devotion, who could doubt that he had seen the Lord in the way? (Acts ix. 27).

ii. Lesson for April 14: "The Use of the Sabbath"

The Scripture of the Lesson is Mark ii. 23—iii. 6

With this Lesson, we return to the course of Christ's ministry as recorded by Mark. We have for our consideration a question of large importance which frequently comes to view in the gospel narrative. Indeed, so much are the evangelists concerned with the conflicts between Christ and the Pharisees regarding the Sabbath, that the superficial reader of the Gospels might conclude that Jesus healed on that day almost exclusively.

There is reason in *the prominence of this conflict*. At no point did the old legalism and the new evangel cross more sharply than on the question of the Sabbath. Here the fundamental differences of the two found clearest expression. The great loving kindness of God, the authority of Christ, the littleness of human righteousness and, finally, the freedom of the Christian, may all be clearly seen in the course of the controversy. In the instance of the Sabbath, the traditions which made void the commandment had accumulated in unusual amount and burdensomeness. The purpose of its appointment had been entirely lost sight of. Its observance had come to be purely a matter of hypocritical casuistry.

The *manner of the attack* on the disciples shows the type of character which *legalism* develops. The boldness and confidence with which the Pharisees denominated the simple act of plucking and husking the grain is also to be noticed. But the primary purpose of Jesus does not appear to be to show that the "law" which the disciples were transgressing was a

purely human tradition. Instead He wishes to show that the spirit, and not the letter of the law, is the important thing. The first case which He cites would seem to be precarious for His purpose. How indeed was the case of David to be regarded? The argument, it must be admitted, was strictly *ad hominem*. Christ Himself does not pass judgment on the action of David. But he made it clear that before they attacked His disciples they would have to take up the case of David. It was a matter of motive-searching, of putting their consistency to the test.

There is too, a deep meaning in *Christ's question*, so often repeated: "Have ye not read?" (It would be profitable to make a study of all the passages in which this question occurs). To the Sadducees who came to Him with a supposedly unanswerable question Christ said: "Ye do err, not knowing the scriptures" (Matt. xxii. 29). Accordingly the implication above, as is brought out clearly in Matthew by the quotation from Hosea, is that they were entirely ignorant of the word and command of God, having allowed them to be hidden by the rubbish of tradition. All their punctiliousness amounted to nothing, for after all they were keeping only the commandments of men, ignoring and even transgressing the commandments of God.

The question: "*Have ye not read?*" should be taken to heart by every Christian to-day. It may be said incidentally that Christianity presupposes human intelligence, the ability to read, and devotion

to thoughtful pursuits. And Christ undoubtedly presupposes in our case, as in that of the Pharisees, the reading of the Scriptures. As regards the Pharisees, it was well known that they read the Scriptures, and the question as addressed to them is an instance of Christ's not infrequent use of irony. But the "Have ye never read", as it repeatedly recurs, unquestionably implies that the Scriptures are not to be neglected. The fact, however, that it was addressed to those who were known to read the Scriptures diligently, or that real reading is more than conning, shows that mere reading is not enough. It should be said, in passing, that the monumental ignorance of the Bible in this country is equalled only by the vast mass of superficial, hypocritical, pious "helps", the penalty of all of which, as before stated, is the leverage which destructive criticism now has on the Church.

As Dr. Taylor notes, Christ's argument in defense of the Sabbath was *five-fold*. The first point is the instance of David and the showbread. The second is taken from the instance of the priests, who profane the Sabbath and are blameless. The third is the principle drawn from Hosea (vi. 6), which if the Pharisees had understood, they would not have played the role of accusers. The fourth is the philosophy of the institution itself: The Sabbath was made for man and not man for the Sabbath. The fifth is closely related to this, a point well explained in G. Campbell Morgan's exposition: "The Son of man is lord even of the Sabbath".

The *actuating impulse* of the Pharisees

was simply the spirit intensified, of "I do not love thee, Dr. Fell". But though they might know this full well, they also knew its futility as a charge. In their search for a definite accusation, nothing seemed quite so well suited to their purpose as Christ's attitude toward the Sabbath. They therefore seized upon this, not that they cared for the Sabbath, but because they thought they had found a vulnerable point. Hence on the following Sabbath we find them watching Him closely in the synagogue that they might, if possible, accuse Him. Whatever occasion they would find would naturally prove to be a new vindication of the evangel.

There was a man in the synagogue who had a *withered hand*. They were watching to see whether Jesus would heal him. Aware of this Jesus demanded their judgment in advance. He had the man stand forth, and then confronted the assembly with the question: "Is it lawful on the Sabbath day to do good, or to do harm? to save a life or to kill?" As none of His enemies would answer, Jesus answered Himself by healing the man", not by doing anything, but simply by a word, and so furnished no shadow of a ground for any charge against Him".

This narrative should be carefully *studied in each of the Synoptics* in order to get the complete picture. When the student has the full scene clearly before him, little will be required by way of comment. No scene in the Gospels exhibits more distinctly the power and tenderness of Christ, and the malignity of the spirit which opposed Him.

iii. Lesson for April 21: "The Appointment of the Twelve"

The Scripture of the Lesson is Mk. iii. 7-19; Matt. v. 13-16

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 1).

The ministry begun in a quiet way by the Carpenter of Nazareth assumed ever larger proportions, as illustrated by the blade, ear and full corn of His own parable (Mark iv. 28). All growth, however gradual, is marked by decisive steps; and the ministry of Christ, which was preem-

inently natural, and not the carrying out, according to program of a campaign, was thus characterized. The appointment of the Twelve marks one of these epochal moments. When the time was ripe, Christ appointed, from the large number of His disciples, twelve, that they might be with Him. That is the first specified purpose of the call. It is also stated that they were to preach and have power over disease and demons. Other duties may

be readily inferred from the narrative; we read in the ninth verse of the present lesson that Christ spoke to His disciples that a little boat should wait on Him.

In taking up the *first point*, it should be needless to say that there was no exclusiveness in Christ's choice of the Twelve. The necessity for their appointment lay in the very nature of the case. From among all the nations of the earth, Christ came to the people of Israel, and it may be said that He came to the Twelve as to none other of the sons of Jacob. To them He was first fully revealed. The few must know Jesus well before the many could know Him at all. And Jesus needed the companionship of loyal friends. So He appointed twelve that they might be with Him. This means that these men had every opportunity to become acquainted with Jesus Christ. Their confidence in Him, which came to be absolute, was based upon experience. With all their failings and failures, the devotion of Christ's disciples strangely arouses the emotions.*

The plan of this sketch does not require an account of the Twelve in their *individ-*

* For the Calling of these Disciples, see March-April, p. 426.

ual characters. Yet this is a matter which no Bible student can neglect. Tradition and fanciful speculation have to no small extent obscured the facts. The Bible material suffices to give us distinct pictures of a number of the apostles;* beyond this there is little that is trustworthy. In any case the student should not confuse tradition and popular impression with what is in the Bible.

The concluding portion of the Lesson is taken from the first part of the Sermon on the Mount. Christ shows the apostles the character of the work before them, and the way in which it is to be done. But, if they were to be the salt of the earth and the light of the world, it could only be because they had learned of Him. The primary meaning of the apostolate is that its members had special knowledge of the Christ they proclaimed. "Am I not an apostle asks Paul? answering with the question: "Have I not seen the Lord?" (1 Cor. ix. 1).

* The lack of authentic material regarding those who are but mentioned in the Scriptures does not necessarily imply that they were recreant or unsuccessful in their mission. When all things are revealed, many an apostle in every age, though comparatively unknown among men, will be honored by the King. The classical work on this subject, noted elsewhere, is Bruce's "Training of the Twelve".

iv. Lesson for April 28: "The Beatitudes"

The Scripture of the Lesson is Matthew v. 1-12

The supreme importance of *the Sermon on the Mount* is recognized by all commentators. Some have called it the Great Manifesto, others the Magna Charta of the Kingdom of God. The historical setting makes plain why such a discourse was delivered at this time. It was intended primarily for the newly appointed disciples, but it was also addressed to the multitude.

The portion of the Sermon included in the present Lesson consists of *the Eight Beatitudes*, with an amplification of the last. Perhaps no scripture is better known than this—the beauty of the words having secured for them a wide currency—but hardly any scripture is less adequately comprehended. This is to be seen in the popularity which the Sermon enjoys among those who make but the slightest religious profession, or none whatever. Within the Church it is too often supposed that the

law of Christ is milder and gentler than the law of Moses; that the law of the latter was stern, severe and exacting, impossible of fulfilment, and that Christ mitigated its austerity, bringing its attainment within the reach of man's good intentions. We often forget that in the Church, as in ancient Judaism, there is a vast mass of tradition which makes the commandment of God of none effect (Matt. xv. 6).

The complete unfolding of "The Beatitudes" is reserved for the next issue, where more space can be given to it.

The student is referred to the exposition of the "Place, Aim and Scope of the Sermon on the Mount", p. 427. Also to the pamphlet, "Constructive Studies in Matthew, the Gospel for the Jew"; reprinted from "The Bible Student and Teacher", for 1909, 1910.

League Notes and Points

I. Leadership of the League in Bible Instruction

The Bible League has admittedly done *such work as has been done by no other agency*. Through its Magazine, its conservative Literature, and its promotion of rational methods of Biblical Instruction by Conventions and by sustaining sound Biblical Departments in Schools, its nine years have been systematically devoted to *maintaining the place of the Bible as the Only Basis of the Historic Faith of Christendom*.

Some facts regarding its world-wide work in the promotion of sound Biblical Education:

"Bible League Primer No. 1: Outline View of the Bible as God's Revelation of Redemption", was reprinted from Volume I. of the Magazine, in a vest-pocket booklet of 150 pages.

It is the only work that recognizes the Structural Element in the Bible as the Supreme Literature, each Book being Constructed with Theme, Aim, Organizing Idea and Rational Plan; and which undertakes to "Unfold the Natural Plan and Unity of the Bible and its Books".

About five or six years ago a Missionary in India translated it into the *Urdu or Hindustani* for use in the Bible Schools and Classes of the 80,000,000 of the native Aryan races in India, as especially suited to the Hindu mind; and endowed the publication, that it might always be kept within their reach. A year and more ago it was translated into the *Marathi* at Bombay for like use among the 18,000,000 Marathis.

Reprints, with Text, Analyses and Exposition, for use in Bible Classes and Schools: "Constructive Studies in John, the Gospel for the Christian", in 26 Studies.

"Constructive Studies in Matthew, the Gospel for the Jew", Part First, 26 Studies.

"Why Four Gospels? or the Gospel for All the World", has gone round the world, furnishing the Only Adequate Key to the Interpretation of the Four.

Moreover, *besides this extended work*, during the past few years, a member of the Executive Committee of the League, Mr. John C. Martin, has begun what is admittedly a monumental work by *Endowing and Safeguarding Departments for sound Biblical Instruction in about Twenty Schools and Colleges*.

These glimpses of the Work of the Bible League, as the great representative and the only incorporated International Organization for the Promotion of world-wide Biblical Education, make plain the fact that it has *probably had a wider general influence in shaping helpful Study of the Bible than all other agencies combined*.

Does it Deserve the Help of Christian Men and Women?

II. Personal Appeal for Aid in a Providential Crisis

The Causes of the present Grave Situation are in a marked way Providential,—as the temporary financial embarrassment of many of its chief supporters and the death of many more, and the sudden break-down of the General Secretary,—all combining to call a halt in the League's all-important work.

The friends of the League have a general understanding of the crisis.

1. The Personal Appeal Announced in the Last Issue

It is gratifying that the bare announcement brought several generous contributions towards carrying out the Plan there sketched.

The Responses to the Personal Appeal,—since sent out to a limited number of those from whom large gifts have been received, presenting a distinct Plan for raising \$6,000 to meet the imperative obligations resting on the Secretary in behalf of the League,—have been most encouraging, one-half of them bringing the League in sight of nearly half the sum needed.

2. The Appeal Extended to All the League's Constituency

But the success of such an undertaking must depend, not on the contributions of a few large givers, but *upon the interest and cooperation of the entire constituency of the League* who have followed its work through the years with their constant sympathy and daily prayers. The Personal Appeal is now extended to all these by the *following Plan*, by which all such can offer gifts according to their ability, and thus furnish ample funds for carrying out the *Second Part of the Proposed Program*.

With this end in view, the *Personal Appeal is now made to all who are reached by this issue of the Magazine*, for—

100 givers at \$10.00 each, making.....	\$1,000.
200 givers at \$5.00 each, making.....	\$1,000.
1,000 givers at \$1.00 each, making.....	\$1,000.
3,000 subscribers to secure one added Subscriber each.	\$3,000.

May we not expect a general, generous and hearty response from all the friends of the vital cause for which the Bible League stands?

In the Faith and Service of Christ,

DANIEL S. GREGORY, General Secretary.

Let all offerings be addressed to—

Bible League of North America, *Special Fund*, 86 Bible House, New York.

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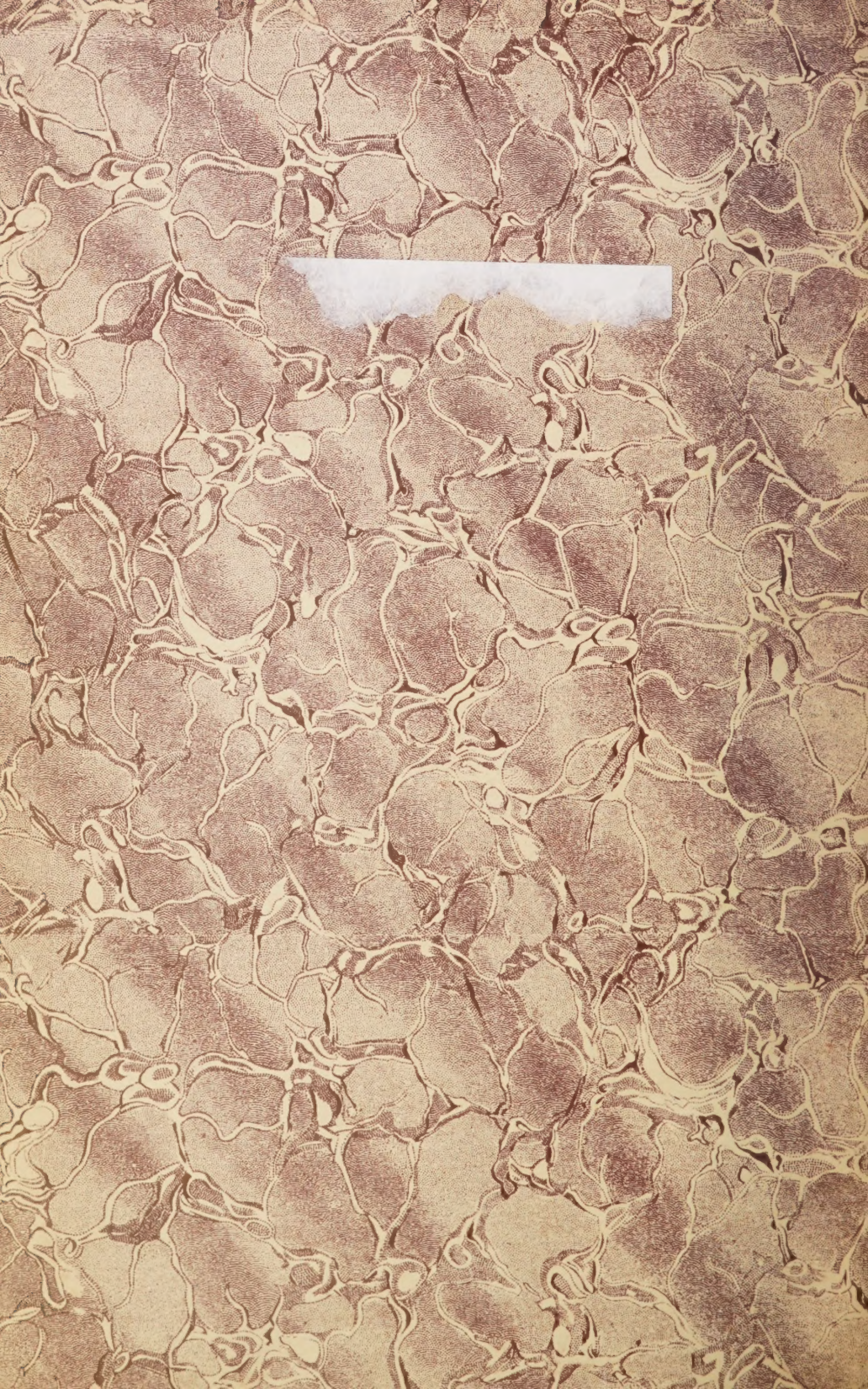
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